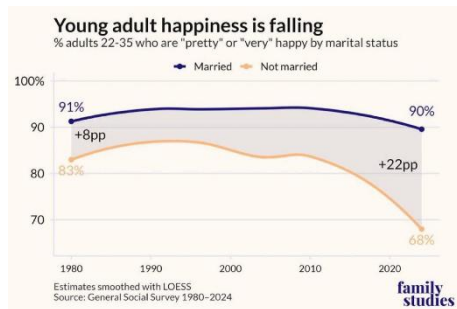
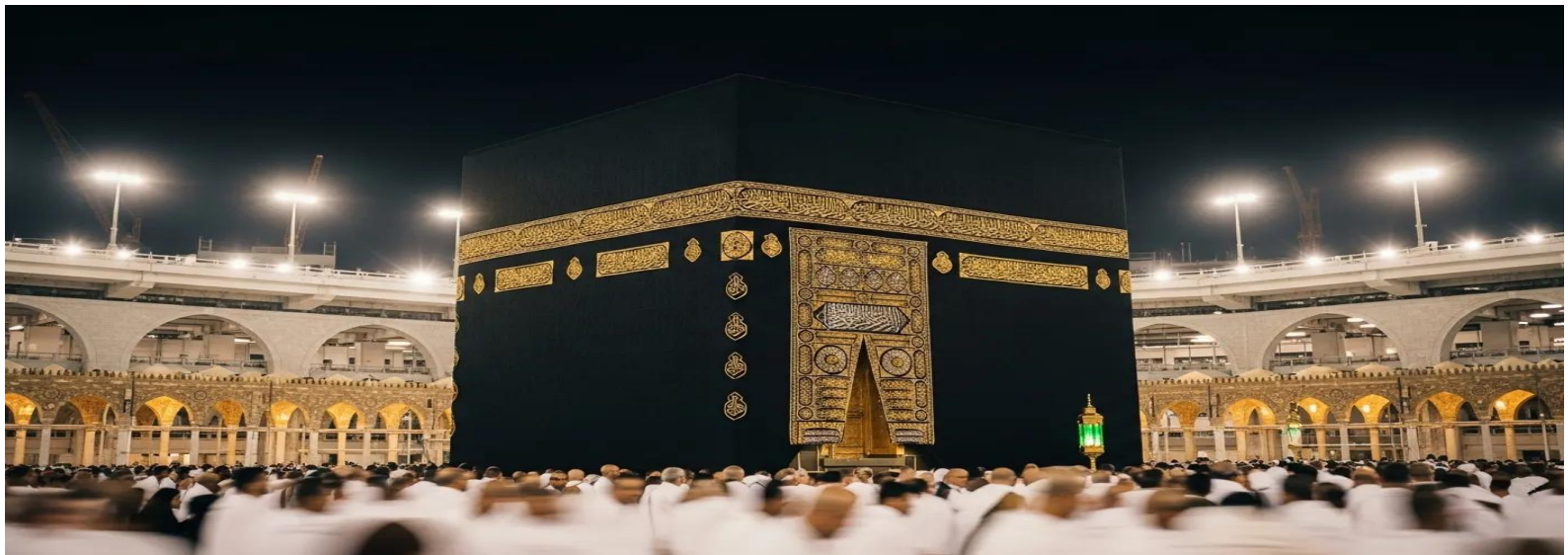




The Messenger of Allah ﷺ said, "O young people! Whoever among you can marry, should marry, because it helps lower the gaze and guard modesty; and whoever is not able to marry, should fast, as fasting is a means of controlling oneself." (Bukhari)



Young single men and women are becoming less happy, while married people aged 22-35 are just as happy as ever.

At the same time, we're constantly told – especially women – that marriage is a trap, a prison, something to delay or avoid. That message fits neatly with a broader neoliberal ideal: stay unattached, mobile, career-focused, and endlessly "independent."

But here's the tension we rarely talk about.

Young adult happiness is falling, and it's being driven almost entirely by the unmarried.

Marriage itself doesn't seem to be the problem- yet it's the institution most frequently criticised and attacked.

So why does the media keep repeating that single women are the happiest when the data increasingly suggests otherwise? Why is long-term partnership framed as regressive, risky, or naïve- while lifelong singleness is sold as empowerment?

At the same time, birth rates across much of the West continue to decline, social isolation is rising, and more young adults report loneliness and instability.

It raises an uncomfortable question:

Who benefits from a society of unattached individuals – and why are we so strongly encouraged to want that future?

This isn't an argument against choice. It's an argument for honesty.

If marriage were truly the prison it's often portrayed to be, we'd expect married young adults to be the unhappiest group. But they aren't.

Maybe the story we're being told doesn't match the reality we're living!

*t.me.muslimpsychologistMP*

Visit the following link for **Masjid Abu Bakr's Matrimony Service:**  
[masjidabubakr.co.uk/services/matrimony](https://masjidabubakr.co.uk/services/matrimony)

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**SCAN TO DONATE**

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

Dhuhr Jama`ah  
**1:30**

- Islamic dates are subject to moon sighting reports.
- Jama'ah times may be adjusted if a need arises.
- Asr Jama'ah ends 5 minutes before the published Maghrib time.
- Isha beginning time is calculated based on "Sub`ul Layl" criteria.

## JUMU'AH KHUTBAH TIMES

3 JAMA'AT – TEMPORARY UNTIL FURTHER NOTICE

**1 1:10 PM**

ENGLISH SPEECH  
APPROX. 12:55 PM

**2 1:45 PM**

ENGLISH SPEECH  
APPROX. 1:30 PM

**3 2:20 PM**

ENGLISH SPEECH  
APPROX. 2:05 PM



PLEASE JOIN THE 2ND OR 3RD JAMA'AT TO AVOID CROWDING.



FOLLOW STEWARDS' INSTRUCTIONS AT ALL TIMES.



PRAYERS MUST NOT BE PERFORMED ON THE PAVEMENT.



RESPECT OUR NEIGHBOURS. BE CONSIDERATE.

Jazakumullahu Khairan  
LET'S KEEP OUR JUMU'AH PEACEFUL, ORGANISED AND RESPECTFUL.

## Walking Activates Creativity

Allah describes His ideal servants as: “The servants of the Most Merciful are those who walk upon the earth gently” (Surah Furqan) Commentators interpreted this not merely as gait, but as a psychological & ethical disposition: calmness, balance, & inward composure.

The Prophet Muhammad ﷺ is described as purposeful & energetic when walking. Ali RA says: “When he walked, he walked with energy, as though descending from a height.” (Tirmidhi) Commentators said this conveyed presence, focus, & intentionality.

---

Marilyn Oppezzo, A Stanford psychologist, spent 4 years proving that the simple act of walking generates 60% more creative ideas than sitting, & the experiment she designed to kill every alternative explanation is one of the most decisive findings in modern psychology. She ran 4 experiments on 176 people. Same person tested twice. Once sitting, once walking. The creativity tasks were the standard ones psychologists have used for decades to measure how good a brain is at generating novel useful ideas. The result was almost too clean to publish. 81% of participants in the first experiment produced more creative ideas while walking than while sitting. In the second experiment, 88%. In the third, 100%. Every single person walked into a more creative version of themselves. On average, people generated 60% more novel useful ideas the moment their legs started moving.

The obvious sceptical question was whether it had something to do with the surroundings & not the walking itself. She put people on a treadmill facing a blank wall. No scenery. No fresh air. No environmental change. Just legs moving in place while staring at white drywall. The 60% boost held. Then she took participants outside in two conditions. Half of them walked through a Stanford courtyard. The other half were pushed through the exact same courtyard in a wheelchair. Same outdoor stimulation. Same scenery passing at the same speed. The only difference was whether the legs were moving. The walkers produced dramatically more novel high-quality ideas than the wheelchair group. The outdoors did almost nothing on its own. The walking did everything.

She also tested the opposite kind of thinking. Convergent thinking. The kind where there is one right answer & you have to narrow down to it. Word puzzles where 3 words share a hidden fourth word that connects them. The seated participants did slightly better on these. Walkers got slightly worse. Walking is not a general intelligence enhancer. It opens up the divergent search inside your brain. When you need to converge on the single right answer, sit down. When you need to find the answer in the first place, get up.

Walking selectively activates what neuroscientists call the default mode network (DMN), the system inside your brain that runs when you are not consciously focused on anything. The DMN is where mind-wandering happens, memories cross-reference each other, & ideas that have been sitting in separate folders inside your head finally get organised. When you sit at a desk & force yourself to concentrate, you suppress the DMN. When you walk at a natural pace, the executive part of your brain gets just busy enough handling the walking that the DMN comes online & starts doing the work that focus was blocking.

The boost does not turn off the moment people stop walking. Participants in the experiment who walked first & then sat back down stayed elevated. Their next round of seated creativity work was still significantly better than people who had been sitting the whole time. The rest lingered for at least several minutes after the legs stopped moving. You do not need to do creative work while walking. You need to walk before the creative work. The brain holds the state.

Charles Darwin built a gravel loop behind his house in Kent called the Sandwalk & walked it 3 times a day for the rest of his life. Nietzsche walked up to 10 hours a day during the years he wrote his most important books & openly said the work was conceived on his feet. Kahneman said the best thinking of his Nobel Prize-winning career happened on leisurely walks with Amos Tversky. Steve Jobs refused to take important conversations sitting down. He held them on foot.

The intervention is the easiest one in modern science. No supplement. No app. No subscription. No training program. Just a pair of legs & 15 minutes.

After withdrawing from public life, Imam Al-Ghazali spent years traveling. In his autobiographical work “Deliverance from Error”, he describes how solitude, movement, & physical withdrawal from institutional life clarified intellectual & spiritual problems that formal disputation could not solve. His synthesis of law, spirituality, psychology, & philosophy emerged during these years of travel on foot.

Jalal al-Din Rumi’s poetry is filled with motion: circling, wandering, journeying, turning. Many disciples recorded that verses emerged spontaneously while he walked through Konya’s streets, gardens, or markets.

Muhammad Iqbal regularly walked while composing poetry & philosophical ideas. Friends & students noted that many verses were formed mentally during evening walks before being written down later. He admired dynamism, motion, & striving, & his own habits reflected this. Walking helped him move from abstract philosophy into poetic synthesis.

Said Nursi frequently composed reflections during mountain walks & periods in nature. His students recorded that solitude outdoors sharpened concentration & contemplation.

After his pilgrimage to Mecca, Malcolm X became known for long reflective walks during periods of intellectual transition. Associates recalled him pacing & walking while reformulating his political & religious worldview after exposure to Muslims from diverse backgrounds. His later speeches often carried the tone of conclusions reached through sustained reflection during travel.

**WALK TO THE MASJID THIS SUMMER**

Good weather. Clear mind. Greater reward.

“For every step you take to the prayer, you are raised one degree and one sin is removed.”  
— Sahih al-Bukhari & Muslim

- Less pollution
- Less congestion
- Less inconvenience to neighbours
- More reflection
- More reward in every step

If you are able, leave the car behind and walk to the masjid.

Every step brings you closer

# Activity

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

DHULHIJJAH  
 DHULQADAH  
 JUMADAALUKHRA  
 JUMADAALULA  
 MUHARRAM  
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