MASJID ABU BAKR

As-Siddique

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The Prophet SAW said: **"The most helpless of people are those who are unable to make du'a. The stingiest are those who are stingy to give salaam."**

(Tabarani, al-Mu'jam al-Awsāt)



"None but Allah punishes with fire!"

Bonfire Night in the UK causes severe annual disruptions, including widespread anti-social behaviour, dangerous attacks on emergency services, and extreme spikes in toxic air pollution (PM2.5) that trigger life-threatening respiratory emergencies. The unpredictable, explosive noise places a massive strain on emergency infrastructure, results in severe burn injuries – disproportionately affecting children – and inflicts immense trauma on domestic pets, local wildlife, and vulnerable individuals living with PTSD.

Many Muslim scholars view fireworks as an inappropriate form of celebration. This connection is tied to specific legal, historical, and ethical principles in Islam:

Nimrod and Ibraheem AS

In Islamic historical tradition, the concept of launching fire into the air as a spectacle is linked to the tyrant King Nimrod.

When Nimrod cast the Prophet Ibraheem AS into a massive bonfire, Allah miraculously made the fire "cool and peaceful" for him (Qur'an 21:69).

According to historical narrations, when the fire failed to burn Ibraheem AS, Nimrod's people created devices to launch bursts of fire into the air toward him out of frustration.

Because of this association with a tyrannical attempt to punish a prophet with fire, using fire as a weapon or a mocking tool of amusement is deeply discouraged.

The principle "La Darar wa La Dirar"

The foundational Hadith stating that "none but Allah punishes with fire" establishes that fire is a volatile, inherently destructive element that humans cannot fully control or use as a tool of authority. This underpins the Islamic legal maxim: "There should be neither harming nor reciprocating harm."

Collateral Injury: Fireworks are unpredictable explosives. Scholars argue that setting off fireworks risks inflicting accidental burns or starting fires on property, which violates the strict Islamic prohibition against causing physical or financial harm to others.

Frightening the Vulnerable: The Prophet Muhammad SAW heavily restricted using fire or creating sudden panics. Fireworks cause loud, explosive noises that terrify animals, disturb the sick, and cause anxiety to infants or the elderly.

Destruction of Wealth (Israf)

In Islamic jurisprudence, buying fireworks is often described as "literally burning one's own wealth." The Quran explicitly condemns extravagance and wastefulness: "Indeed, the wasteful are brothers of the devils" (Qur'an 17:27). Since fireworks provide no physical, spiritual, or long-term worldly benefit, spending money on them is viewed as a sinful squandering of resources that could otherwise be used to help the needy.

Religious Identity and Imitation

to non-Islamic religious festivals (such as) or cultural events with historical religious tension (or). The Prophet Muhammad SAW commanded Muslims to maintain their distinct identity and avoid imitating (Tashabbuh) the spiritual or cultural rituals of other faiths or non-faith communities, such as Guy Fawkes/Bonfire Night, New Year's Eve or Diwali.

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November 2026

Jumada Al-Ulaa / Jumada Al-Ukhraa 1448 AH

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

Dhuhr Jama`ah

1:00

- Islamic dates are subject to moon sighting reports.
- Jama'ah times may be adjusted if a need arises.
- Pray Asr no later than 5 min before Maghrib time.
- Isha Jama'ah is early on weekends



The Winter Booty

Cherish the Cold like the Early Generations

For many people, the arrival of winter is met with a sense of dread. The days grow heavy, cloaked in grey skies and bitter winds. The sun makes a brief, unenthusiastic appearance before dipping below the horizon by mid-afternoon. We retreat indoors, find ourselves battling a lack of energy, and wait for the hours to pass. It is easy to view winter as a season of survival – a stretch of months to be endured until spring returns. Yet, if we look through the lens of Islamic history, we find a radically different perspective. To the Prophet Muhammad SAW, his Companions, and the early scholars, winter was a deeply anticipated guest. It was a time of celebration, a spiritual golden hour, and an unmatched opportunity for personal transformation.

The Mother's Sacrifice

In the late eighth century, in the city of Baghdad, there lived a young, orphaned boy named Ahmad alongside his widowed mother. They were poor, living in a modest home without the modern luxuries of automated heating or instantly running hot water. During the freezing, pitch-black winter nights of Iraq, when the biting cold made most people wrap themselves tighter in their bedding, Ahmad's mother would rise long before the dawn. In the shivering darkness, she would manually kindle a fire, fetching water and heating it patiently so that her young son would have warm water to perform his morning *Wudu*. Once the boy was awake and purified, she would carefully wrap him in thick woolen shawls to shield him from the freezing winds. Baghdad's streets at that hour were pitch-black and dangerous, and because the boy had no father or older brother to protect him, his mother would personally walk him through the dark, icy alleys, holding his hand until they safely reached the mosque for the Fajr prayer. She did this so early because she wanted her son to secure a seat in the front row of the Hadith circles that took place immediately after the prayer. She would then sit and wait patiently in the cold until the sun rose, just to walk him safely back home. That young boy, nurtured by the winter dedication of a righteous mother, grew up to be none other than **Imam Ahmad ibn Hanbal**, the defender of the Sunnah and the author of one of the largest Hadith collections in human history (*Al-Musnad*). To this household, winter was not an obstacle to lock outside; it was a training ground for giants.

The rigorous devotion of Imam Ahmad's mother was a direct continuation of how the early Muslims were inspired by prophetic teachings.



"The Cold Spoils of War"

The Prophet Muhammad SAW highlighted how effortless it is to gain immense spiritual rewards during this season. He stated: *"Fasting in winter is the easy booty."* (Tirmidhi) The literal Arabic phrase *al-ghanimah al-baridah* translates to "the cold spoils of war". In ancient times, earning spoils of war meant engaging in a dangerous battle under a scorching desert sun, risking one's life. "Cold spoils," however, referred to a massive prize that fell into a soldier's lap without having to fight, sweat, or suffer. Winter fasting is exactly that: a massive spiritual reward handed to the believer with minimal physical toll.

2. The Practicality and Joy of the Companions

Whenever winter arrived, the great companion Abdullah ibn Mas'ud RA would look out at the frost and declare with joy: **"Welcome to winter! Blessings descend during it, the nights are long for standing in prayer, and the days are short for fasting."**

Similarly, Umar RA understood that navigating winter successfully required a balance of worldly practicality and spiritual readiness. He sent a famous letter to his governors across the expanding Islamic state, explicitly warning them: **"Winter has come, and it is an enemy, so prepare for it with wool, leather socks, and socks. Take precaution against the cold, for it enters quickly and leaves slowly."** Umar RA recognized that by safeguarding one's physical health with proper clothing, a Muslim frees their body to focus entirely on worship without being hindered by winter sickness.



The Tears of Mu'adh ibn Jabal RA

When the noble companion Mu'adh ibn Jabal RA was on his deathbed, he began to weep heavily. Those standing around him were confused, knowing his high status and closeness to the Prophet SAW. They asked him if he wept out of a fear of death or a love for the material world. Mu'adh replied: **"I weep because I will miss thirsting for Allah's sake on hot days, standing in prayer during the long winter nights, and crowding around the scholars in the gatherings of knowledge."** Even at the final moment of his life, his greatest regret was losing the opportunity to stand in prayer during the winter nights.

The Cloak of Safwan bin Salim

On a bitterly freezing night in Medina, Safwan bin Salim went out near the Prophet's mosque and spotted a man shivering intensely with very little clothing on. Without hesitation, Safwan took off his own high-quality winter coat, draped it over the shivering man, and walked home in the cold.

Not long after, a traveler from the region of Sham saw a vivid dream where it was proclaimed to him that Safwan bin Salim had entered Paradise because of a garment he had given. The man traveled all the way to Medina, tracking Safwan down just to convey the glad tidings of his hidden winter charity.

Practical Blueprints

Knowing these historical events is inspiring, but how do we bridge the gap between ancient Baghdad and a modern life of school, university, and corporate work? It requires strategy, discipline, and a few practical adjustments.

1. Master the "Short Day" Fasting Strategy

In mid-winter, the time between Fajr and Maghrib is remarkably short. This makes voluntary fasting highly accessible.

Capitalise on the Commute: Maghrib often occurs during or immediately after the school or workday. Keep a small travel kit in your backpack containing dates and a water bottle. When the prayer time enters, break your fast smoothly on the train, bus, or at your desk without interrupting your schedule.

The "Two-Meal" Reality: Treat Suhoor as an early breakfast right before Fajr, and Iftar as an early dinner. You are not drastically altering your nutritional intake; you are simply shifting your meals to align with the sun.

2. Hack Your Sleep for Night Prayers

Because winter nights are long, you can easily secure a full night's sleep and still have hours left over for worship.

The Post-Isha Power Down: Isha prayer is remarkably early in winter, which means your evening opens up significantly. Resist the temptation to scroll through social media or game until midnight. Aim to wind down and sleep shortly after Isha to claim your night.

The "Micro-Tahajjud" Routine: You do not need to stand in prayer for three hours to reap the rewards. Set your alarm just **20 minutes before Fajr** enters. This gives you enough time to perform a quick Wudu, pray two short *Rak'ahs* of voluntary prayer in the absolute quiet of the home, make sincere Du'a, and transition straight into Fajr.

3. Overcome the Physical Friction of the Cold

The physical discomfort of winter can slow down your spiritual momentum if you aren't prepared.

The Masah (Leather Sock) Exception: Freezing water on cold feet is a major deterrent to making Wudu at school or work. Utilise the Islamic legal concession of *Masah* over leather socks. By putting them on while in a state of complete Wudu in the morning, you can simply wipe the tops of your leather socks with wet hands when renewing your Wudu during the day, valid for up to 24 hours.

Keep a "Car Masjid" Kit: Early prayer times mean that Asr and Maghrib happen rapidly back-to-back. Keep a compact, waterproof prayer mat and a clean, warm jacket in your car or backpack. If you are caught out running errands or traveling, you will always have a clean, warm way to pray on time.



Conclusion

Winter does not have to be a season of stagnant energy and spiritual sleep. By shifting our mindset from survival to opportunity, we can transform the coldest months of the year into our warmest spiritual season. Follow the advice of Umar RA, wrap up warm, embrace the short days, and reclaim the long nights. Your "easy booty" is waiting.

Activity

10 companions were promised Jannah by the Prophet (SAW) in one sitting. Find all their names and try to learn them.

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

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Uthman
Ali
Talha
Zubair
Abdurrahman
Saad
Saeed
Abu Ubaidah



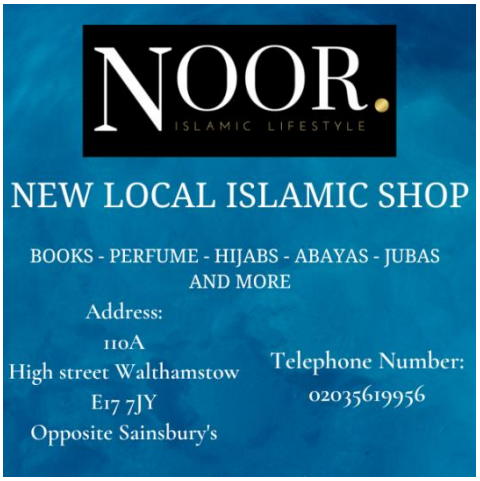
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