



Rasullullah SAW said: “The merciful will be shown mercy by the Most Merciful. Be merciful to those on the Earth and the One in the Heavens will have mercy upon you.” (Tirmidhi)



### Mindful Speech & Strong Īmān: Our Duty to Glorify Allah

In Islam, speech and actions carry great weight, and we must be mindful of what we say, listen to, or take part in.

Words and activities that involve disrespect toward Allah, His prophets, or His angels are considered extremely serious. Because children absorb ideas from games, videos, music, and conversations, it is important to guide them carefully and guard their innocence.

A core principle of faith is that Allah is utterly unlike His creation. He has no

partners, no equals, and no children. Islam teaches that attributing a son to Allah, as found in Christian beliefs, contradicts monotheism.

*The heavens are about to burst, the earth to split apart, and the mountains to crumble to pieces. For they have ascribed a son to the All-Merciful! (Surah Maryam)*

Such claims misrepresent Allah and His majesty. For this reason, we must avoid speech, stories, plays, festivals, games, or social media trends that normalize or trivialise these ideas.

Modern entertainment sometimes includes jokes, fantasies, or narratives portraying Allah in human form, giving Him relatives,

or blending divine attributes and human traits. While they may appear harmless, they can gradually blur a child’s understanding of tawḥīd – the belief in the oneness of Allah. Protecting the purity of this belief is essential, as it forms the foundation of Īmān.

Teaching children to pause, think, and ask whether something aligns with Islamic values helps them develop strong spiritual awareness. By staying mindful of what they say and consume, young Muslims learn to honour Allah properly and protect their hearts from concepts that misguide or disrespect Him.

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“Whoever wants his supplications answered and difficulties removed, then let him relieve the one in hardship.”  
(Ahmad)



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

Dhuhr Jama`ah  
**1:00**

1st Jumu`ah  
**12:25**

2nd Jumu`ah  
**1:15**

*Islamic dates are subject to regional moonsighting reports.*

*Asr time ends 5 minutes before the published Maghrib time.*

*Isha Jama'ah has been scheduled to be earlier on weekends.*

Boys Classes	Sisters Classes
<b>Advanced Islamic Studies</b> Sun, Mon, Tue, Wed <i>Varied Timings</i>	<b>Tafseer</b> Mon 10 AM - 12 PM
<b>Qur'an Memorisation (Hifdh)</b> Monday to Friday 4:30-7:40 PM	<b>Seerah</b> Tue 10-11 AM
<b>Arabic Intensive (Alimiyah)</b> Saturday & Sun 10:30 AM - 1:30 PM	<b>Hadeeth</b> Wed (Online)
	<b>Tajweed</b> Tue 11 AM - 12 PM
	<b>Coffee Mornings</b> Last* Sunday of Month 10:30 AM - 12:30 PM

## The Prophet ﷺ broke the bad parenting cycle | *ABU HUDHAYFAH*

Abu Hurayrah RA reported that al-Aqra' bin Habis RA saw Allah's Messenger ﷺ kissing Hasan RA, and that al-Aqra' RA said, 'I have ten children, but I have never kissed any one of them.' Whereupon, Allah's Messenger SAW said: "He who does not show mercy, no mercy would be shown to him." [Muslim]

This beautiful narration so eloquently describes the mercy that Allah has for us which He expects us to have for others.

### Adults parent how they were parented

Was al-Aqra' surprised upon seeing this overt display of affection? Maybe he was perplexed because he himself had not received this level of love and affection as a child? There is every chance he was bemused by the Prophet's behaviour (ﷺ) because he was unaware that it was a perfectly normal expression of love.

It could have been that he felt such public demonstrations of tenderness were not a masculine trait, perhaps his father lacked in showing mercy towards him by way of loving hugs and gentle kisses. It is possible that because he was deprived of parental affection, he internalised this learned behaviour and deprived his children of such compassion — even though it is an essential need at such a delicate stage in life.

A person's experiences and relationships from childhood have an immense influence upon their development and transition into adulthood. Even though al-Aqra' RA may have felt love and affection for his children, it could have been that he simply never learned how to express such love and affection.

### A beautiful quality

Mercy is a beautiful quality that should be treasured at every opportunity.

And the beauty of mercy? It's not about grand gestures or dramatic attestations of virtue. Something as simple as a kind word to compliment your child's efforts, or gently kissing their forehead constitutes an act of mercy. And it is something that will have a lasting impact upon your child throughout their life.

Abu Hurayrah RA reported that a man came to the Messenger of Allah ﷺ and

complained about the hardness of his heart. The Prophet ﷺ said, "If you want to soften your heart, feed the poor and caress the head of the orphan." [Ahmad]

Here, the Prophet ﷺ did not place the emphasis on providing financially for the orphan but showing mercy and affection in the absence of a father figure. This highlights that the father gives love and affection to their child and the act of caressing your child is an act of mercy.

When you incorporate mercy into your every action and word as a parent, the effect of these small expressions will accumulate with the passage of time. Your child will learn to associate mercy with unconditional love and compassion. After all, it will have such a positive and uplifting influence on their confidence and self-esteem, they will want to pass on this wonderful legacy to their children. This creates a beautiful intergenerational legacy that will only become stronger as it is transmitted through subsequent generations.

During the caliphate of 'Umar ibn al-Khattāb RA, one of his governors came to see him. He saw 'Umar RA kiss one of his children who was sitting on his lap, and responded by saying, "O Commander of the Believers, do you kiss your child, while you are the Commander of the Believers?!"

'Umar ibn al-Khattāb's (RA) governor believed that such a public display of affection was not befitting for someone in a position of leadership. Fatherly love is a natural and instinctual behaviour, yet the governor found it strange enough to ask whether someone of such authority should even be kissing their child in the first place. In response, 'Umar ibn al-Khattāb said, "What can I do if Allah has deprived you of mercy?" Consequently, he removed the governor from his position by saying, "If you cannot have mercy on your own children, how will you have mercy upon those who you are responsible for [as a governor]?"

From 'Umar ibn al-Khattāb's statement, we can infer another important observation. It is expected that someone should be merciful to their children, above all else. If this mercy is absent, it is inevitable that doubts will emerge regarding that person's capacity to be merciful in any other context and towards anyone else they may interact

with. We also see another clear link between parenting and leadership: both require mercy as a key trait.

### Mercy begets mercy

In the hadīth, the Prophet ﷺ conveys a serious warning with the words, "He who does not show mercy, no mercy would be shown to him." The Prophet ﷺ taught us that we will always be inclined to shortcomings and mistakes, and it is for this reason that we will only enter Paradise by way of Allah's Mercy. This means if a person cannot show mercy to others, and especially his children, how can they possibly expect to enter Paradise when it would be impossible without receiving the Mercy of Allah?

As the Prophet ﷺ is reported to have said, "The merciful will be shown mercy by the Most Merciful. Be merciful to those on the Earth and the One in the Heavens will have mercy upon you." [Tirmidhi]

Allah is the Most Merciful, and because we have been given the capacity for free will, He expects that we should demonstrate such mercy to His creation to honour our obedience and commitment to Him. Considering that the family forms the cornerstone of society, mercy must begin at home for it to be reflected outside of the home.

### Express love in different ways

Love is an incredibly meaningful and powerful emotion. Whether it is the love a believer has for Allah, the love between a husband and wife, the love a child has for their parents, or the love a parent has for their child... it is a feeling with so many layers of meaning and expression that even language is not enough to convey the depth of what love is.

Love is the emotional string that ties our families and societies together — and love is something that needs to be expressed physically, verbally, and emotionally. Through daily affirmations and attestations of love, including kissing and hugging our children whenever we have the opportunity, we are creating an emotional bond that will always anchor them to a wholesome bond.

May Allah make us of those who possess a merciful heart and demonstrate that in our words and actions.

# Activity

*Aqsa Hannah Healer Heavens*

*Human Imran Injeel Isa*

*Maryam Miracle Palestine Return*

O P A E X U A N N G Q Z H B U  
 S Q A B D Y G S I N J E E L R  
 X N E L F Q U W I F W X E E S  
 T O E L E G J O K M N F L M R  
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