



EDITORIAL

Raising Children

In the name of Allah, Most Gracious, Most Merciful.

One of the basic challenges of modern life is child up-bringing. This is because there are external pressures that might force the parents to give secondary attention to this noble responsibility. But it should be understood that these children are special gifts from Allah, and they deserve to be treated with respect, and adequate attention given to them so that they can grow up with sound etiquettes as exemplified by Prophet Muhammad (SAW).

The first thing to do in raising these children is for the would-be couples to choose their partners based on sound morality, religiosity and fear of Allah. If these qualities are found in the parents, they may likely transfer them to their children.

Right from infancy, adequate attention should be given to the children so that they can develop a stable personality. Apart from giving them sound education, and supporting them to attend excellent schools, it is the responsibility of the parents to sit with them and understand what they are taught at schools so that they can be sure the investment they make in their children will strengthen their moral and spiritual resolve.

(continue on page 8)

Shaping the Future:

Giving the Muslim Family A Helping Hand

The family is at the center of the Islamic way of life anywhere in the world. The Qur'an exhorts the believers, "Save yourselves and your families from hellfire," thus placing the family at the core of one's responsibility in this life. Numerous hadiths (sayings of the Prophet Muhammad, PBUH) extol the virtues of taking care of one's family. The principle role of the Muslim family in contemporary times is to:

- Model an Islamic way of life,
- Excel on all fronts, materially and morally,
- Raise a new model generation,
- Offer its members stability and comfort in its sanctuary, and
- Offer solutions to social ills that plague contemporary society.

The Muslim community can take specific steps to help the contemporary Muslim family fulfil the role that it needs to play. Each aspect of the family's role contributes not only to strengthening the family but also the community that it is a part of.

Modeling An Islamic Way Of Life

In order to enable the Muslim family to model an Islamic way of life, the community can provide educational opportunities for parents to learn, encourage conscientious families to group together, and promote "mentor" systems for parents and children. Let's look at each one of these points. A family begins with a father and a mother, who then become responsible for children, who in turn become parents themselves. While there are always exceptions, a typical Muslim family can be only as Islamically oriented as the parents are. Thus it is of

paramount importance that parents - both mother and father - be well educated in Islam. When parents put their lives in a "learning mode" and instill that spirit in their children, the Muslim family will be on its way to become a model of an Islamic way of life. Families interact with other families and in the process "learn" or "teach" certain behaviors by their examples. Exemplary Islamic families will interact with others in an Islamic way, and seek companionship with one another. By encouraging conscientious families to group together, the community can encourage better conduct to become the norm among them. "Mentoring" of individual persons has become an accepted practice in training and human development. A mentor is one who has the experience and wisdom to guide the one who has not yet traveled the same path. This concept can be extended to families, encouraging the more experienced and wiser families to guide others.

Excelling In Society

In order to enable the Muslim family to excel on all fronts, materially and morally, the Muslim community can create training and enrichment opportunities for them. Muslim families should work towards superior performance in whatever they do, as individual units and as groups of families bound together by an effort to perform and achieve. Small groups of such families can become examples for other groups to form. Internally, Muslim families should be motivated to become centers of excellence, establishing high standards of conduct for themselves and seeking out

Letters/comments to: The Editor, NMF Newsletter, c/o 165 Olivia Court, Asgard Drive, Salford, Manchester, M5 4TR, e-mail: nmfuk@mail.com

other families with even higher standards for socialization and friendship.

Raising A Model Generation

No role is as important for a family as that of bringing up a new generation that will internalize and articulate - perhaps in a better way - the values and lifestyles of the parents. In order to enable the Muslim family to fulfill this role, the community can encourage good parent-children relationships, help families in educating their children, build Islamic schools with family involvement, and foster relationship with children. Allah SWT has created a link of special love between parents and children and has clearly defined the responsibility of one to the other. It is the duty of the family as a whole to not let these bonds of love and responsibilities weaken. When they do, communication suffers and the flow of experience and guidance from the parent to the children is interrupted. The importance of encouraging an open and caring relationship between parents and children cannot be stressed enough. The Islamic education of children in contemporary society is a bigger challenge than most parents can handle on their own. The dearth of proper educational material, the distractions of television, and peer pressure in schools are just some of the obstacles families must face. The Muslim community can establish programs and institutions to produce children's literature and entertainment in a superior, captivating format. While the above may help, the solution that may offer more lasting results is the establishment of Islamic schooling. This could include full-time schools, as well as home schooling or supplementary schooling where

full-time schooling is not possible. In each situation, the family should be involved as a unit to ensure success through its continued participation. Islamic schools can help give children the sense of direction they need to stay on an Islamic course of life. Beyond the family, the community itself must build relationships with children, and work with them to help develop better parents for the future. Although the essence of parenthood is a matter of instinct, there is much to be said for a community helping parents learn how to be more effective in parenthood.

Offering Comfort to Family Members

In order to enable the Muslim family to offer its members stability and comfort, the community can train families to do so, focus families' attention to learning from the Qur'an, and deal with families as a unit. The Muslim family should be the building block of the society it is a part of. It should function as a supportive environment for its own members, each of whom should be conscious of his or her responsibilities toward the others. It should offer a learning environment, with focus on the Qur'an for guidance. Each member of the family should look for guidance and solutions to problems in Islamic sources and reinforce one another's commitment to do so. The community should deal with the family as one unit.

It is essential to continually reinforce the family unit, especially when numerous forces in society tend to pull it apart depriving it of its basic source of strength. The Muslim family should be encouraged to establish and safeguard its internal unity.

Offering Solutions To Social Ills

In order to enable the Muslim family to offer solutions to the social ills that plague contemporary society, we must be able to uphold it as an example to others in society. It is an accepted fact in that in all societies, social ills spring primarily from some failure in the family structure. Well-adjusted and well-motivated Muslim families can offer solutions by their examples that no amount of social analyzing and theorizing can. These are the ideals for the Muslim community to nurture. The life of the Prophet SAW and our rich Islamic heritage can offer guidance from day to day as we struggle to reach them. Challenging as they may be in today's environment, they are not options to be exercised if we wish, but marching orders for shaping a future for Muslims in contemporary society.

This is an article by Igbal J. Unus, available online at <http://www.islamonline.net>

A good example at home

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon the Messenger of Allah and all his companions.

Fellow Muslims, I advise you and myself to fear Allah. Allah says, "O you who believe! Fear Allah as He should be feared, and die not but in a state of Islam." The God-fearing Muslim family is the heart of a healthy community. The piety of a family is dependant on the piety of individual members of the family, and the piety of a community is likewise dependant on the piety of the families who make up the community.

Islam attaches great importance to the family, how it is established and how to keep it together. For the Muslim family to keep up its high position it maintains a state of love and harmony, and you find in it feelings of amicability and kindness. Allah says, "And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy." (Ar-Ruum 30: 21) He also says, "They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her)] for you and you are the same for them." (Al-Baqarah 2: 187)

The Qur'an made it clear to married couples that each of them is essential to the other. Allah says, "It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her." (Al-A'araaf 7: 189)

It cannot be imagined that one could lead a normal, steadfast human life if there was a complete destruction of the normal family structure. Those people who call for the abolishment of the family structure do not do so for the good of humankind. Their call was – and still is – a discordant sound in the passing of history.

The family is established on mutual understanding, the exchanging of views and cooperation. Allah says in relation to nursing and weaning babies, "The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them." (Al-Baqarah 2: 233)

A happy family which seeks stability and continuity builds its life on firm principles, the most important of which are: the raising of children, mutual respect of each others rights,

courteousness in dealing with one another and widening one's family's and one's own horizons. Here, couples can find the pure quietude that the Qur'an spoke about, and if a difference occurs between them then true love will melt it away.

The Wise (Allah) know that a person can sometimes be affected by an atmosphere of disagreement and feelings of hate, and then Satan finds what he is looking for sought after for destruction of the existence of the family. The Qur'anic viewpoint was to purify the emotions and to return to life its clarity and to the family its beauty. Allah says, "...And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." (An-Nisaa 4: 19)

And for this reason Imam Ibn Katheer said about this verse, "It means: and perhaps your patience in holding onto them despite your mutual dislike is much better for you in this world and in the hereafter."

If the members of a family exchange love for stubbornness; and this is a bad sign and a defeated beginning; nothing can destroy a family as stubbornness and argument. Small disagreements can be blown out of all proportions and become huge points of stubbornness, and major disagreement. How often do we hear tell of or witness marriages failing though they are but newly wed?

Many researchers have decided that family breakdown is the main cause of juvenile delinquency; therefore the family is responsible for protecting itself from disunity before it experiences breakdown and ceases to function as a family unit. Also one cannot pretend that life is or should always be trouble-free; quite the opposite in fact; a normal healthy life will always have its ups and downs.

Everything in this world no matter how insignificant has wisdom behind it and serves a purpose, so what is the role of the Muslim family?

In a Muslim community, the family plays several important roles, the most important being:

Increasing the progeny of the Muslim nation

The Prophet said, "Marriage is one of my traditions, and whoever does not follow my traditions is not one of us. So get married, for that way you will increase the nation (in strength and number)." (Ibn Majah)

Having many children increases the strength of the community, in addition to increasing ones personal status and being well-remembered after death. Advocates of birth control do not wish the Muslim community any good, and their weak arguments show that they have been afflicted with pessimism, uncertainty (in the truth of Islam and the Last Day) and mistrust (in Allah's Will).

Teaching and raising Muslim youth is a job for the whole family

In fact, the home is the first school in which the child is introduced to the basic tenets of his religion, and this important job should not be left to maids and nurses. The child that nurses from his mother's milk also receives her compassion and affection. Conversely, a child which is cared for and raised by maids will never receive the same love, warmth and affection and nor will they have a correct Islamic upbringing.

The Muslim family is held responsible before Allah for the correct Islamic upbringing of its children, instilling in them the concept of worship of Allah and following His prescribed way in their lives.

Do our families today fulfil their childrearing and educational responsibilities? Does our method of raising children give them the power to resist westernisation and secularisation? Do members of the family gather together to learn the Qur'an? Or do they gather to watch acts of disobedience to Allah (i.e. on the television etc.)? Do our children find in our homes useful lessons, good examples and good manners?

Any shortcomings or omissions in the family's job of raising its children will have negative effects on the behaviour of the children, and in turn this will have a negative effect on the thoughts, structure and security of the community.

Parents will be asked about the fulfilment of their parental duties. Ibn Umar related that Prophet said, "All of you are guardians and all of you are responsible for your wards. An imam is a guardian, and he is responsible for his wards (among the local community); a man is a guardian in his family and he is responsible for his dependants, a lady is a guardian in her husband's house and she is responsible for her charges (children, property under her control &c.)..." (Bukhari & Muslim)

One responsibility of a parent is to cleanse the house from all vice, to ensure that all members of the family perform all of their religious duties, and to encourage them to perform good and loved deeds.

One of the main goals of the family is to teach its children to love and respect the mosque, and build strong ties between its children and the mosque, for the mosque is an essential part of the life of a Muslim. Instilling love of the mosque is a great and important part of upbringing; deep in effect, and implants in a child respect, good values and manners. A Muslim family which is based on faith in Allah will be able to hold on to Islamic morals and manners, and feel a great attachment to the mosque. It is able, by the light of the Qur'an, to bring into the world children who will become brave heroes, scholars, ascetic slaves (of Allah), sincere leaders, pious men, and worshipful women. Such

families fill a glorious page in the books of history.

Today the Muslim family faces a grim offensive aimed at shaking its very foundations, by undoing the family ties, spoiling the women's characters, discarding family values, and calling towards nudity, mixing of the sexes and disinhibition. And if the family is destroyed, will there then remain any Muslim nation? And if it does remain it will be marginalized.

In some Muslim countries, the families' hearts have been disunited as a result of the slavish adherence to Western values, drifting blindly behind any vogue that comes out of it; divorce cases have risen, and many youths have turned away from marriage followed by a frantic rush after brutish desires.

The following much-followed trend is a sensitive subject which touches many of us closely; it has a share in social change in decreasing the role of the family. Satellite dishes have taken over the family's time, had an effect on its progress, and loosened its values; and the family loses – in some cases – some of its influence over the children. These devices (satellite, TV. etc.) compete with the family in controlling the children inside the safety of their own homes by their carefully researched attractiveness, and attack directly and indirectly to destroy their relation with their community, weaken their religion, and diminish their enthusiasm. However, one thing that is very painful to consider, is that some families completely abandon their role in the task of religious and intellectual upbringing, and surrender their children to satellite dishes and such like, that distort young minds and destroy faith unchecked.

Brothers in Islam! Building a family on a sound, rational basis is not an easy task, conversely it is a momentous duty that requires preparation and preparedness. Married life is not all fun and games; rather it is a series of responsibilities and duties, whoever proposes marriage without ability or suitability is ignorant, unaware of the

wisdom of Allah's Divine Law, and whomsoever uses marriage for evil purposes, or denies its rights deserves the anger of Allah and His punishment; so one must always behave righteously in this life. Allah says, "O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones..." (At-Tahreem 66: 6)

Family life is a life of work. And life has its costs and burdens; so it needs someone to be in charge to direct its actions, and supervise its safety this leadership is called Qiwaamah in the Qur'an and it is the lot of the man. Leadership is not for the purpose of reverence and domination but it is a post of supervision and upbringing. It does not mean denying the wife her own personality and wishes, or preventing her from expressing her opinions or having any say of what goes on in the family.

Allah has prepared the woman for certain jobs, and has prepared the man for certain jobs. They are each suited to their own jobs by reason of the physical and mental differences between them. If women were made to be the protectors and maintainers in place of men the woman would be charged with more than she could handle, and the family would be deviated from its normal course and would face trials and difficulties. There are essential differences between men and women which enable them to perform the gender-specific tasks which have naturally and traditionally been theirs to perform. If the roles of men and women were reversed, it would harm the family, and ultimately the community at large. Those people who call for the removal of man's natural assertiveness and leadership are fools because that goes against the natural Law of Allah.

Al-Qiwaamah means that the head of the household is responsible for the physical safety of his family, and for their safety from a religious standpoint. He protects them from evil fashions and deviation, and provides the perfect example in the way he abides by the Limits set by Allah, and his exaltation

The Family As A Cradle For Human Society

of his religious rites and ceremonies, unashamedly and with the best of character and moral standard. He is like a shepherd that protects his flock.

The head of a household is required to strike a balance between his work, his acts of worship and being free for his family; to give each one its due, e.g. the rights of the wife, bringing up the children etc. If the head of the household is unable to make time to sit by himself or with members of the family to talk to them and listen to them, later on, when it is too late to do so, or is no longer possible, he will regret not having made the time.

'Abdullah ibn 'Amr ibn Al-'Aas said, "The Messenger of Allah said to me, 'I have been told that you fast all day and then stay up all night (in worship) Don't do so; For your body has its rights on you, and likewise your wife has rights upon you: fast and break your fast; fast three days in each month for that is (as if you were) fasting your whole life.'" (Bukhari & Muslim)

This is a translation of one of the Friday Khutbah's of Shaikh 'Abdul-Bârî ibn 'Awadh-ath-Thubayfi, one of the Imâm's of al-Haramain. It is available online at: <http://www.islaam.net>



If the family is to be a wholesome cradle for human society, it means that the children as continuators of the human race, must find there warmth, patience and every possible advancement in their all-round education. For this purpose, they must have a mother who considers the care for her children not as a part-time job but as one of her foremost duties. And they must have a father who "according to the patriarchal nature of Islam, is an Imam for the family on whose shoulders rests the religious responsibility of the family. He must," as Syed Abbul A'la Mawdudi puts it so beautifully, "uphold the tenets of faith and his authority symbolizes that of Allah in the world. The man is in fact respected in the family precisely because of the sacred total function he fulfills. The rebellion of Muslim women in certain quarters of Islamic society came when men themselves ceased to fulfill their religious function and lost their virile and patriarchal character". This is the noteworthy opinion of a world-wide renowned Islamic scholar.

With a home where mother and father are aware of their important role and realize that the world of tomorrow will be what they make of their children, the foundation of society will remain intact.

As to the education of the children, I think it should consist of the following four phases the basis covering the period from birth up to the twentieth year, that is the time when the child leaves home, must be the Islamic Milieu created in the family. As modern psychology teaches us, this Milieu exercises its most important influence on the child already during the first years of life. It is many small and great things that make up this Islamic Milieu. Foremost condition is that the parents love and respect each other, that they are according to Islamic patterns patient and extend cherishing care to the children. But it is also important that the children can listen to beautiful recitations from the Qur'an there are excellent records nowadays that they

realize when there is Ramadan, the month of fasting, when the great festive days are celebrated, and also that Muslim friends and relatives come on visits or are visited. And they must hear

words like Allah and Muhammad uttered in a loving voice. This is what in fact many of us are doing anyway. But for an Islamic Milieu it is also significant that the home where Muslims live is furnished with some Islamic items at least. I don't mean the usual cheap sentimentalities but true, undiluted culture. The children should see some really beautiful calligraphy's on the walls, perhaps a good carpet here and there and other things which cannot be found in a Western household. And Muslims should at least at home wear traditional dress as used in their homelands and take their shoes off, even if only upon entering the living room. Thus they will distinctly feel that they are Muslims which will fill them with confidence and natural pride for their community.

The Education Process

The second phase I would call the phase of telling. We know from our scientists how the consciousness of children is formed by listening at an early age to horror stories and thrillers and how it may, on the other hand, be given wings by enchanting tales. Here lies ahead a wide field for parents endowed with fantasy and much goodwill. They will study again the stories of the former prophet as told in the Qur'an, read the many beautiful traditions of the last Prophet Muhammad, peace be upon him, and the heroes of Islamic history. By gathering all their love, intelligence and good humour, they can make up the most interesting and inspiring tales of all this and according to my experience it is particularly the period from the second to the fifth year when children are most eager to listen to such stories. The mother may tell them to the child while going about her duties in the home and in most cases very nice discussions will follow his own views.

In this way the child's character can definitely be formed and standards may be established which maintain their validity throughout his lifetime.

Islamic Duties

The third phase established on the first and second, is that of the Islamic duties. It is only natural that a child wants to imitate his praying parents. He is given a small prayer rug and though at first he will be patient for few minutes at most, in due course he will learn how to pray and get used to a daily rhythm and routine as envisaged by Islam. It will be similar with keeping fast. At first, the child will not stand this for more than a few hours. But slowly he will manage half day, and even a whole day. Here, it is very important that Sahur and Iftar, the meals before beginning fast and after breaking fast, are really celebrated a bit. How proud the child will be if he is allowed to rise early in the morning for the first time in order to have breakfast with his parents, what a satisfaction it will be for him if he really managed to keep fast for a whole day. I think many parents will have the experience that the child himself will plead to be allowed to keep fast again instead of having to be persuaded to join the grown-ups. Also, there will always be opportunities for giving alms. The child should get the nice bright coin so that he himself can spend it, thus learning that some money should go to the needy or into the collection box of mosque instead of being used for buying toys or sweets. With regard to the pilgrimage, the child be told how Muslims from all over the world gather at the Holy Places for the important purpose of being closely knit together into one brotherhood worshipping their Creator as the servants of the Almighty have

done in an uninterrupted chain since the time of Abraham.

The child will now be a conscious Muslim and therefore a broad basis has been established on which the fourth phase can rest firmly.

Training for Life

This is the phase of Jihad. The child, about 15 years old, has learned that life on this earth means trial and that only those can successfully emerge from this trial who submit to the Will of Allah in profound reverence and humility. It is, however, inherent in the nature of man and particularly in that of young and energetic people that they are looking for a real aim in life, something for which they can strive. There is, of course, a variety of elementary aims in everyday life like not neglecting the religious duties, passing school exams, getting over an illness, taking up a useful job, finding a loving husband or wife and bringing up good children. All these are however, individual achievements necessary for a stable basis. Healthy ambition will, nevertheless, be directed towards some higher aim. If it is not guided into the right channels, it will easily fall prey to demagogic persuasion and aspire for dangerous idols like all the prevailing "isms" from Nationalism to Communism.

Jihad, the struggle for the cause of Islam, offers so many opportunities that every Muslim will find the field of action suited to his mentality and talents. This struggle may be conducted $\frac{3}{4}$ in the hour of need with the sword as well as with the pen, with the shovel as with the scalpel, or even with a sewing machine or a pot-ladle. Jihad is a struggle against all forces attacking Islam from within and without. Whether these attacks are being waged in order to ridicule Islam, to weaken its traditions and customs or to undermine its political power they have to be taken most seriously because they are out to destroy the very roots of our heritage.

A family, where this spirit is constantly kept alert, will be the best guarantee for a sound Islamic society because it enables all family members to assume their vicegerency consciously. And this one of the most important purposes of family life.

It was necessary to devote special care to the explanation of this first and foremost pillar of family life containing the aspect of education since it is concerned with the future of human society at large.

The Family And Character Building

In regard to the third pillar, that of human virtues like love, kindness and mercy, I would like to let the Qur'an speak for me:

"We have instructed man to be kind to both his parents. His mother bears him with nausea and gives birth to him painfully. Bearing him and weaning him last thirty months, until when he attains his maturity and reaches forty years (of age), he says:

"My Lord, make me grateful for Your favour which You have shown to me and to both my parents, and let me act honourably so that You may approve of it. Be good to me with respect to my offspring; I have turned toward You and am one of those who are Muslims" (46:15)

We are further told in the Qur'an:

"Your Lord has decreed that you should worship nothing except Him, and (show) kindness to your parents; whether one or both of them attain old age (while they are) still with you, never say to them: 'Shame!' nor scold either of them. Speak to them in generous fashion. Protect them carefully and SAY: "My Lord, show them mercy, just as they cared for me as a little child" (17:23-24)

What a spirit of mutual kindness, this lowering of the wing of mercy on us while we are helpless. And later on, our protecting tenderness to our children and our elders when they are in need of it! If we are good and patient,

understanding and encouraging in our behaviour towards our family members, thus bringing forth the very same virtues in them as well, we are sure to carry these virtues forward into human society as well. A tender and considerate family father will also be good to those whom he meets outside the home, just as he will be strict and uncompromising when he has to protect his family or his fellow men against vices that are out to undermine or destroy these virtues.

The Family As Refuge

And to round off the argument, the fourth pillar grants us within the fold of family life a secure refuge against inward and outward troubles. In a time when people mistrust each other, when everybody thinks of himself first and it is considered a crime to be bothered with the worries of others, only those are well off who know that there is for them at least one place of refuge. Here we may get either good advice or a piece of bread, a helping hand or a bed. Here we can be sure to be defended against the outside world, and we know that the other family members are expecting of us so much to unfold our best qualities. Thus, the family is marvellous institution for the needy as well as for those who are able to help.

The more perfect a society has become in the eyes of a superficial spectator, the more heart-rending may all its utterly impersonal social achievements appear in the sight of those who know the cherishing care and warmth of a truly Islamic family life.

This is an extract from an extended article on Family Life in Islam by Sister Aisha Lemu. It is available online at: <http://www.jamaat.org>

NEWS AND ANNOUNCEMENTS

NMF EXCO Meeting in Leeds

The Executive Committee members of the Nigeria Muslim Forum met on Saturday 23rd June 2007 in Leeds. They deliberated on a number of issues including a review of the issues raised during the Spring Conference held in Dundee. These include, among other things, ratification of the nomination of Regional Ameer, the Sisters' Forum and arrangements for year's Summer Conference, scheduled to take place in London, on the 8th September 2007 at the London Muslim Centre, East London Mosque, Whitechapel, London.

BIRTHS

1. The Family of Dr and Mrs Sani Aminu has been blessed with a baby girl. They named her Safiyyah.
2. The Family of Dr and Mrs Aminu Raji has been blessed with a baby girl. They named her Safiyyah.
3. The family of Dr and Mrs Sahl Junaidu, former Publicity Secretary of the Forum (1995/96) has been blessed with twin baby girls.

May Allah (SWT) enable the parents of these children to bring them up in the right manner, according to Islamic teachings, ameen.

DEATHS

1. Brother Aliyu Gana of the University of Birmingham has lost Uncle and Aunt.
2. Alhaji Halilu Hamma of Leeds University has lost his son Umar.

3. Dr Lawal AbdulKadir, Secretary of the Forum's Zakat and Charity Committee (Birmingham) lost his sister.
4. Dr Dahiru Garkuwa (Newcastle) lost his sister.
5. Alhaji Garba Sani (London) lost his elder brother.
6. Brother Ishaq Kunle Sanni, the National Adviser of the National Council Of Muslim Youth Organisations in Nigeria (NACOMYO), lost his father.

May Allah (SWT) forgive them, have Mercy on them and give the family they left behind the fortitude to bear the loss, ameen.

Editorial (from page 1)

It is also important for parents to be friendly to their children, so that when they are in difficulty or when they need answers to some curious questions, somebody closer to them will be there to provide them with some support.

No serious society will ignore the upbringing of its children, and therefore it is time for each parent and guardian to assess his commitment to his children, and quickly redefine his relationship with them so that they can grow up as good Muslims and true representatives of the Ummah.



NMF (UK) Spring Conference 2007 in Pictures - Dundee



Mal Mahmoud Garba, Deputy Ameer



Some of the Special Guests



Dr Ali Aldabbagh during his presentation



The Ameer and the Publicity Secretary, together with some Speakers



A cross section of participants



Another cross section of participants



Brother Atiku Koko, Dundee



The Publicity Secretary



Sister Aisha Adamu, Dundee