

The MESSAGE Magazine

Spreading The Light of Knowledge



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A Timely Reminder...

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

"O ye who believe! Fear Allah (by doing all that He ordered and abstaining from all that He has forbidden) as He should be feared, and die not except in the state of Islam (as Muslims with complete submission to Allah)" (Qur'an chapter 3, verse 102).

"Blessed is He in Whose Hand is the dominion, and He is able to do all things. He has created death and life that He may test which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving." (Qur'an chapter 67, verses 1-2).

Death is a topic that many in this society try to avoid talking about and this is because perhaps they have erroneous ideas surrounding the nature of death. In Islam death is a very important thing for us to understand and have the correct ideas about. We have to remember that death is a test and also a source of purification for the believers. Islam teaches us these things very clearly. Take the dua we say when we hear that someone has passed away. We say 'Innalillahi wa inna ilayhi rajiun', which means to Allah we belong and to Him is our return'. This immediately gives focus and reminds us that this matter is a great matter of Allah's decree.

As Allah says death and what comes after is itself a test. It is a test for the one who is taken, the loved ones they leave behind and the general community. It is a shame to see again and again that in many Muslim communities the funeral prayer is neglected. Those who attend funerals don't know the etiquettes of a very simple prayer and thus a lot of blessings for the ones who have passed away and those who attend the funeral are lost. In a hadeeth the noble Messenger (peace & blessings of Allah be upon him) has said:

"Any muslim who dies and three rows of Muslims make salah for him, will be forgiven." (Abu Dawud)

Finally we also have to remember that death and the pangs of death can be a means to wiping away our sins and purifying us.

Abdullâh stated that he visited Allah's Messenger (peace & blessings of Allah be upon him) while he was suffering from a high fever and said to him, "O Messenger Of Allah, you have a high fever." He replied, "Yes, I have a fever equal to that of two of your men experience." I asked, "Is it because you will have double the reward?" He replied, "Yes, it is so. Any Muslim who is afflicted with the harm of a thorn prick or more will have, as a result of it, some of his sins expiated the way a tree sheds its leaves."

"...those whose lives the angels take in a state of purity, saying (to them), "Peace be on you, enter the Garden, because of (the good) which you did (in the world)." [Qur'an chapter 16, verse 32]

After one's death, when one is in the state of Barzakh (the state between death and the Final Day), a persons sins may be effaced by the funeral prayer that is performed by the community. The scholars agree that the charity and supplications of the living will reach the deceased and benefit them after their death.

With all this in mind we should hasten to learn the matters that will make our death easier like the funeral prayer and so on and try and maintain a better outlook on the whole issue of death

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.



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take to sacrifice a camel and distribute its meat, so that I may be comforted by your presence, until I see how I will answer the messengers of my Lord".

There will be two angels that will come to question the deceased after he hears the last of the footsteps of his companions. One is called Munkar and the other is called Nakier. "The two stern angels will come to the believer and sit him up in his grave. They will ask him, 'Who is your Lord?' He will answer my Lord is Allah'. They will ask him, 'What is your religion?' He will say, 'My religion is Islam'. They will ask, 'Who is this man who was sent among you?' He will say, 'He is the Messenger of Allah (peace & blessings of Allah be upon him)'. They will ask him, 'What did you do?' He will say, 'I read or recited the book of Allah, and I believed in it.'" "A voice will call from the heaven, 'My slave has spoken the truth, so furnish his grave from Paradise and clothe him from Paradise, and open for him a gate from Paradise". Some of the scent of Paradise will reach the believer and his grave will be widened as far as the eye can see.

A handsome, good smelling man will appear before the believer and bring him the good news of his eternal dwelling in Paradise and tell him that this is the day you were promised. The believer will inquire who he is and he will reply that he is his good deeds and that he only saw good from him in trying to obey Allah and unwillingness in trying to disobey him. He will show him his place in Hell and also his place in Paradise, and it will be said to him that Hell would have been his place if he disobeyed Allah, but it will be exchanged for him for a place in Paradise. When the believer sees the treasures of Paradise, he will wish that the coming of Hour will approach soon so that he may return to his family and wealth, but it will be said to him to be patient and dwell in the place you have been given for now.

A true believer will sit up in his grave unafraid of the questioning whereas a disbeliever will be absolutely terrified and frightened. This questioning will be a form of reward for the believer and Allah will make it easy for him or her and strengthen them. The Prophet (peace & blessings of Allah be upon him) said, "The soul of a believer is a bird eating from the trees of Paradise until Allah restores it to its body on the day of resurrection."

There is a great reward for those who are martyred in the sake of Allah (SWT). The Prophet (peace & blessings of Allah be upon him) said, "When your brothers were martyred at Uhud, Allah placed their souls inside green birds which drink from the rivers of Paradise, eat of its fruits and seek shelter in lamps of gold which are suspended in the shade of the Throne. When they saw how good their food, drink and abode were, they said: 'Who will tell our brothers about us, that we are alive in Paradise and being amply provided for, so that they will not turn away from Jihad or abandon war?' Allah, may He be exalted, said: 'I will tell them about you.'" (Ahmad). All of the things mentioned above will bring joy to a believer and it will be a few of the several rewards of the grave.

The disbeliever, hypocrite or sinful Muslim's soul will also be returned to his body after being taken to the heavens and having his book recorded. Once buried, the two stern angels will come to him and sit him up. They will ask him, 'Who is your Lord?' He will say, 'Hah-hah (this is an expression of sorrow), I do not

know'. They will ask him, 'What is your religion?' He will say, 'Hah-hah, I do not know'. They will say, 'What do you say about this man who was sent among you?' He will say 'Hah-hah I do not know! I heard the people saying such and such'. He will be told, 'May you never know!'. A voice will then call from heaven, saying 'He has lied, so furnish his grave from Hell, and open for him a gate to Hell'- so some of its heat and venom will reach him, and his grave will be restricted until his ribs are crushed together.

A man will come to this person that is foul smelling, badly dressed, and ugly. The disbeliever, hypocrite or sinful Muslim will inquire who he is, and he will reply that I am your bad deeds. I have come to bring you the bad news that you were promised. I always saw you hesitant to obey Allah and eager to disobey Allah. He will say may Allah repay you with evil. Then there will be sent to him one who carries in his hand an iron rod. He will beat him with it. He will emit a scream, which the whole of creation will hear, except for men and jinn. Then a gate will be opened for him to Hell, and his grave will be furnished from Hell. 'He will say, My Lord, may the Hour never come!'

The disbeliever's grave will constrict him and his ribs will be crushed. Those people who fell into disobedience, their graves will be filled with darkness. The Prophet (peace & blessings of Allah be upon him) said, "The graves are filled with darkness for their occupants. Allah enlightens them by my praying for them". (Muslim). Ibn Mas'ud narrated: The Prophet (peace & blessings of Allah be upon him) said, "The dead are being punished in their graves, and even the animals can hear their voices."

The Grave Punishment for Disobedient Muslims:

Another thing that makes you realize the seriousness of the punishment in the grave is the idea that we cannot hear the punishment of the graves. Prophet Mohammed (peace & blessings of Allah be upon him) said, "This Ummah will be tried in its graves. If it were not for the fear that you might not bury the dead, I would pray to Allah to make you hear what I hear". (Muslim and Ahmad)

Everyone will be pressed in by his grave and nobody will be able to escape from it, this will be a form of punishment for all believers and disbelievers. Ibn Abbas said: The Messenger of Allah (peace & blessings of Allah be upon him) said: "If anyone could escape from the pressing in of the grave, it would be Sa'd Ibn Mu'adh, but even he was pressed by his grave before he was released."

This will be a horrible and terrifying experience for a believer and a disbeliever, and it will surely be a punishment. "Each person who dies deserving a certain amount of torment will surely get his recompense, weather he is entombed, eaten by beasts of prey, burned to ashes and scattered by the winds, crucified or drowned and lost at sea. Whatever should happen to that person's body and soul in the grave will happen anyway, including beating, the reversing of ribs, and so on." (Ibn Taymiyyah)

A physical Punishment:

There will also be physical punishments of sinners in the grave. From Samurah Ibn Jundub, The Messenger of Allah (peace & blessings of Allah be upon him) use to inquire from his companions, "Has any one of you seen a dream?" So whomever Allah wished to do so would tell of a dream he had seen. One morning, he told us, "Last night, two persons came to me in a dream, and said to me, "Lets go!" So I set of with them, and we came to a man who was lying down, with another man standing over him holding a big rock. He was throwing the rock down on the other man's head, smashing it. The rock rolled away, and the thrower went after it and brought it back. By the time he came back to the man, his head had been restored, then he proceeded to do the same thing again. I said, 'Subhan-Allah! (Glory be to Allah) Who are these two?' My two companions said to me, 'Go on, go on!'.

"So we went on, and came to a man lying flat on his back, with another man standing over him holding an iron hook. He put the hook in one side of the man's mouth and tore off that side of his face to the back of his neck, and tore his nose likewise from front to back, and his eye from front to back, and then he did the same on the other side of the mans face. He had hardly finished on the second side, when the first side was restored, so he went back and started again. I said, 'Subhan-Allah! Who are these two?' My two companions said, 'Go on, go on'.

"So we went on, and came across something like a Tannur (a kind of oven: usually a pit lined with clay for baking bread). -I think he said: In it there was much noise and voices.- We looked into it, and inside it were naked men and women, with flames coming up to them from underneath; When the flames reached them, they cried loudly, I asked, 'Who are these?' My two companions said, 'Go on, go on!'.

"So we went on and came to a river-I think he said, red like blood- and in the river there was a man swimming, and another man on the bank who had gathered many stones. The man who was swimming came to one who had gathered many stones, and opened his mouth, and the man on the riverbank placed a stone in his mouth. The man in the river swam away, and then came back, and every time he came back, he opened his mouth and a stone was put in it.

I said to my two companions, 'I have seen many wonders tonight, what is the meaning of what I have seen?' They said, 'We will inform you: The first man whom you saw having his head smashed with a rock, is the man who studies the Qur'an but neither recites nor acts upon it, and who sleeps and neglects the prescribed prayers. The man who you saw having his face torn from his mouth, nose and eyes, front to back, is the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. The naked men and women who were in something like a Tannur are the adulterers and adulteresses, and the man whom you saw swimming in the river and having stones thrown in his mouth was the one who used to consume Riba (usury [interest]).' (Bukhari)

The Prophet (peace & blessings of Allah be upon him) said, "Most of the punishment in the grave is because of failing to clean oneself properly after urinating".

When a person is in his grave, his place in heaven or Hell will be shown to him on a constant basis. This is one of the rewards and punishments of the grave. Allah has said, "In front of the fire they will be brought morning and evening: and (his sentence will be) established on the Day of Judgment: Cast the people of Pharaoh into the severest penalty." (Ghafir 40:46)

Ibn 'Umar narrated: that the Messenger of Allah (peace & blessings of Allah be upon him) said, "When any of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he is one of them, and if he is one of the people of Hell, then he is one of them. He is told: 'This is your place until Allah raises you on the Day of Resurrection'". (Bukhari and Muslim)

The Effects of the Belief in the Grave Punishment

When one realizes the punishment and rewards that one will receive in the grave, it can have a tremendous effect on the believer; depending on how much one remembers those punishments and rewards, and depending on how much one takes those punishment and rewards seriously.

When one truly believes in Allah and knows that His promise is true, he or she will do everything to earn Allah's pleasure and to avoid being one those who will be punished in his or her grave. Remembering the rewards and punishments of the grave, can help to soften the Muslim's heart. By remembering the punishments of the grave you will fear Allah and avoid doing the things that displease Him, for fear of his punishment.

When you remember the rewards of the grave, you realize how merciful Allah is and how easily you can obtain His mercy by obeying Him. Remembering these rewards and punishments can also make your prayers full of humility. If one remembers the punishments and rewards while praying, he or she will surely weep for fear of his lord and also out of gratitude.

When a believer realizes the many sins that one will be punished for, he will always be mindful to avoid those sins. When a believer realizes the many blessings of the grave, he or she will increase their good deeds and do anything that will earn them the blessings of the grave. Remembering the rewards and punishments of the grave will always help a believer to keep his or her priorities straight.

There are several stages that will happen after death. It all begins with the soul being taken. Once the soul has been taken from the body it will pass through many stages, some good and some bad. There will be many torments in the grave for a disbeliever and also for a believer who went against Allah and the teaching of His Prophet (peace & blessings of Allah be upon him).

A believer, who always obeyed Allah and tried his or her best to avoid displeasing Allah, will have many rewards in the grave. Remembering the rewards and punishments of the grave, will always affect a believer and help him or her to perfect their deen and only be quick to obey Allah and His Messenger (peace & blessings of Allah be upon him).

Article excerpted with modifications from islamweb.net

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Why I Chose Islam

Anisa Kissoon

A Ten Year Journey to Islam

I am a 26-year-old woman from a British-Caribbean background. I was brought up in the UK and currently live there. My journey started at the ripe old age of five. One day I ran away from Sunday school because the teacher was trying to convince me that God was really one but was also three at the same time. I didn't believe him. I was not old enough to question and debate so I just rebelled and ran away. That was the end of Sunday school for me.

Throughout my early teenage years I visited many churches including the Catholic Church, the Seventh Day Adventist Church, the Mormons, and the Jehovah witnesses. I found that what they all had in common was that they professed monotheism but actually believed in more than one God. I found it strange that grown up people could think so illogically. At that time Islam was not on my mind because I had come to think it was an Asian religion. When I was a young teenager I didn't know anything about Islam. As West Indians we always looked at Asians as having strange a religion, idol worship and so on. So I ended up putting Islam into that category. At that time I felt Islam was not an option for me.

When I was eleven, my brother was learning about Islam. I found out in later years that he had actually embraced the religion but kept it somewhat secret. He always told me not to drink alcohol, date, or take drugs and so on. I listened to him and so was kept away from many dangers. The fact that he instilled these moral values in me was the beginning of a foundation of Islam in my heart. I had already stopped eating pork and in my heart I always believed there was only One God.

I was a person who spoke out and fought for what I believed. I had a positive view of lifetaking care of the environment, speaking out against racism, and so on, and this led me to understand Islamic principles and later to recognize them when I read the Qur'an. Then one day my friend told me I should go to Hyde Park where they have a place for people to speak freely on any subject. The Muslims were a common sight there talking to the public about Islam. On that particular day Abdul Raheem Green, from London Central Mosque, was speaking and my heart was touched. He spoke about Prophet Muhammad (peace be upon him) in such a beautiful, simple, and attractive way that he had all my attention. I already believed in the other prophets. I knew they never sought the world and he explained that Muhammad (peace be upon him) was like them but the difference was that he was the final prophet in the long chain of prophethood that had begun with Adam, the first man (peace be upon him). Therefore, Muhammad (peace be upon him) concluded the divine message to mankind.

I already had belief in One God and I understood the importance of morality, so learning about the significance of the Qur'an and the role of Muhammad (peace be upon him) sealed my understanding. It was simple and understandable to me. That night I decided that I didn't want to die in a state of hesitation, so I determined to make the Shahadah. My friend's brother had become a Muslim at 17 years of age, so I went to her house to see her brother and make Shahadah. In my own little world I did not realize that I had already become a Muslim in

my heart so my Shahadah simply confirmed what I already was. They didn't understand that Christ was already in my heart but he is loved my me as a prophet and messenger of Allah; not in the way they loved him.

I started attending lessons held by Abdul Raheem Green. I learnt more about the basic beliefs in Islam and the importance of Tawhid and the significance of these beliefs in everyday life. The lessons were very spiritual and motivated us to learn more and do more. From there I started to talk about Islam to my family and in my school. At school I started a prayer room and there we used to have discussions at lunchtime. From this many students were attracted to Islam. A lot of the influence came from the seeds my brother had planted in my heart long ago. The advice he gave us to keep away from harmful immoral actions and behavior held me in good stead until I came to understand Islam more fully. When he was just 12 years old my brother was already praying and reading Qur'an even though no one else in the family was Muslims. He influenced me so much.

The main obstacles I faced were peer pressure from the West Indian community particularly when it came to hijab. Even though I wasn't wearing a full hijab the male teachers in my school would pressure me and belittle me in an attempt to take it off. Most of the kids at school that turned to Islam through the prayer room and study circle were born Muslims who had lost their identity, as well as some who reverted.

I used to attend a performing arts school but when I accepted Islam I stopped performing in front of men and this was a big sacrifice for me and caused a lot of pressure as teachers tried to coax me to continue because I was good at this. My faith was strong so I trusted in Allah and became determined to follow the rules regardless of what people might say, think, or do.

The thing that attracted me to Islam was that it coincided with my instinctive belief in One God; I always thought it was an insult to put partners with Him.

At one point my family took me to Jamaica to visit my extended family there who were Christians. They built churches and were very active in their community, so when I told them about my conversion to Islam, they told me: their prayers are ritualistic; their clothes are a costume; their women are oppressed, and basically they were determined to put Christ back into my heart. They didn't understand that Christ was already in my heart but he is loved my me as a prophet and messenger of Allah; not in the way they loved him.

I was 15 years old, but I refused to attend church and I didn't go swimming with them or attend functions when men and women mixed socially. I was determined to have the right to swim in a women's area. They thought I was just going through a phase and that I'd change. So far, five members of my family have accepted Islam as a way of life. All Praise and Thanks be to Allah. March 20, 2005. From islamonline.net.

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Years of Islam in Britain

Many of us hold the perception that the Muslim communities of Britain were the result of post-war mass migration, and to some extent this is true. But the relationship between Islam and Britain goes back far further than most people realise. In fact it goes back over a thousand years. Imagine that, a thousand years of Islam in Britain! Well, while this statement needs to be nuanced, it is, however, clear that there has been an Islamic influence in this country for more than a millennium, a heritage that belongs not only to myself as a second generation British Pakistani Muslim, but also to the “native” English who can trace their genealogy on the island back for generations



The gold dinar of King Offa inscribed with “La ilaha illa Allah”

The first hint of Islamic influence that the speaker referred to was that felt under the leadership of King Offa of Mercia, a wealthy Anglo-Saxon king who ruled until the end of the 8th century CE. He is perhaps more famously known for commissioning Offa's dyke, a massive wall built to separate England from Wales, compared by many to the building of the pyramids in terms of the resources employed.

King Offa commissioned a gold coin using the Islamic gold standard. On the one side it reads “There is no deity but God, without partners.” On the other, one way up it reads “Offa Rex” (King Offa). When rotated 180 degrees, it reads “Muhammad is the Messenger of God.” There are a number of theories about the coins: the need to align with one of the two Muslim authorities of his time and to facilitate business with Muslim traders. However, the one that I am partial to is the need to pay the Pope his dues a process perhaps best illustrated in the Robin Hood movies. Having accepted the need to pay tribute, King Offa did so willingly but with tongue in cheek by marking the coins with the testimony of the belief in one God, quite contrary to the Trinitarian belief of Christianity of which the Pope was the supreme authority. Then again, perhaps he even accepted Islam. Whatever the hypothesis, what cannot be denied is the minting of a coin bearing the mark of one of the most powerful English kings and the Muslim testimony of faith.

At the turn of the 9th and 10th centuries, we find another anomaly: the Ballycotton Cross. Found on the south coast of Ireland, it is a brooch in the shape of a symmetrical cross at the center of which sits a glass bead that reads “In the name of Allah.” It is assumed to be a decorative Celtic brooch that leaves many questions unanswered: Who made it? To whom did it belong? How did it get there? What influence was the owner under to have worn something which conflicted so staunchly with the ideology of Christian belief?

Two centuries later, the younger brother of the famed Richard the Lion Heart, King John, is reported to have undertaken an unusual diplomatic move. After having quarreled with the Pope, he was excommunicated. Further struggles with the land barons led him to send an emissary to the Muslim ruler of Spain, Muhammad An-Nasr, in which he offered to accept Islam. King John was willing to submit himself and his kingdom to the rule of Islam under one condition: that An-Nasr would send an army of Muslim soldiers to help him in his battles against the land barons. After much deliberation An-Nasr declined, but imagine how different life would have been had he accepted King John's offer.

During this same period, the late 12th century, a famous monk and Knight Templar, Robert of St. Albans, traveled to Jerusalem with the Crusaders. Intending to recapture the city from the Muslim “savages,” what he found instead was the honorable values and rich heritage of Islamic civilization. This appeal not only led him to accept Islam but to marry the granddaughter of the famous Salah Ad-Din Al-Ayyubi (Saladin).

A few centuries later we find John Ward, a famous pirate, who lived in the late 16th century. This is a period when the Islamic civilization was at the height of its abundance of knowledge and



wealth, with cities such as Baghdad and Damascus conjuring up the same grand associations as London, New York, and Paris do today. Algiers was no exception. An account reads how a British ambassador to Algeria, William Lithgow, visited the British convert to Islam John Ward and was shocked to see that the apostate had a higher standard of living than he himself! Records also show that there were about 15,000 converts who were living in Algiers at the time.

In the 17th century we find Dr. Henry Stubbe, a theologian who mastered Latin, Greek, and Hebrew and who authored a text entitled *An Account of the Rise and Progress of Mohametism and a Vindication of His Religion From the Calumnies of the Christians*. Imprisoned for heresy, Dr. Stubbe attempted to publish his book three times, but failed. The text, which was eventually published in the 19th century, intended to expose that the core teachings of Islam were not dissimilar to the post-reformation Unitarian Christian beliefs.

In the same period we also read of Joseph Pitts, a sailor from Exeter captured by Algerian pirates who was taken to Algiers and sold as a slave. His slave master was kind enough to teach him Islam. Having been convinced of its truth, Pitts accepted Islam and was set free. His former slave master furthermore paid for him to go on pilgrimage to Makkah. Pitts documented his experience in a book entitled *A Faithful Account of the Religion and Manners of Mohametism*, which is the first recorded Hajj carried out by an Englishman.

In terms of social dynamics, the 17th century saw intensified trade with the East and the introduction of coffee by Muslim traders, which fueled the Starbucks of that century with more than 350 coffee houses in London alone by 1650 CE. These coffee houses created a sober environment, a center for business dealings, contrasting the public houses attended in the evenings where people would go for entertainment.

Between the 19th and 20th centuries we come across the story of Abdullah William Henry Quilliam, reportedly the first Englishman to reach the town of Wazan, located in the Sahara Desert. He accepted Islam when traveling in Morocco in 1889 and later studied Islam at the University of Fez. He was famed for establishing a mosque, a publishing house, a library, a debating society, a school, and even an orphanage in Liverpool named the Medina Children's Home.

We also find, at the beginning of the 20th century, the story of Robert Rashid Stanley who, born in Cardiff to wealthy tea traders, was engaged in Turkish-British trade relations. Twice the mayor of Staylbridge, he was profiled in The

Crescenta weekly record of Islam in England that can be found at the British Library in April 1907. Robert's great-great grandson is also a Muslim.

Finally, there is Muhammad Marmaduke Pickthall, who was educated at Harrow in one of England's leading private schools and traveled the world extensively. He accepted Islam in 1917, studied Arabic, and became the Imam at the first purpose-built mosque in England, based in Woking, approximately 30 minutes by car from central London. He is perhaps more famously known for having produced an English translation of the Qur'an, entitled *The Meaning of the Glorious Quran*, in 1928.

While the accounts above are by no means comprehensive, they do shed light on a heritage that many of us living in the United Kingdom are oblivious of. Perhaps with time, and a greater deal of research, we can learn more about the interaction between the Muslim world and Britain. One thing is certain: I attended the talk hoping to find some answers to the questions raised by the program, only to leave the lecture hall with even more questions that I hope to answer one day.

Farrukh I. Younus

* This is a review of a lecture that was delivered by Mohammad Siddique Seddon of the Islamic Foundation and was part of the program of the Islam Awareness Week, which took place in Great Britain from Monday the 21st Sunday to the 27th of November 2005. For more information about the week's activities visit <http://www.iaw.org.uk/>.

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Article excerpted with slight modifications from islamonline.net.



Shah Jahan Mosque in Woking; the first purpose built mosque in Britain - built in 1889.

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Easy Good Deeds

Abdullah bin Amr, (may Allah be pleased with him), related of the Prophet (peace & blessings of Allah be upon him) that he said:

"Two qualities or characteristics that whosoever maintains them as a believing Muslim slave servant of Allah, the Almighty will definitely enter Jannah. They are very simple and easy to maintain. Yet, only few are those who abide and fulfill (these two supplications).

First: one should say after every obligatory prayer: "Subhan- Allah," ten times, "Alhamdu-lil-lah," ten times and "Allah-u-Akbar," ten times. This will make 150 phrases to be uttered, however on the scale of Allah, the Almighty, they are equivalent to 1500 times. Second: Say , when going to sleep for the night: "Allah-u-Akbar," 34 times, "Alhamdu-lil-lah," 33 times and "Subhan-Allah," 33 times. This will make 100 phrases to be uttered, but will be considered 1000 times on the scale of Allah, the Almighty."

The Prophet (peace & blessings of Allah be upon him) counted these supplications on the knuckles of his fingers. When he was asked: "O Prophet of Allah! You say that these items are simple to do, but only few people who maintain them how could that be?" He, (peace & blessings of Allah be upon him) replied: "Satan comes to a person before he sleeps and makes him so drowsy that he cannot say these few words of supplication. Moreover, Satan comes to man, while still in prayers and reminds him of other things that he must do after prayer, not allowing him to maintain these words of supplication right after one finishes his prayer."

(This Hadith is reported by Abu Dawoud, Tirmidhi, Nasaiee and Ibu Hibhan in the book entitled "Sahih-ul-Fargheeb," #603.

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THE PROJECT

The Mainstreaming Supplementary Schools Support Project was started in 2003. It is aimed at helping Muslim students achieve their potential in the GCSE and SATS exams. It is based on the principle that both the community and Supplementary schools can have a key role in improving exam results of under attaining Muslim groups in mainstream schools.

The Project provides free tuition to Muslim students through Saturday morning and after school intensive courses in preparation for their exams in English Maths and Science. These classes are taught in small single sex classes and one to one support is also provided.

This year the MSSSP classes supported over 120 students with the help of 50 dedicated and supportive volunteers from the Muslim community and mainstream school teachers.

SUCCESS

This Project has been very successful so far. The evaluation in 2004 showed that within the target group of the MSSSP

Mainstreaming Supplementary Schools Support Project

The GCSE and SATS Revision Project

students, 75% of students attending the project achieved 5 or more A* to C compared to 33% of the control group who did not attend.

In 2005, there was a big rise in the attainment of Muslim students in all secondary schools participating in the MSSSP project. For Example, the highest achievers of 5 A-C GCSE's by ethnicity within the City Academy Bristol was Pakistani boys from which 80% attended the MSSSP Classes. This has not happened nationally! (A full evaluation is available on request.)

It is vital that as a Muslim Community we come together and support our children.

STUDENT QUOTES:

"The GCSE classes are helping me to realise my dreams of what I want to become."

**Asad Hussain -
The City Academy Bristol**

"The classes taught me things I hadn't learnt at school and things I didn't remember."

**Rimi Hussain -
Whitefield Fishponds School**

"These classes have really helped me because we have revised all the areas that I needed serious help with."

**Sana Gondal -
Fairfield High School, Yr 10**

For further information please contact

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APPEAL

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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.

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