

"The Prophet SAW warned: He who interprets the Qur'an without having knowledge, let him prepare his place in Hellfire!" (Tirmidhi)



Winter

A Season of Hidden Opportunities

Winter, with its shorter days and longer nights, often feels like a season of stillness. For Muslims, however, this quiet time of year holds unique opportunities for worship and reflection. When the days are brief, the hours of fasting become easier to manage, allowing believers to observe voluntary fasts with less hardship. At the same time, the extended nights invite longer prayers, moments of Qur'an recitation, and supplication in the calm hours before dawn.

The Prophet SAW said: **"Winter is the best season for the believer: its nights are long**

for him to pray, and its days are short for him to fast" (Ahmad). This hadith captures the essence of winter as a gift—one that reduces the physical burden while magnifying the spiritual reward. Scholars even described winter as "the spoils of the believer," treasures waiting to be seized by those mindful of their Lord.

There are stories of early Muslims who would eagerly await winter, not for comfort, but for worship. Some companions were known to lengthen their night prayers when the cold kept others indoors, finding warmth in devotion. Their example reminds us that while the body may seek ease, the soul flourishes when it embraces effort for Allah's sake.

The chill of the outside world also draws families closer together. A warm home, shared meals, and quiet evenings become settings for remembrance, study, and gratitude. Simple comforts—a blanket, a hot drink, the company of loved ones—turn into reminders of Allah's mercy. As the Qur'an teaches: **"If you are grateful, I will surely increase you"** (Qur'an 14:7).

Rather than viewing winter only as a season of hardship, let us see it as a time to realign priorities. The shorter days and longer nights create fertile ground for spiritual growth, allowing faith to become the true source of warmth within the home.

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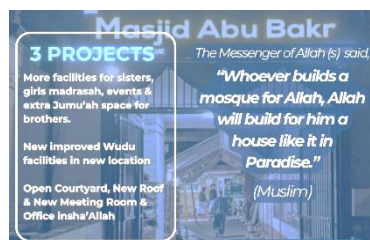
Date			Beginning Times					Jama'ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Wed	1	8	5:09	7:01	12:55	4:43	8:09	6:15	5:30	6:42	8:45
Thu	2	9	5:11	7:03	12:54	4:41	8:07	"	"	6:40	"
Fri	3	10	5:12	7:04	12:54	4:39	8:04	"	"	6:38	"
Sat	4	11	5:14	7:06	12:54	4:37	8:02	6:15	5:15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

Dhuhr Jama'ah
1:30
 1:00 from 26th

1st Jumu'ah
1:25
 12:25 from 31st

2nd Jumu'ah
2:20
 1:15 from 31st

- Islamic dates are subject to regional moonsighting reports.
- Asr time ends 5 minutes before the published Maghrib time.



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The Quiet Strength of Muslim Women *in the Heart of the Home*

Throughout history, the role of Muslim women within their homes has been more profound than what might appear at first glance. Their work often unfolded in the background, away from the gaze of the marketplace or the battlefield, yet it was precisely this hidden labour that sustained families and societies. When men set out for expeditions—whether journeys of trade, travel, or defence—the women left behind carried a weight that was both immense and sacred.

A well-known example comes from the era of the Prophet Muhammad SAW. While the men of Madinah accompanied him on military campaigns, women like Umm Sulaym RA and Asma bint Abu Bakr RA stepped into roles that balanced care with courage. Asma RA, famously nicknamed ‘Dhat al-Nitaqayn’ (the woman with two belts), supported her father Abu Bakr RA during the Hijrah. She prepared provisions, carried supplies, and bore the anxiety of separation, while at the same time caring for her young household. In her hands, the safety of her father’s mission intertwined with the everyday needs of her family. This dual responsibility reflected the reality of countless Muslim women through centuries: nurturing children while upholding duties that went far beyond their doorsteps.

At home, women cultivated an atmosphere of resilience. When men

were absent for long weeks, children naturally turned to their mothers for guidance. The home became a place where values of patience, faith, and dignity were taught not only through words but through daily practice. A mother’s calm presence during scarcity or uncertainty quietly instilled in her children the ability to cope with trials later in life. Such moments remind us that raising a family is not a task to be carried out in spare hours—it requires constant vigilance, creativity, and deep emotional investment.

Consider the wives of early merchants who travelled along caravan routes stretching from Arabia to Syria. Their husbands might be gone for months. In their absence, women managed household affairs, safeguarded property, and ensured children grew in discipline and faith. A mother had to serve as both anchor and sail: steady enough to provide security, yet adaptable enough to keep life moving forward despite uncertainty.

Even today, Muslim women continue to bear a role that is often under-appreciated. The home is not merely a physical shelter but a spiritual workshop. Preparing meals, ensuring cleanliness, managing budgets, listening to worries at bedtime—these are not mundane tasks when viewed through the lens of responsibility. They are the threads that weave stability into family life. It is no coincidence that the Qur’an describes spouses as “garments for one another,” for garments both protect and adorn. The protection women offer within their homes allows their families to stand confidently in society.

There is also the dimension of education. Many of Islam’s great scholars credited their mothers for their early upbringing. Imam al-Shafi`i’s mother, for example, devoted herself entirely to her son’s learning after being widowed. Without her perseverance in nurturing his intellect, the Muslim world might never have witnessed his towering scholarship. Such anecdotes highlight how the unseen hours of attention at home can ripple outward for generations.

The full-time attention a home may require can be difficult to quantify. A crying infant in the night, a child

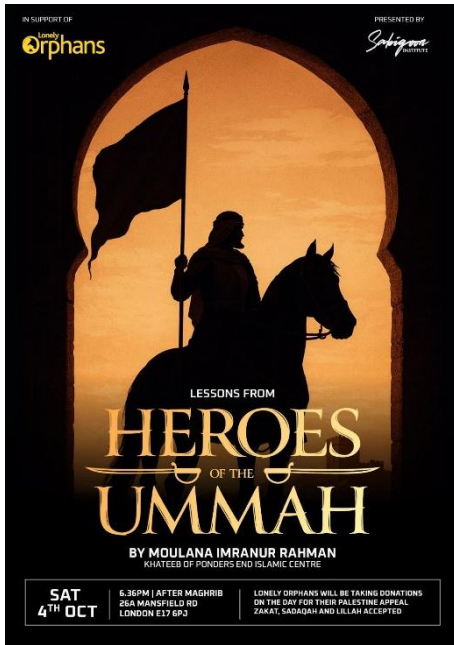
struggling with memorisation, a guest arriving unexpectedly, or a husband returning weary from work—all these needs converge upon the woman of the household. Her role is not confined to a schedule, nor does it end at the completion of tasks. It is, instead, an unceasing attentiveness to the wellbeing of others. That constant presence becomes the moral compass of the family.

When we remember Muslim women through history—whether Asma RA carrying provisions in the rocky mountains of Makkah, or mothers in quieter times ensuring their children learned verses of Qur’an—we recognize a pattern of sacrifice and strength. Their labour inside the home has often been hidden, yet its fruits are visible in the resilience of entire communities. The expeditions of men may have expanded borders or secured livelihoods, but the vigilance of women preserved the hearth, nurtured the next generation, and ensured that faith remained alive in the most intimate spaces of life.

In the end, the story of Muslim women in the home is a story of unseen heroism. It reminds us that while battles may be fought on distant plains, the victories of everyday family life are often won in kitchens, courtyards, and quiet nurseries—where patience, faith, and love are practiced with unwavering devotion.

May Allah accept the devoted ones and enable us all to take strength and inspiration from the Sahabiyyaat and those who follow their path!





1. Ba - bir
2. Ta - taqwa
3. Tha - thawab
4. Jim - jirān
5. Ha - hayā'
6. Kha - khawf
7. Dal - du'ā'
8. Dhāl - dhikr
9. Ra - rahmah
10. Zā - Zamzam
11. Sin - salām
12. Shin - shukr
13. Šād - šadaqah
14. Ďād - dayf
15. Ṭā - ṭahārah
16. Ṣā - zill
17. 'Ayn - 'adl
18. Ghayn - ghayb
19. Fā - fadl
20. Qāf - Qur'ān
21. Kaf - karam
22. Lām - līn
23. Mim - maghfirah
24. Nūn - nūr
25. Hā - hidāyah
26. Waw - wālidayn
27. Yā - yusr



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