

# CROYDON MASJID & ISLAMIC CENTRE

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## SALAH TIMES

SHABAN 1441AH  
APRIL 2020

| Day | Date | SHABAN | FAJR         |       |         | ZOHR   |       | ASR    |       | MAGRIB* | ISHA   |       |
|-----|------|--------|--------------|-------|---------|--------|-------|--------|-------|---------|--------|-------|
|     |      |        | End of Sehri | Jamat | Sunrise | Begins | Jamat | Begins | Jamat | Begins  | Begins | Jamat |
| WED | 1    | 7      | 4:38         | 6:00  | 6:34    | 1:08   | 1:30  | 5:31   | 6:30  | 7:37    | 9:10   | 9:30  |
| THU | 2    | 8      | 4:35         | 6:00  | 6:32    | 1:08   | 1:30  | 5:33   | 6:30  | 7:39    | 9:11   | 9:30  |
| FRI | 3    | 9      | 4:33         | 5:45  | 6:30    | 1:08   | 1:30  | 5:34   | 6:30  | 7:41    | 9:12   | 9:30  |
| SAT | 4    | 10     | 4:30         | 5:45  | 6:27    | 1:06   | 1:30  | 5:35   | 6:30  | 7:42    | 9:13   | 9:30  |
| SUN | 5    | 11     | 4:27         | 5:45  | 6:25    | 1:07   | 1:30  | 5:36   | 6:30  | 7:44    | 9:15   | 9:30  |
| MON | 6    | 12     | 4:24         | 5:45  | 6:23    | 1:07   | 1:30  | 5:37   | 6:30  | 7:46    | 9:16   | 9:30  |
| TUE | 7    | 13     | 4:21         | 5:45  | 6:21    | 1:07   | 1:30  | 5:39   | 6:30  | 7:47    | 9:17   | 9:30  |
| WED | 8    | 14     | 4:18         | 5:45  | 6:18    | 1:06   | 1:30  | 5:40   | 6:30  | 7:49    | 9:18   | 9:30  |
| THU | 9    | 15     | 4:15         | 5:45  | 6:16    | 1:06   | 1:30  | 5:41   | 6:30  | 7:51    | 9:19   | 9:30  |
| FRI | 10   | 16     | 4:12         | 5:30  | 6:14    | 1:06   | 1:30  | 5:42   | 7:00  | 7:52    | 9:20   | 9:45  |
| SAT | 11   | 17     | 4:09         | 5:30  | 6:12    | 1:06   | 1:30  | 5:43   | 7:00  | 7:54    | 9:22   | 9:45  |
| SUN | 12   | 18     | 4:06         | 5:30  | 6:10    | 1:05   | 1:30  | 5:44   | 7:00  | 7:56    | 9:23   | 9:45  |
| MON | 13   | 19     | 4:03         | 5:30  | 6:07    | 1:05   | 1:30  | 5:46   | 7:00  | 7:57    | 9:24   | 9:45  |
| TUE | 14   | 20     | 4:00         | 5:30  | 6:05    | 1:05   | 1:30  | 5:47   | 7:00  | 7:59    | 9:25   | 9:45  |
| WED | 15   | 21     | 3:57         | 5:30  | 6:03    | 1:05   | 1:30  | 5:48   | 7:00  | 8:01    | 9:26   | 9:45  |
| THU | 16   | 22     | 3:54         | 5:30  | 6:01    | 1:04   | 1:30  | 5:49   | 7:00  | 8:02    | 9:27   | 9:45  |
| FRI | 17   | 23     | 3:51         | 5:15  | 5:59    | 1:04   | 1:30  | 5:50   | 7:15  | 8:04    | 9:28   | 9:45  |
| SAT | 18   | 24     | 3:48         | 5:15  | 5:57    | 1:04   | 1:30  | 5:51   | 7:15  | 8:06    | 9:29   | 9:45  |
| SUN | 19   | 25     | 3:45         | 5:15  | 5:55    | 1:04   | 1:30  | 5:52   | 7:15  | 8:07    | 9:30   | 9:45  |
| MON | 20   | 26     | 3:42         | 5:15  | 5:53    | 1:03   | 1:30  | 5:53   | 7:15  | 8:09    | 9:31   | 9:45  |
| TUE | 21   | 27     | 3:38         | 5:15  | 5:50    | 1:03   | 1:30  | 5:54   | 7:15  | 8:11    | 9:32   | 9:45  |
| WED | 22   | 28     | 3:35         | 5:15  | 5:48    | 1:03   | 1:30  | 5:55   | 7:15  | 8:12    | 9:33   | 9:45  |
| THU | 23   | 29     | 3:32         | 5:15  | 5:46    | 1:03   | 1:30  | 5:57   | 7:15  | 8:14    | 9:34   | 9:45  |
| FRI | 24   | 30     | 3:29         | 5:15  | 5:44    | 1:03   | 1:30  | 5:58   | 7:15  | 8:16    | 9:35   | 9:45  |

Sunset is three minutes before Magrib      Zawal is ten minutes before the beginning of Zohr.

\* **Salatul Jumah: 1st – Prayer 1:30 pm    2nd – Prayer 2:15pm**

### FACILITIES AVAILABLE AT CROYDON MASJID & ISLAMIC CENTRE:

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#### For Sisters Dars in English

Wednesday, Thursday & Sat  
11am to 1pm

#### For Brothers

Mon & Tue Evening

#### For Enrolment

Contact: 07932 672484

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by Sheikh Inaam ul Haq  
Saturday Evening

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by Mufti Yusuf Danka  
Wednesday Evening

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## Every religion has a special characteristic, and the special characteristic of Islam is Ḥayā

Ḥayā (حياء) is an Arabic word that cannot be satisfactorily translated into any other language. Commonly we find Ḥayā interpreted simply as modesty, an outward characteristic generally confined to certain shameless actions, for example, the code of dress an individual adopts. This deficient interpretation fails to do justice to the profound concept of Ḥayā. In reality, Ḥayā is a character trait that causes one to abandon all that is shameless and repugnant and prevents one from neglecting the rights of every rightful owner.

Ḥayā holds a central and pivotal role in Islām and is one of its salient features. Rasullullah ﷺ stated: “Every religion has a special characteristic, and the special characteristic of Islam is Ḥayā.” (*Sunan Ibn Mājah vol,2 Pg.1399*)

Ḥayā is the cornerstone of a Muslim’s character and regulates how he conducts himself in private and public, in his dealings with Allāh Ta‘ālā and with the creation. It creates a realisation that Allāh Ta‘ālā is fully aware of all that one does, says, or thinks, and deters one from engaging in acts that are displeasing and vulgar. A society in which Ḥayā is entrenched will flourish with values of chastity, mutual respect, compassion, accountability, a general sense of social responsibility, a high sense of morality and importance for family values and justice. It is for this reason the Prophet ﷺ stated:

Ḥayā only brings goodness. (*Ṣaḥīḥ Al-Bukhārī vol,8 Pg.29*)

Ḥayā encompasses all that is considered goodness. (*Ṣaḥīḥ Muslim vol,1 Pg.64*)

Ḥayā is a very significant branch of īmān. (*Ṣaḥīḥ Al-Bukhārī vol,1 Pg.11*)

Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī رحمه الله explains how Ḥayā is a very significant branch of īmān: Ḥayā is like a catalyst to the other branches of dīn, because the one with Ḥayā fears the humiliation of both this world and the Hereafter, and so obeys all of Allāh Ta‘ālā’s commands and refrains from all that displeases Him. (*Fatḥ Al-Bārī vol,1 Pg.73*)

The real significance of Ḥayā can be understood by the consequences of its absence. An individual lacking in Ḥayā loses the sense of awareness of Allāh Ta‘ālā, becoming heedless of the All-Knowing and Ever-Watchful qualities of Allāh Ta‘ālā. This leads to carelessness and neglect of the commandments of Islām, and eventually disobedience and total disregard for any sense of accountability in this world and the Hereafter. Ultimately, the outcome is not seeing things the way they truly are and a person lives a life oblivious to even the most obvious of Divine signs. The natural consequence of this is the inability to discern right from wrong, with the definitive criteria being one’s base desires.

On a collective level, a society devoid of Ḥayā will fall prey to immorality and oppression. With no inner restraint to curb one’s actions, there will be no limit to one’s behaviour, irrespective of how unacceptable it may be. The result will be a society ruled by carnal desires and animal instincts. The social diseases devastating society today are a direct result of the disappearance of Ḥayā. The Prophet ﷺ has warned: “...If you do not have Ḥayā, you will do whatever you desire.” (*Ṣaḥīḥ Al-Bukhārī*)

The loss of Ḥayā from our society has led to the wholesale proliferation of indecent images imposed upon us in every facet of daily life. The impact of this is an imbalance in the nature of man, such that the fulfilment of carnal desires has become the primary objective and overriding deity to be followed.

The outcome of this over sensualisation has led to the rise in, rather, the pervasive crises of indecent assault, rape, teenage pregnancy, STDs and infidelity in marriage; to such an extent that even at a government level the authorities are perplexed as to how to solve these issues. Furthermore, any individual with an iota of insight acknowledges the endemic nature of these vices and how they are shredding the very fabric of society. These are only the direct consequences of the loss of Ḥayā and each issue in itself leads to further auxiliary issues.

For example, the loss of Ḥayā has led to infidelity in marriage. This leads to divorce and the break-up of the family unit, resulting in children being raised in an imbalanced environment. A bi-product of this is a wave of depression, an isolating feeling of gross discontentment and, in some instances suicide, in society.

Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī رحمه الله writes: “Imām Rāghib r stated: Ḥayā is the restraining of the nafs from deplorable actions – a distinguishing feature of humans – so that it abstains from fulfilling all that it desires, and does not become like an animal.” (*Fatḥ Al-Bārī vol,1 P,102*)

Subsequently, we see the corrosion of humane values leading to the plague of violence, crime and other anti social behaviour ensuing in a society.

The Prophet ﷺ came into the world at a time when the absence of Ḥayā and heedlessness had exceeded all limits. In the brief span of twenty-three years the Prophet s successfully revived the lost spirit of Ḥayā in the individual and society. He taught how every limb has its share of Ḥayā and how it is best preserved. Frequent remembrance of death, the reality of the grave, the horrors of the day of judgement and the bliss or torment of the final abode, coupled with his blessed company and teachings of compassion, mercy and other noble traits, transformed a hedonistic society into a shining example of civilization upholding the commands of Allāh Ta‘ālā. If we too desire the same success, we also need to strive and bring Ḥayā back into our lives.

Imām Mālik رحمه الله said: “[Imām] Wahab bin Kaysān would sit with us and would never conclude [the gathering] without reminding us that only that which rectified the former part of this Ummah will rectify the latter. (Al-Muwattā vol1 Pg.584)

❁ Please Read the Full Article on the Masjid Website visit: [www.croydonmosque.com](http://www.croydonmosque.com)