

As-Siddique

NEWSLETTER

August 2022 | Issue #112

“There is no disease that Allah has created, except that He also has created its treatment.” *(Prophet Muhammad SAW - Bukhari)*



Al-Shafi (The Healer)

As we have read over the previous months, Islam encourages seeking cures for our illnesses. This may be in the form of different types of medication, natural products or through the words of the Quran. Whichever avenues of treatment we choose, it is important to understand and accept that ultimately, these are all just different means, which are all at the mercy of Allah who is Al-Shafi, The Healer.

The term Shifa refers to recovery from illness. Hence, Al-Shafi is He who knows of all illnesses, of all their causes and cures and is the provider of all of them; the illnesses of the body, mind and soul; illnesses of doubt, illusions, malice, jealousy and sins. There is no healing except by His and no removing of harm except by Him. Everything besides Allah is merely a helpless means which, if Allah permits, proves beneficial, and if He does not, can have no effect whatsoever. Doctors today may offer prescriptions for illnesses, and surgeons may carry out some of the most complex life-saving surgeries while themselves possessing all sorts of illnesses. Illnesses may also claim the lives of individuals despite them having access to the latest medication. In contrast, others may recover from the very same illness without the intervention of any professional or medicine whatsoever. Accordingly, all these examples demonstrate that reliance must be focused on Allah, Al-Shafi, alone. We find many examples in the ahadith where the Prophet SAW would refer his companions to seek Shifa from Allah. He cultivated within them hearts that are gathered, focused and truly reliant on the Sole Provider of cure. The essence of Tawakkul and reliance in Allah does not mean we should abandon using the means that we have access to. But whilst applying them, our focus should not stray from the true giver of cure, Al-Shafi.

May Allah grant us the true understanding of His attributes and enable us to place our complete trust in Him. Aameen

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Date			Beginning Times					Jama`ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Mon	1	3	2:30	5:23	1:11	6:24	10:05	4:30	7:30	8:52	10:20
Tue	2	4	2:34	5:25	1:11	6:23	10:04	"	"	8:50	"
Wed	3	5	2:39	5:26	1:11	6:22	10:02	"	"	8:48	"
Thu	4	6	2:43	5:28	1:11	6:20	10:02	"	"	8:47	"
Fri	5	7	2:46	5:30	1:11	6:19	10:00	"	"	8:45	"
Sat	6	8	2:50	5:31	1:11	6:18	9:59	4:45	7:15	8:43	10:10
Sun	7	9	2:54	5:33	1:11	6:17	9:57	"	"	8:41	"
Mon	8	10	2:58	5:34	1:11	6:16	9:56	"	"	8:39	"
Tue	9	11	3:01	5:36	1:11	6:15	9:55	"	"	8:38	"
Wed	10	12	3:04	5:37	1:11	6:13	9:54	"	"	8:36	"
Thu	11	13	3:08	5:39	1:10	6:12	9:52	"	"	8:34	"
Fri	12	14	3:11	5:40	1:10	6:11	9:51	"	"	8:32	"
Sat	13	15	3:14	5:42	1:10	6:09	9:49	5:00	7:00	8:30	10:00
Sun	14	16	3:18	5:44	1:10	6:08	9:48	"	"	8:28	"
Mon	15	17	3:21	5:45	1:10	6:07	9:46	"	"	8:26	"
Tue	16	18	3:24	5:47	1:09	6:05	9:45	"	"	8:24	"
Wed	17	19	3:27	5:48	1:09	6:04	9:43	"	"	8:22	"
Thu	18	20	3:30	5:50	1:09	6:03	9:42	"	"	8:20	"
Fri	19	21	3:33	5:52	1:09	6:01	9:40	"	"	8:18	"
Sat	20	22	3:35	5:53	1:09	6:00	9:39	5:00	6:45	8:16	9:50
Sun	21	23	3:38	5:55	1:08	5:58	9:37	"	"	8:14	"
Mon	22	24	3:41	5:56	1:08	5:57	9:36	"	"	8:12	"
Tue	23	25	3:44	5:58	1:08	5:55	9:33	"	"	8:09	"
Wed	24	26	3:46	6:00	1:08	5:53	9:32	"	"	8:07	"
Thu	25	27	3:49	6:01	1:07	5:52	9:30	"	"	8:05	"
Fri	26	28	3:52	6:03	1:07	5:50	9:29	"	"	8:03	"
Sat	27	29	3:54	6:04	1:07	5:49	9:27	5:15	6:30	8:01	9:40
Sun	28	30	3:57	6:06	1:06	5:47	9:26	"	"	7:59	"
Mon	29	1	3:59	6:08	1:06	5:45	9:24	"	"	7:56	"
Tue	30	2	4:02	6:09	1:06	5:44	9:22	"	"	7:54	"
Wed	31	3	4:04	6:11	1:05	5:42	9:21	"	"	7:52	"

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

*Islamic dates are confirmed after 29th based on moon sighting reports
 Jama`ah times may be adjusted if a need arises
 Isha beginning time is speculative based on 'Sub`ul Layl' calculation*

Reclaim Prophet Musa in Muharram

Adapted from article by Ustaadh Abu Haneefah Sohail

The fast of 'Āshūra is in the month of Muharram, and it is sufficient virtue for this month to know that Allāh aligned the month of Muharram with His own name. Abū Hurayrah RA narrates that the Prophet Muḥammad SAW said: "The best of fasting after Ramaḍān is fasting during Allāh's month, Muharram." [Muslim] Muharram is one of the four sacred months about which Allāh stated: "Indeed, the number of months with Allāh is twelve months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them..." [Qur'an 9:36]

It was reported that Ibn 'Abbās RA said that the verse: "...so do not wrong yourselves during them..." initially referred to all the months, then these four were singled out and made sacred, so that sin in these months is multiplied and good deeds bring a greater reward. This fact has largely been neglected by Muslims today who in their eagerness to sanctify the month of Ramaḍān have forgotten the order of Allāh not to oppress our own souls in the four sacred months.

While there is a general encouragement to fast throughout the month, one day has been singled out for its virtue above all others. Ibn 'Abbās RA, said: "I never saw the Messenger of Allāh SAW so keen to fast any day and give it priority over any other than this day, the day of 'Āshūra, and this month (meaning Ramaḍān)." [Bukhari] Little wonder, then, that the Prophet Muḥammad SAW was so keen to observe this fast when he stated: "For fasting the day of 'Āshūra, I hope that Allāh will accept it as expiation for the year that went before." [Muslim]

The exact day of 'Āshūra has been confirmed by Ibn 'Abbās RA who reported: "The Messenger of Allāh SAW commanded us to fast 'Āshūra, the tenth day of Muharram." [Tirmidhi] Ibn 'Abbās RA also reports: "The Prophet Muḥammad SAW came to Madīnah and observed that the Jews were fasting on the day of 'Āshūra. He asked: 'What is this?' They replied: 'This is a righteous day; it is the day when Allāh saved the Children of Israel from their enemies, so Mūsa fasted on this day.' He SAW replied: 'We have more right to Mūsa than you', so he fasted on that day and commanded the Muslims to do likewise." [Bukhari]

Another narration states, "This is a great day, on which Allāh saved Mūsa and his people, and drowned Pharaoh and his people." [Muslim] The true significance of 'Āshūra is to reclaim Mūsa AS for this ummah. He is a Prophet whose chronicles are pivotal to the heritage of this ummah. Abū Hurayrah RA narrates that when one of the companions disputed with a Jew regarding the status of the Prophet Muḥammad SAW compared to Mūsa, the Prophet Muḥammad SAW said:

"Do not prefer me over Mūsa. On the Day of Rising, people will faint, and I will faint with them. I will be the first to regain consciousness, and there will be Mūsa grasping the Throne. I do not know whether he will be among those who fainted and regained consciousness before me, or if he was one of those that Allāh exempted." [Bukhari]

The chronicles of Mūsa AS are mentioned from the very beginning of the Qur'ān in Sūrah al-Baqarah until the very end of the Qur'ān in Sūrah al-'Alā. He is the most oft mentioned person in the Qur'ān, by name, with 136 references. Even our very acts of worship are intrinsically connected to the Prophet Mūsa AS. It was he who urged the Prophet Muḥammad SAW to return to His Lord in the ascension through the heavens and seek a concession of five daily prayers instead of fifty. And it is his story that we commemorate with the fasting of 'Āshūra.

But why Mūsa AS? Why not 'Īsa AS or Nūḥ AS, for they too are from the five greatest Messengers of strong resolve? One of the wisdoms lies in the verse:

And We did certainly send Mūsa with Our signs and a clear authority to Pharaoh, Hāmān and Qārūn; but they said, "[He is] a magician and a liar." [Qur'an 40:23-24]

Note how Allāh did not restrict Mūsa's mission to the figure head of the Pharonic society but included Hāmān and Qārūn. Each one of them represents a type of corruption that is to be repeated throughout the annals of history. Pharaoh is the archetypal tyrant, the despot. Intoxicated with his own power, he claims lordship, and slaughters innocent children in their very cradles for a perceived threat to his throne. Hāmān is the chief minister who represents the political corruption of the elite. He institutionalises oppression and symbolises the intrigue and plotting which has become the hallmark of politicians. Qārūn represents the excesses of wealth. The financial power that bankrolls the corrupt society and plots against the Messengers. He also represents hypocrisy; he was a man from the Children of Israel who not only was complicit in their exploitation, but actively benefitted from the subjugation of his own people.

Mūsa AS and his people encountered every challenge, every opponent and every trial that this ummah would face. The failures of the Children of Israel are indeed a manifestation of our own shortcomings when taken to the extreme. And it is when we return to our religion that we reclaim the Prophet Mūsa AS as our own. A relationship consecrated with the fasting of 'Āshūra. In a hugely symbolic act, the Prophet Muḥammad SAW stated his intention to differ from the Jews by fasting the 9th of Muharram also. 'Abdullāh b. 'Abbās RA, said: "When the Messenger of Allāh SAW fasted on 'Āshūra and commanded the Muslims to do likewise, they said: 'O Messenger of Allāh! It is a day that is venerated by the Jews and Christians.' The Messenger of Allāh SAW replied: 'If I live to see the next year, inshāAllāh, we will fast on the ninth day too.' But it so happened that the Messenger of Allāh SAW passed away before the next year came." [Muslim] The Prophet SAW said in another hadith: "Fast on the day before (9th) or the day after Ashura (11th)." [Ahmad]

The Prophet Muḥammad SAW was endowed with speech that was brief but profound in meaning. In this short narration he simultaneously reclaimed the legacy of Mūsa, sanctified the month of Muharram, maintained the unique identity of this ummah and surpassed the People of the Book. Hence the Sunnah to this day is to fast one or two more days with the 10th of Muharram while there is no blame on a Muslim who can only fast the 10th.

We live in times where the excesses of the heretics have obscured the true significance of Muharram in general and 'Āshūra in particular. Collective self-harm in full view of a bewildered public has no basis in the sharīah, contradicts sound intellect and resembles the practises of Jāhiliyyah (the days of ignorance). It is high time that orthodox Muslims reclaimed Muharram. In fact, before the obligation of Ramaḍān was revealed, there is an opinion that the fasting of 'Āshūra was indeed obligatory. It was reported that Ibn Mas'ūd RA said, 'when fasting Ramaḍān was made obligatory, the obligation to fast 'Āshūra was lifted'. So, let us, as a community, revive the sunnah of fasting the 9th and 10th of Muharram. Let us revive the status of 'Allāh's month' in our hearts. And let us reclaim the legacy of the great Messenger of Allāh, Mūsa AS.

Adapted from www.islam21c.com

Abu Ubaydah Ibn Al Jarrah RA

An Eminent Sahabi – Companion of The Prophet SAW

"In every nation there exists a man worthy of all trust, and the trustworthy of this nation is Abu Ubaydah Ibn Al Jarrah" [Bukhari: 3744, Muslim: 2419]

This is how Prophet Muhammad SAW praised this Sahabi. Abu Ubaydah RA embraced Islam through the hands of Abu Bakr RA at the beginning of its dawn in Makkah. Moreover, he was one of the Sahaba who migrated to Abyssinia with the second delegation. He fought all the battles alongside Prophet Muhammad SAW. Trustworthiness became his strong trait and flourished under the guidance of Prophet Muhammad SAW.

Not only was Abu Ubaydah RA loyal but he had a strong sense of responsibility towards Prophet Muhammad SAW. During the battle of Uhud, he sensed the potential threat to the Prophet's SAW life. Hence, throughout the battle he kept a close eye on him SAW. As the battle reached its fiercest, Abu Ubaydah RA was the first one to reach the Prophet SAW when the arrow hit him and protected him from further harm. Two of the rings of the Prophet's mail had penetrated his cheeks and he was bleeding. In one narration Abu Bakr RA reports the whole event, explaining how Abu Ubaydah RA insisted to be the one who helps Prophet Muhammad SAW. Abu Ubaydah RA used his teeth to pull out the mail and in doing so lost his upper teeth while pulling the first mail and lower front teeth while pulling out the second one. [AlMustadrak: 3/266]

But the tale of his bravery doesn't stop here; wherever he was given an obligation he did it with honesty and diligence. Abu Ubaydah RA was sent to the battle of Khabat as a commander by the order of Prophet Muhammad SAW. The expedition had no means of supplement except for a bag of dates. This did not waver the Sahaba in their mission. Rather, when the dates finished they would crush withered leaves and swallow them with water to satisfy their hunger. Their only goal was to accomplish what their Prophet had asked of them. Therefore, the expedition came to be known as Al Khabat (The Struggle).

Umar Ibn al Khattab RA said about him on his deathbed "If Abu Ubaydah Ibn Al Jarrah RA was alive, I would have entrusted him with the caliphate, and if Allah asked me about him, I would say, I assigned the caliphate to the trustworthy of Allah and His Prophet SAW, Abu Ubaydah Ibn Al Jarrah."

Abu Ubaydah RA was privileged to be the commander-in-chief, leader of the greatest Muslim army ever and a beloved ruler of Syria. However, these titles and high positions meant nothing to Abu Ubaydah RA. He continued to be a humble and simple person as he was before all the riches. Once Umar Ibn Al Khattab RA visited him when he was the governor of Syria, his house had no furniture not to mention that the room in which he slept only had a sword, saddle bag and a shield. Upon Umar's RA questioning about why he had not kept any furniture in his house? He simply answered that he had room to sleep in and that was enough for him.

The news of his death saddened Umar RA who was Ameer ul Mu'mineen at the time. He is reported to have said "If I were to make a wish, I would have wished for a house full of men just like Abu Ubaydah".

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