

As-Siddique

NEWSLETTER

May 2022 | Issue #109

“He who purifies himself at his home and comes to Masjid Quba and offers two rakats therein, will be rewarded the reward of an Umrah.” *(Prophet Muhammad SAW - Ibn Majah)*



Masjid Quba

Masjid Quba (pictured above) is located approximately 4km away from Masjid Al Nabawi in Madinah. During the lifetime of the Prophet SAW Quba was a small village situated on the outskirts of Madinah. When the Prophet SAW migrated, he first stayed at Quba for several days before entering Madinah, at the home of Kulthoom Ibn Hadm. During his stay, he established the first Masjid of Islam there. Whilst the construction was taking place, the Prophet SAW personally carried stones, rocks and sand with his companions. Al-Tabarani quoted Al-Shimous Bint Al-Nuaman as saying, “I saw the Prophet SAW when he constructed this mosque. He used to carry stones and rocks on his back until it was bent. I also saw dust on his dress and belly. But when one of his companions would come to take the load off him, he would say no and ask the companion to go and carry a similar load instead.”

Allah SWT has mentioned the virtue of Masjid Quba in the Quran. “...certainly a masjid founded on piety from the very first day is more deserving that you should stand in it. Within it are men who love to be purified. And Allah loves those who make themselves pure.” (Taubah: 108)

The Prophet SAW has also mentioned great rewards for the salah performed there. He SAW said: “He who purifies himself at his home and comes to Masjid Quba and offers two rakats therein, will be rewarded the reward of an Umrah.”

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Date			Beginning Times					Jama`ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Sun	1	29	3:03	5:32	1:02	6:05	9:45	4:15	7:15	8:27	10:00
Mon	2	1*	2:59	5:30	1:02	6:06	9:45	5:00	"	8:28	"
Tue	3	2	2:56	5:28	1:02	6:07	9:47	4:30	"	8:30	"
Wed	4	3	2:52	5:26	1:02	6:08	9:47	"	"	8:31	"
Thu	5	4	2:48	5:25	1:02	6:08	9:49	"	"	8:33	"
Fri	6	5	2:44	5:23	1:02	6:09	9:50	"	"	8:35	"
Sat	7	6	2:40	5:21	1:02	6:10	9:51	4:30	7:15	8:36	10:10
Sun	8	7	2:36	5:19	1:02	6:11	9:52	"	"	8:38	"
Mon	9	8	2:32	5:18	1:02	6:12	9:54	"	"	8:40	"
Tue	10	9	2:28	5:16	1:02	6:13	9:54	"	"	8:41	"
Wed	11	10	2:24	5:14	1:02	6:14	9:56	"	"	8:43	"
Thu	12	11	2:20	5:13	1:01	6:15	9:56	"	"	8:44	"
Fri	13	12	2:15	5:11	1:01	6:16	9:58	"	"	8:46	"
Sat	14	13	2:10	5:10	1:01	6:17	9:59	4:15	7:45	8:47	10:20
Sun	15	14	2:05	5:08	1:01	6:18	10:00	"	"	8:49	"
Mon	16	15	2:00	5:07	1:02	6:19	10:01	"	"	8:50	"
Tue	17	16	1:55	5:05	1:02	6:20	10:02	"	"	8:52	"
Wed	18	17	1:49	5:04	1:02	6:20	10:03	"	"	8:53	"
Thu	19	18	1:42	5:02	1:02	6:21	10:04	"	"	8:55	"
Fri	20	19	1:35	5:01	1:02	6:22	10:05	"	"	8:56	"
Sat	21	20	1:25	5:00	1:02	6:23	10:07	4:00	8:00	8:58	10:30
Sun	22	21	1:12	4:59	1:02	6:24	10:07	"	"	8:59	"
Mon	23	22	1:12	4:57	1:02	6:25	10:08	"	"	9:00	"
Tue	24	23	1:12	4:56	1:02	6:25	10:10	"	"	9:02	"
Wed	25	24	1:12	4:55	1:02	6:26	10:10	"	"	9:03	"
Thu	26	25	1:12	4:54	1:02	6:27	10:11	"	"	9:04	"
Fri	27	26	1:12	4:53	1:02	6:28	10:12	"	"	9:05	"
Sat	28	27	1:12	4:52	1:02	6:28	10:13	4:00	8:00	9:07	10:40
Sun	29	28	1:12	4:51	1:03	6:29	10:14	"	"	9:08	"
Mon	30	29	1:12	4:50	1:03	6:30	10:15	"	"	9:09	"
Tue	31	30*	1:12	4:49	1:03	6:30	10:15	"	"	9:10	"

Dhuhr Jama`ah **1:30**
 Jumu`ah 1 **1:25**
 Jumu`ah 2 **2:20**

*Islamic dates are confirmed after 29th
 Jama`ah times may be adjusted
 Estimated Fajr time (Aqrab-ul-Ayyaam) from 23rd
 Estimated Isha time (Sub`ul Layl)*

Characteristics of The Prophet SAW
 Wednesdays after Isha
 By Maulana Atif

Mass Marketing Islam and “Edu-tainment”

It is no secret that we live in a highly commercialised society. Although this commercialisation is nothing new, the introduction of the internet and the myriad media associated with it – social media, blogging, streaming videos, etc. – presents an entirely new set of circumstances. Products are exchanged and marketed at startling rates such that even routine activities (paying bills, accessing one's email, reading the news) exposes one to dozens of advertisements. In this context, generating demand for programs, activities, or even organisational viability requires a level of marketing that will be on par, if not superior, to what is being offered elsewhere.

And for the most part, this approach has proven effective, at least for its immediate intents. Scholars who have taken to YouTube are popularised at greater lengths than those who have not. Those with greater “like” counts for their FB pages, witty tweets, and personalised web sites are deemed ‘relevant’, while those who have chosen to eschew online media are not. Authority is conferred by influence lists, with people eagerly checking to see where their favourite personalities rank. But the crux of the problem is this: by marketing scholars, branding organisations, and producing the copious online material we now have, we have created a marketplace for spirituality.

As consumers, we can now select among a variety of options which message resonates for us on any particular topic, or at any particular moment. Our interest in a particular event or program is not driven by educational interest (though it may factor in, of course) but by title, flyer, viral marketing, the organisation's logo, and much more. Our perception of what an ideal sermon, class, or program consists of comes with a heightened expectation of entertainment, of marketability, and of *relevance*. Though the message is important, it stands as a corollary to quality theatrics.

When communities become normalized to religion-as-entertainment, they become incapable of receiving Islam any other way. And people are coming quite close to that: Prayers are always too long, attendees complain. Accents are intolerable. In conferences, the most knowledgeable personalities often find themselves in poorly attended parallel sessions, and over time simply get uninvited. Masajid are constantly subject to the demands of fun, with communities becoming more recreationally oriented by the day. Whereas once upon a time people listened to lengthy CD sets and read books, two to five minute emotionally charged, funny, or pithy YouTube clips now go viral.

In addition to more qualified scholars/teachers/du'at, a generation of youth is rapidly joining the party. My own observation has been that ‘traditional’ volunteer and teaching platforms for youth are forfeited in favour of more visible da'wah. From a young age, youth are conditioned to set their sights on a bigger stage where they can command a larger audience. So now we have under-qualified (and at times, entirely unqualified) youth who don public FB pages as speakers/scholars which they curate aggressively. Some upload their own YouTube lectures, manage their own websites, and promote their own brand. And the reality is that if one wants to feign expertise, it's really not that difficult.

This, to me, is not a sustainable approach for conveying or receiving sacred knowledge. Teaching and studying the religion were historically viewed as serious vocations, and when one approached a subject of study, the assumption was that they did so with some intent of personal growth and implementation. Entertainment is designed to make you feel good, to amuse, or to distract. Religious knowledge is designed to tame one's *nafs*, to remove distractions, and connect one with Allah.

A proper program of spiritual growth works to attenuate one's dependence on being entertained, such that a person would be able to find fulfilment elsewhere. And the irony of it all is that this is what people need. In an environment so deeply materialistic, people are desperate for a program of spirituality and education that brings them closer to Allah.

Simple Solutions

A Conscientious Approach to Marketing

It is, of course, easy to criticise and difficult to offer solutions. So as not to be found entirely guilty of such an accusation, I will attempt to offer two simple solutions as starting points. Firstly, I believe everyone would benefit from a conscientious approach to how we market and convey religion. I am not at all hostile to employing new media for outreach so long as that outreach is tactful, purposeful, and situated within a larger program. It should be justified, and its limitations understood. We simply cannot afford to ignore, or refuse to acknowledge, the many limitations of entertainment in relation to religion.

The Student-Teacher Relationship

Secondly, we need to engender a culture that appreciates the benefits that come from a student-teacher relationship. Youth eager to participate in da'wah need tarbiya with a teacher that can shepherd their growth in a healthy way. I personally have spoken to popular du'at that complain about how their presence in a remote city can garner hundreds of people, but local classes in a masjid produce no more than a handful of regular, committed students. When local classes and imams are no longer valued, communities rely on visiting du'at, mass-marketing, and controversial topics to appeal to an otherwise disinterested constituency. We have to commit to a goal of altruism that is above quantity, growth, and expansion. Our masajid are not Asda, and we cannot be so indebted to the marketplace that we lose our ability to rise above it when necessary.

A natural objection to what I've written, I assume, will be in regards to the ostensible benefits of attracting large audiences with charismatic preachers. This critique should not be read as a criticism of anyone in particular, but rather about an environment. My contention is that although preaching religious doctrine is imperative for a minority community that routinely finds itself on the receiving end of public vituperation, if we are not careful, we will likely give rise to an environment that is not in the best interest of our community. As I have mentioned above, unless we as a community take a more conscientious approach to how we convey religion, we will inevitably find ourselves grappling with the prosperity gospel, televangelism, and the many challenges presented by religion in an age of entertainment.

It is my hope that the above critique presents itself as the start of a conversation rather than the closure of one. I'm certain there's lots I've overlooked. If one wishes to, there is ample opportunity to distort its messaging to fit one's belief, but believe me when I say that I question no-one's intentions, nor do I advocate a simple piety that is neglectful of the world around us. I am merely calling for deliberation, and I pray that this article contributes to animating a more substantial discussion on religion as entertainment.

And Allah Knows Best.

Mobeen Vaid MuslimMatters.org

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Guidance regarding death at Whipps Cross Hospital

The following is a trial to be reviewed at the end of May. It is an agreement between the hospital and the registry office.

If the points below are not followed, then the old pre Covid procedure will be reverted to and you will only be able to arrange the burial of your loved one after the appointment at the registry office has taken place.

Trial:

If a person passes away at Whipps Cross hospital then the following guidance must be followed:

1. If a death is expected, the Doctor will issue a cause of death certificate.
2. With the authority of the hospital chaplain, the body can be released on this paperwork. (Green Certificate not needed for release of body)
3. You **must** go online and make an appointment to register the death to have a green form issued. This is a legal requirement for burial.

4. If the registry office appointment is not for the same day, then contact the hospital chaplain on 07872479060. Insha'Allah they will organise the green form for the burial to take place, but remember registering the death will still be a requirement

5. At no point must you go into the registry office without an appointment. Should you walk into the registry office without an appointment, then the registry office will refuse to issue the Green forms without appointments for anyone else and make it a strict appointment only policy.

Remember if the Green form is issued as an emergency, the appointment for obtaining a death certificate must still be kept. This is a legal requirement that must take place within 5 days.

A lot of effort has been made to try and make the system easier for the Muslim community in order for us to fulfil the rights of the deceased and perform the Janaza and burial at the earliest opportunity. If we are negligent in following the guidelines correctly, we may be forced to follow harsher rules causing unnecessary delays to the Janaza.

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