Allah (SWT) consulted the angels about the creation of human being in this world.

"And remember! when your Lord said to the Angels, I am about to place a vice-generate in the earth, they said, "will You place such who will spread disorder and shed blood'? And We praise You commending You and sanctify You; He told, 'I know what you know not'." Baqarah 30. Allah (SWT) is the creator and owner of everything. Allah (SWT) did not require to consult the angels for any reason. "For Him is this only that whenever He intends anything, then He says to it, 'Be' and it becomes at once." Yaseen 82. Angels are the most loyal and obedient creation of Allah (SWT). This consultation was conducted to teach the human being how to live a successful life on earth.

"And make Mashwarah (consult) with them in affairs. Then when you have firmly decided, have trust on Allah. Verily Allah loves those who have trust (in Him)" Al-Imran 159. Rasulullah (Sallallahu Alayhi Wasallam) was not really in need of the views and consultation of the Sahabah because he was educated and taught directly by Allah (SWT) via the medium of Wahi. Allah (SWT) could have guided him to the correct decision even without mutual consultation. Yet we find the Quran has instructed Rasulullah (Sallallahu Alayhi Wasallam) to resort to Mashwara with his companions to show us the importance of Mashwarah. Hazrat Abdullah Ibn Abbas (RA) narrated that when this was revealed Rasullullah (SWS) observed that "Allah and His Messenger are above consultation. However, Allah has made this a source of blessing for my Ummah. So, anyone of my Ummah who consults others, remains on the right path, and anyone who gives up consultation, remains in distress."

It was the general practice of the Prophet (PBUH) that he would always consult his Companions on all public matters and family members on private matters. When the Prophet was faced with the problem of whether to go towards the Quraish trade caravan or to the battlefield of Badr (to fight the Quraish army), he held a conference in Madinah and took counsel with them. Then about the selection of the campsite at Badr, he accepted the advice of one of his Companions. At the time of the Battle of Uhud, he held a conference on whether to fight the enemy from within or outside the city. Though he himself was inclined to fight from within the city, when he found that the majority was in favour of fighting the enemy from outside the city, he accepted their advice and marched to the battlefield of Uhud. Again, in the Battle of Ahzab (Trench), he consulted them and the final decision was made accepting the view of Salman Farsi (R.A.) to fight the enemy from behind the defence of deep, broad trenches. The city was protected by a ditch, which was dug along one side, because on the other three sides there were natural lines of defence in the way of mountains, palm trees and rocks. And when the state of affairs greatly worsened during the siege of the city, the Prophet (SAS) was of the opinion that peace should be made with the enemy on the condition of payment of one third of the fruit crop, but the Ansars did not agree to this, the proposal was dropped, and the Prophet (SAS) accepted the decision of his Companions to continue fighting. In the campaign of Hudaibiyah, the Prophet (SAS) held a conference and consulted his Companions as to whether to attack the houses of the enemy. Abu Bakr Siddiq (R.A.) was of the opinion that they had come with the intention of performing Umra and not to fight with anyone. The Prophet (SAS) acted on his opinion and the idea of attacking the enemy was dropped. Thus, he often took counsel with his Companions on important matters, as well as in affairs of State. After signing the Hudyibiah Treaty, the companions (RA) found it extremely difficult to act on the terms of the Treaty, shave/trim their heads and take off their Ihram. Rasul Ullah (SWS) consulted Umm-e-Salama (RA), accepted her advice and began shaving his own head. Seeing this, the companions competed to shave their heads.

Allah (SWT) praised the unique and successful quality of believers as "And their affairs are decided upon by Shura between them"

Benefits of Maswarah and Istikharah.

Our Nabi (SWS) mentioned the following benefits of Maswarah and Istikharah.

"He who resorts to Istikharah will not be at a loss; and he who resorts to Mashwara will never regret."

Abu Hurairah (RA) narrated that "I did not see anyone consulting so frequently with his companions as Rasul Ullah (SWS) did."

Who should be consulted?

Ali (RA) asked "O Rasul Ullah (SWS) if we have a matter in which we do not have a specific order to do or not to do, what do you advise in this regard to us?" Rasul Ullah (SWS) replied "Consult those who have a good understanding of Deen and are devout worshippers, and do not decide on an individual opinion, (i.e. give preference to collective opinion)."

Istikhrah.

Jabir (RA) narrates that the Prophet (PBUH) used to teach us the supplication for Isthikharah (seeking what is beneficial from Allah) as he would teach us a surah (chapter) from the Qur'an. He would tell us: When one of you intends to do a work, he should offer two supererogatory (Nafal) rak'ahs of prayer, and then say (at the end of the prayer): "O Allah, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You for Your great bounties. For Indeed, You are the One Who Decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allah, if you know this, and You are the Knower of the Unseen. O Allah, if you know this - here he should name exactly what he wishes - is better for me with regard to my religion, and my life, and my afterlife, and the end result of my affairs, then decree it to me, and make it easy for me, and bless me on it. O Allah, and if You know this to be evil for me - and he says just as he said the first time - then avert it for me, and avert me from it. And decree for me good wherever it might be, the make me content with it." A version goes: "If the work is good immediately or subsequently." Abu Dawood.

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The Foundation

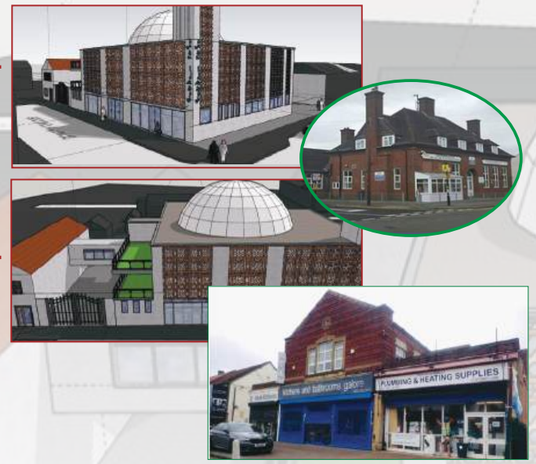
Rabi-ul-Sani /Jamadi-ul-Ul / Jamidi-ul-Sani 1448

THAQWA MASJID
BMF & YMC

October / November 2026

In the Name of Allah, the Beneficent, the Merciful

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Revive the Sunnah of Mashwarah & Istikharah.

We all make decisions. Everyone wants to make the correct decision. Because a right decision will lead to an appropriate outcome, which will produce success in both worlds.

Allah (SWT) has created us in the best design. Allah (SWT) desires success for every individual. Success is also a creation of Allah (SWT). Allah (SWT) has shown through the teaching and practice of our beloved Prophet Hazrat Muhammad (PBUH) the method of achieving success in both worlds.

Before making a decision about any important issue, Islam recommends that we do two things: Mashwarah and Istikharah. These two are the most important ingredients of success.

Definition of Mashwarah.

Mashwarah is to hold mutual consultation and to seek guidance before deciding an important issue.

Mashwara in the Qur'an.

The principle of Mashwarah /Shoura (consultation) is mentioned in three places in the Qur'an. First in Surah Baqarah, verse 233, "If they wean the child by mutual consent and consultation….". Second in Surah Al-Imran, verse 159 "And consult them in the conduct of affairs." Third in Surah Shura,verse 38, ".., who (conduct) their affairs by mutual consultation."

Birmingham Muslim Foundation / Thaqwa Masjid & Madrasha
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Yardley Muslim Centre

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"Prayers are prescribed upon the believers at appointed times – Surah Al-Nisa"

Prayer Timetable for Rabi-ul-Sani/Jamadi-ul-Ula 1448 AH / October 2026

Date	Day	R.S	Fajr Start	Fajr Jamaat	Sun Rise	Zawal	Zuhr Start	Zuhr Jumu'ah	Asr Start	Asr Jamaat	Maghrib	Isha Start	Isha Jamaat
Thur	1	20	5.33	6.15	7.08	12.57	1.02		4.49	5.30	6.49	8.06	8.30
Fri	2	21	5.35	6.30	7.10	12.57	1.02		4.47	5.00	6.47	8.04	8.15
Sat	3	22	5.36	"	7.12	12.56	1.01		4.45	"	6.45	8.02	"
Sun	4	23	5.38		7.13	12.56	1.01		4.43	"	6.43	8.00	"
Mon	5	24	5.40	"	7.15	12.56	1.01		4.41	"	6.41	7.58	"
Tue	6	25	5.41	"	7.17	12.56	1.00		4.38	"	6.38	7.55	"
Wed	7	26	5.43	"	7.18	12.55	1.00		4.37	"	6.36	7.55	"
Thur	8	27	5.45	"	7.20	12.55	1.00		4.35	"	6.34	7.53	"
Fri	9	28	5.46	6.45	7.22	12.55	1.00		4.33	4.45	6.32	7.50	8.00
Sat	10	29	5.48	"	7.24	12.54	12.59		4.31	"	6.29	7.48	"
Sun	11	30	5.50	"	7.25	12.53	12.59		4.29	"	6.27	7.46	"
Mon	12	JU	5.51	"	7.27	12.54	12.59		4.26	"	6.25	7.44	"
Tue	13	2	5.53	"	7.29	12.54	12.59		4.24	"	6.22	7.43	"
Wed	14	3	5.55	"	7.31	12.53	12.58		4.22	"	6.19	7.41	"
Thur	15	4	5.56	"	7.32	12.53	12.58		4.20	"	6.17	7.39	"
Fri	16	5	5.58	7.00	7.34	12.53	12.58		4.18	"	6.14	7.37	"
Sat	17	6	6.00	"	7.36	12.53	12.58		4.16	"	6.11	7.35	"
Sun	18	7	6.01	"	7.38	12.53	12.58		M. 4.14	"	6.09	7.32	"
Mon	19	8	6.03	"	7.40	12.52	12.57		4.12	"	6.07	7.30	"
Tue	20	9	6.05	"	7.41	12.52	12.57		4.10	"	6.05	7.28	"
Wed	21	10	6.06	"	7.43	12.52	12.57		4.08	"	6.03	7.28	"
Thur	22	11	6.08	"	7.45	12.52	12.57		4.06	"	6.00	7.26	"
Fri	23	12	6.10	"	7.47	12.52	12.57		4.04	"	5.58	7.24	"
Sat	24	13	6.12	"	7.49	12.52	12.57		4.02	"	5.56	7.22	"
Sun**	25	14	5.13	6.15	6.50	11.51	11.56		3.00	3.15	4.53	6.22	7.20
Mon	26	15	5.15	"	6.52	11.51	11.56		2.59	"	4.51	6.20	"
Tue	27	16	5.17	"	6.54	11.51	11.56		2.57	"	4.50	6.18	"
Wed	28	17	5.18	"	6.56	11.51	11.56		2.55	"	4.47	6.16	"
Thur	29	18	5.20	"	6.58	11.51	11.56		2.53	"	4.45	6.14	"
Fri	30	19	5.22	"	6.00	11.51	11.56		2.52	"	4.44	6.12	"
Sat	31	20	5.23	"	6.01	11.51	11.56		2.51	"	4.43	6.10	"

During summer Zuhr and Jumu'ah at BMF/Thaqwa/YMC: 1.30 PM.

During winter Zuhr and Jumu'ah at BMF/Thaqwa/YMC: 1.00 pm.

When the prophet (PBUH) was asked to curse the people of Thaqif, he prayed: O Allah, guide the people of Thaqif to the right path.

Ali (RA) said "Prophet did not return evil for evil, but he was glad to forgive and forget ... and speak kindly to people."

** Clock Change. Islamic dates are subject to moon sighting

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Jazak Allah

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To ensure smooth running, Thaqwa Masjid requires 2000 people to contribute £3.00 a month.

Please pray generously and contribute wholeheartedly

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Prayer timetable for Jamad-ul-Awwal/Jamidi-ul-Sani 1448 AH / November 2026

Date	Day	JA	Fajr Start	Fajr Jamaat	Sun Rise	Zawal	Zuhr Start	Zuhr Jumu'ah	Asr Start	Asr Jamaat	Maghrib	Isha Start	Isha Jamaat
Sat	1	21	5.25	6.15	7.03	11.51	11.56		2.49	3.00	4.41	6.08	7.20
Sun	2	22	5.27	"	7.05	11.51	11.56		2.47	"	4.40	6.07	"
Mon	3	23	5.29	"	7.09	11.51	11.56		2.46	"	4.38	6.05	"
Tue	4	24	5.31	"	7.07	11.51	11.56		2.44	"	4.36	6.04	"
Wed	5	25	5.33	"	7.11	11.51	11.56		2.42	"	4.34	6.02	"
Thu	6	26	5.35	"	7.13	11.51	11.56		2.41	"	4.32	6.01	"
Fri	7	27	5.36	6.30	7.15	11.51	11.56		2.39	"	4.31	5.59	"
Sat	8	28	5.38	"	7.18	11.51	11.56		2.37	"	4.29	5.58	"
Sun	9	29	5.40	"	7.20	11.51	11.56		2.36	"	4.27	5.56	"
Mon	10	30	5.42	"	7.22	11.51	11.56		2.34	"	4.26	5.55	"
Tue	11	JS	5.44	"	7.23	11.51	11.56		2.33	"	4.24	5.53	"
Wed	12	2	5.45	"	7.25	11.52	11.57		2.31	"	4.22	5.52	"
Thu	13	3	5.47	"	7.27	11.52	11.57		2.30	"	4.21	5.51	"
Fri	14	4	5.49	7.00	7.29	11.52	11.57		2.28	"	4.19	5.49	"
Sat	15	5	5.51	"	7.31	11.52	11.57		2.27	"	4.18	5.48	"
Sun	16	6	5.53	"	7.32	11.52	11.57		2.26	"	4.16	5.47	"
Mon	17	7	5.54	"	7.34	11.53	11.58		2.24	"	4.15	5.46	"
Tue	18	8	5.56	"	7.36	11.53	11.58		2.23	"	4.14	5.45	"
Wed	19	9	5.58	"	7.38	11.53	11.58		2.22	"	4.12	5.44	"
Thu	20	10	5.24	"	7.39	11.53	11.58		2.21	"	4.11	5.43	"
Fri	21	11	6.00	"	7.41	11.53	11.58		2.19	"	4.10	5.42	"
Sat	22	12	6.01	"	7.43	11.54	11.59		2.18	"	4.09	5.41	"
Sun	23	13	6.03	"	7.44	11.54	11.59		2.17	"	4.08	5.40	"
Mon	24	14	6.05	"	7.46	11.54	11.59		2.16	"	4.07	5.39	"
Tue	25	15	6.06	"	7.47	11.55	12.00		2.15	"	4.06	5.38	"
Wed	26	16	6.08	"	7.49	11.55	12.00		2.14	"	4.05	5.38	"
Thu	27	17	6.09	"	7.51	11.55	12.00		2.13	"	4.04	5.37	"
Fri	28	18	6.11	"	7.52	11.56	12.01		2.13	"	4.03	5.36	"
Sat	29	19	6.12	"	7.54	11.56	12.01		2.12	"	4.02	5.36	"
Sun	30	20	6.13	"	7.55	11.56	12.01		2.11	"	4.01	5.35	"

Zuhr and Jumu'ah at BMF/Thaqwa/YMC: 1.00 PM. English Speech on Friday begins at 12.30 PM.
Mumin Aid's Annual Get together is on Saturday 28th November 2026 after Maghrib at Bia Lounge, Golden Hillock Road, Birmingham.

When the prophet (PBUH) was asked to curse the people of Thaqif, he prayed: O Allah, guide the people of Thaqif to the right path.

Islamic dates are subject to moon sighting.

Jamat time may change due to circumstances.







