



TIPS ON RAISING A FEARLESS CHILD

Courtesy of As-Sunnah Bi-Monthly Newsletter

Every child has a varying amount of fear; some are normal fears of childhood while others are not. Some amount of fear in a child is understandable and healthy, like fearing the fire for it burns. Child psychology experts say that a child in his early years may show signs of fear when hearing a sudden noise or something falling. In general, girls show more fear than boys, and the intensity of the fear may vary according to the intensity of the child's imagination; the more imaginative the child is, the more fearful he may be. However, the child may develop fear of harmless things, like darkness, water, stairs and gathering with other people. These fears can result from a number of factors;

- (a) The mother scaring the child with ideas of ghosts, shadows or strange creatures.
- (b) Relating stories or fairy tales that have evil and imaginative characters in them.
- (c) Raising the child in isolation and keeping him secluded - away from people.
- (d) Children are imitators of their parents and pick up phobia from their parents, therefore presenting a good example before the children plays a major role in training them.

In order to avoid such fears, the parents should:

- (a) Always train the child to believe in Allah, worship Him and turn to Him in all situations of fear and anxiety.
- (b) Do not scare children with imaginative characters, ghosts and animals. Always remember the Hadeeth of Allah's Messenger (sallallahu alaihi wa-sallam): **"The strong believer is better and is more loved by Allah than the weak believer."** *Saheeh Muslim - 2664*
- (c) Give the child responsibilities and allow him to work it out themselves. Also, allow them to meet and mix with other people and get to know them.
- (d) Instil courage and bravery in the child by relating to them true stories of our pious-predecessors.

(e) As psychologists recommend, give the child an opportunity to get to know the thing that they are frightened of, for example, if the child is afraid of water, allow him or her to play with a little water in a bowl, if the child fears the dark; the parent may allow the child to play with the light-switch, turning it off and on...

Fear of Dark: Generally children show fear when the parents separate their bed. Parents need to recognize the fact that the room looks totally different to the child when the lights are out. So, you may...

(i) Use a night light, but experiment with its placement to be sure that it does not create frightening shadows.

(ii) After the light has been turned out. Stay in the room for a few minutes and talk about how different things look. A curtain blowing in the breeze looks very different at night than it does during the daytime.

(iii) Leave the door to the child's room slightly open and tell them that you will not be far away.

(iv) If children awaken in the middle of the night, they should not be invited into your bed else they may develop a habit that is difficult to break!! Instead, comfort them in their own room and tell the child that you are proud of him or her for being grown up enough to sleep in a room by themselves.

The Best Quality is to Have Trust in Allaah

Shaykh ul-Islam ibn Taymiyyah rahimahullaah

The best prize is to have trust in Allaah, reliance upon Him of His sufficiency, and keeping a good opinion of Him, the latter being that if anyone is anxious regarding their sustenance then he should turn to the shelter of Allaah, as the Exalted said, from what is narrated by His Prophet, sallallaahu `alayhi wa sallam,

"O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you." [Upon Aboo Dharr, related by Muslim, at-Tirmidhee, and Ahmad]

In this regard there is also a hadeeth which at-Tirmidhee narrates from Anas (radiyallaahu `anhu), who said that the Messenger of Allaah (salallaahu `alayhi wa sallam) said,

"Each of you should ask for his needs from Allaah, even if the strap of your sandal breaks, because if Allaah does not facilitate it, it will never be possible."

Allaah the Most High says in His Book:

"...But ask Allaah for His bounty..." [4:32]

"And when the prayer is finished, then you may disperse through the land, and seek the Bounty of Allaah..." [62:10]

Although this aayah is in the context of the congregational Friday prayer, its meaning applies to all the prayers. That is why- and Allaah knows best - the Prophet sallallaahu `alayhi wa sallam instructed the person entering the mosque to say,

"AllaahummaftaH lee abwaaba raHmatik" (O Allaah! open the doors of Your mercy for me)

and when leaving the mosque to say,

"Allaahumma innee as'aluka min faDlik" (O Allaah! I ask of You some of Your Bounty)

[Muslim, Aboo Daawood, an-Nasaa'ee, ad-Daarimee, ibn Maajah, Ahmad, Aboo 'Awaanah, Abdur-Razzaaq and al-Baihaqee]

Also the Friend of Allaah (i.e. Ibraaheem, `alayhis salaam) had said,

"...then seek sustenance from Allaah, serve Him, and be grateful to Him." [29:17]

This is a command, and a command signifies obligation. Therefore, to seek help from Allaah and to entreat to Him in the matter of livelihood and others is a fundamental principle. Furthermore, it is important in seeking a livelihood that one should acquire wealth with generosity of heart and not with greed so that he may be blessed in it.

A marfoo' (i.e. report consisting of a chain of narration that goes back to the Prophet, sallallaahu `alayhi wa sallam) hadeeth which is related by at-Tirmidhee and others states that, *"He who begins the morning with this world as his greatest concern, Allaah disperses his collected gains and puts its loss in front of him, and only that of the world comes to him which is written for him. And he who begins the morning with the Hereafter as his greatest concern, Allaah gathers for him his works and creates richness in his heart due to them, and the world comes to him subserviently."* [Related by at-Tirmidhee with a da'eef isnaad, but the hadeeth is saheeh due to the supporting narrations of ibn Maajah, Ibn Hibbaan and Ahmad]

One of the Salaf said, "Each of you is in need of the world, but you are in more need of your portion in the Hereafter. Therefore, if you are in search of your portion in the Hereafter first and foremost, then you will achieve your portion of the world in passing, such that it is taken care of as it comes."

Allaah the Exalted says:

"I have only created jinn and men that they may worship Me. No sustenance do I require of them, nor do I require that they should feed Me. For Allaah is He who gives (all) sustenance, Lord of Power, Steadfast (forever)." [51:56-58]

Pictures: BC Images

THE MUSLIM PASSION FOR CHRIST

by Ibrahim N. Abusharif

Like everyone else, I was warned about the blood and violence, and braced for it. But the bit about the English subtitles must have slipped my mind. One unexpected thing I got out of watching "The Passion of the Christ" is its affirmation that Jesus never uttered the word "God". Instead, he called upon the Creator using a name that is very close to what I and other Muslims often evoke, namely, the word "Allāh" (the Aramaic word for God is transliterated as "alāhā").

In a broad sense, "The Passion", as well as the controversy that stalks it, is an extension of the very long struggle for narrative control over the life and mission of Jesus. We, the public, are given the impression that the discussion about the movie and its main character is a discourse between folks on both sides of a curious hyphen in the Judeo-Christian ambit, with Rabbis and Jewish intelligentsia expressing their fears that the movie will inspire anti-Semitism and with Christians denying that.

The irony here is that Muslims are perfectly poised to offer a view that no one seems to be talking about.

What "The Passion" depicted in chilling imagery is but one narrative among several about Christ. In fact, Gibson portrayed one "canonized" narrative of Christ (only 12 hours of it) that received approval some centuries after the Messiah had lived and one that does not enjoy consensus even in Christian quarters and scholarship.

When asked, a Muslim will tell you that Christ was not sent to die, but, like the prophets before him and Prophet Muhammad after him, he was sent to live and teach. In short, a Muslim would say there is no Christ-killer and, therefore, no need to associate anyone with that indictment and no need to cause anyone to fear it. What happened to Jesus at the end of his life was not about violence, but about honour in the face of vehement rejection. God raised His prophet to Himself, thus sparing Jesus of the execution Gibson so graphically detailed and imprinted in the public mind through the very powerful medium of art and culture. This is a view that was also shared among some early Christian sects, like the Basilideans, who believed that Christ himself was never crucified.

"Like everyone else, I was warned about the blood and violence, and braced for it"

THE MUSLIM
PASSION
FOR CHRIST

To vilify Jesus and deny that he is one of God's prophets and messengers is a cardinal sin in Islam, enough to disqualify one from the faith. To deify Jesus, however, is considered an affront to the primordial foundation of the religion project: the oneness of God and His sole divinity. The Muslim "middle" view here is not a self-conscious act of officiating a religious debate between Jews and Christians. Our understanding and beliefs regarding Christ are essentially identical to the beliefs we have about Noah, Abraham, Moses and Muhammad: all prophets, all humans, sent by God to teach humanity certain things that should keep us guided and clear in our very brief lives. If we are ever to be confused about something, let it not be about God and His divinity, and humankind and our humanity, especially as it pertains to our salvation quest. In Islamic theology, the human being is born pure, brought into this world in a state of grace. The concept of Original Sin is essentially homeless in our tradition. We inherit eye colour and receding hairlines from our parents, not their wrongdoing. Forgiveness, pardoning, and mercy are of God's essence, and He generously bestows them for the cool price of belief and sincerity.

In an important way, "The Passion" is an accidental exposé about the religious sensitivities of our times, about a wounded spirituality that seems to require sensationalism to keep the faithful going. This is a point that men and women of religion may all agree upon and observe in their respective flocks. Mel Gibson unwittingly may have done a service in raising issues indigenous to the human spirit that the post-modern world seems to shun, issues about God, prophets, salvation, mercy, and hope. It is a vital conversation with divides and alliances, passions and perils, but a conversation that nonetheless can stand to hear the "middle" view that Islam naturally offers. Something of this view, in unavoidably brief fashion, now follows:

Muslims love and revere Jesus, and believe in him as a Prophet and Messenger of God, a great teacher and guide for people. But Muslims do not believe that Jesus was God or the Son of God. Nor do Muslims believe that he was slain on the cross, as some early sects of Christians had once believed. Jesus was sent to the Children of Israel to revive faith and a spiritual connection with God. All the miracles that Jesus performed were indeed true: raising the dead, healing the blind and the leper, and more. These miracles, however, occurred through the auspices of God's power and will, as it was with the splitting of the sea for Moses, Solomon understanding the utterances of animals, and many other suspensions of the natural order. God is the Creator, and when He determines something, He but says to it "Be" and it is! (as the Qur'ān states).

Muslims venerate Mary, the mother of Jesus. She indeed gave birth to Jesus though she was a virgin. She was a spiritual woman who was chosen among her people to the office of special contemplation and prayer. But Muslims do not hold her to be the "mother of God" and similar attributes. She too was fully human and was a beloved and important person in a remarkable series of miracles in a special time in human history. Every biology and miracle, the explainable and the inexplicable, whether it is the creation of Adam from clay or the conception of any given child of two parents, goes back to God. It is all the same to Him. All of it easy. All of it His.

In Islamic parlance, Jesus is known by the venerable titles of "Word" and "Spirit," since the Qur'ān tells us that God cast the "word" or "spirit" upon Mary, the Mother of Jesus:

"Indeed, the angels said: 'O Mary! God gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in this world and the Hereafter, and he shall be among those brought near [to God]. He will speak to humankind in the cradle and in manhood, and he is of the righteous.'" (Qur'ān, 3:45)

Also, the Qur'ān states:

"The Messiah, Jesus son of Mary, was but a Messenger of God, and His word which He conveyed to Mary, and a spirit proceeding from Him." (Qur'ān, 4:171)

“The irony here is that Muslims are perfectly poised to offer a view that no one seems to be talking about.”

"And indeed God gave Moses the Book [Torah], and after him We sent Messengers in succession. We gave Jesus son of Mary clear proofs and strengthened him with the Holy Spirit [Angel Gabriel]." (Qur'ān, 2:87)

The thought life of a Muslim with regard to all the prophets is best summed by the following verse of the Qur'ān:

"Say [O believers]: "We believe in God and [the Book] sent down to us, and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes; and what was given to Moses and Jesus and what was given to [all] the Prophets from their Lord. We make no distinction between any of them, and to Him do we surrender ourselves." (Qur'ān 2:136)

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Community & Mosque News



MCB Mosques Letter

The Muslim Council of Britain recently sent a letter to all mosques asking Muslims to be vigilant and united against the promotion of terror and to help challenge the constant degradation of Islam and its followers by mainstream media and authorities.

The letter also encouraged Muslims to work with the community and with inter-faith groups and the police to help maintain "social peace and good relations".

MCB General Secretary Iqbal AKM Sacranie said: "We also urge you to bring awareness to our community of our duties and obligations in combating any threat to peace and stability. By doing so, Insha'Allah it will help to dispel the misrepresentation."

Dr. M. Naseem felt that all communities should stand against terror together but also doubted the current climate of public fear.

"I am not convinced that there is such a degree of threat of terrorism in this country. This is a climate created by the government but no evidence has been provided."

"However, if there is a threat of this kind then the whole community – Muslims, Christians, Jews, Hindus and Sikhs – should have a joint programme of awareness and condemnation of terrorism. I do not want to give the impression that only Muslims are sensitive to this issue and others do not care." He added.

The MCB letter was received by various institutions all over Britain.

The next annual general meeting of the Highgate Neighbourhood Forum is being held on Thursday 27th May at 7pm. It will take place at the Stanhope Hall, Emily Street, Highgate. For further information, please contact Mr. Eddie Howard on: 0121 464 7810

It is with delight that we inform you that various organisations have got together and formed the Highgate Regeneration Partnership Ltd, working for improvement of the local community.

Palestine

Repression and Resistance

Emergency meeting to discuss what we can do in Birmingham to support the struggle for peace and justice in Palestine.

Speakers:

George Galloway MP

Dr Kamel Hawwash, Cllr John Tyrell, Ismail Adam Patel (Friends of Al-Aqsa)

7pm - Saturday 1st May 2004

The Council House, Victoria Square, Birmingham City centre.

For more information ring **07855645199**

Organised by: BTUC, Birmingham-Ramallah Twinning Committee Supported by: Birmingham Stop the War Coalition and Birmingham Central

DON'T FORGET: YOU CAN ALWAYS FIND OUT MORE AT OUR WEBSITE:

www.centralmosque.org.uk

Please note: Our website is currently being redesigned and updated.

PERSONS OF INTEREST

A new documentary about the unlawful US arrests of American Muslims after 9/11 was recently shown at Birmingham Central Mosque. This was the second British showing of the highly acclaimed film. The film will be shown again at Norton Hall, Saltley on Sun 9th May at 5pm and again at the MAC in Edgbaston on Wed 2nd June. The 'Why War?' video will also be shown at the MAC on Sun 16th May, introduced by John Rees. Info: 07971976514

ARABIC CLASSES FOR SISTERS ONLY

New classes have begun at the mosque for sisters who wish to learn Arabic

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At all other times: 07870 450 347
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Family Support Service & Counselling Clinic

Every Saturday – 10am-12pm
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LECTURES & SERMONS

Lessons in Qur'an (Tafseer) & Hadith – English

Imām Qāri M. Ismail Rashid of Sheffield
Every Friday - Currently after Maghrib prayers

Islamic Lectures on Qur'anic Topics - Urdu

Imām Abdul Hādi of Green Lane Mosque
Mondays & Tuesdays - After Dhuhr prayers

Qur'an & Hadith – Wednesday – After Maghrib prayers

Etiquettes of Islam – Saturday – After Maghrib prayers
Maulana Hafeez Ullah Khan of Green Lane Mosque
Both in Urdu (& English) commentary if required
After Maghrib (during summer time)

Jummah (Friday) Prayers - 12.30pm onwards

Sermons in English, Urdu & Arabic
Main Congregation: 1.45pm

BOOKINGS

Facilities: BCM has a Main Prayer Hall, a Day Centre (Community Hall) and a School Hall available for hire for public use. We also facilitate for wedding gatherings and funeral prayer services.

Visits: To book an educational or community visit and tour of the mosque, please call or write to our office to make the necessary arrangements. Individual visits are also welcome.

ACTIVITIES

Martial Arts & Self Defence – Karate, Kung-Fu, Kick Boxing, Weapons Training – in the School Hall at the mosque.

Every Saturday – Boys: 12pm-2pm Men: 2pm-4.30pm
Classes are also available for girls and women in Saltley. For more information, call: 07815 153816

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THE DAWN

The Dawn is distributed free in many city mosques on the last Friday of every month. It is also sent to other religious and educational institutions, libraries, hospitals and prisons. However, any individual wishing to receive a copy regularly for a year by post is requested to complete this form and return it with a donation, a minimum of £10, to the mosque at the address below.

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Photocopies of the above form are accepted. Please make all cheques payable to 'Birmingham Central Mosque Trust'. Please state if it is a new membership or a renewed one.

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Editor: Khurram Bashir Amin

Mosque Office Hours: 11am-6pm weekdays only

Mosque Facilities: 12pm until approx. 30 mins after Isha prayers.
Apart from during Fajr (Dawn) prayers, the mosque is not available for use until 12pm due to cleaning and maintenance

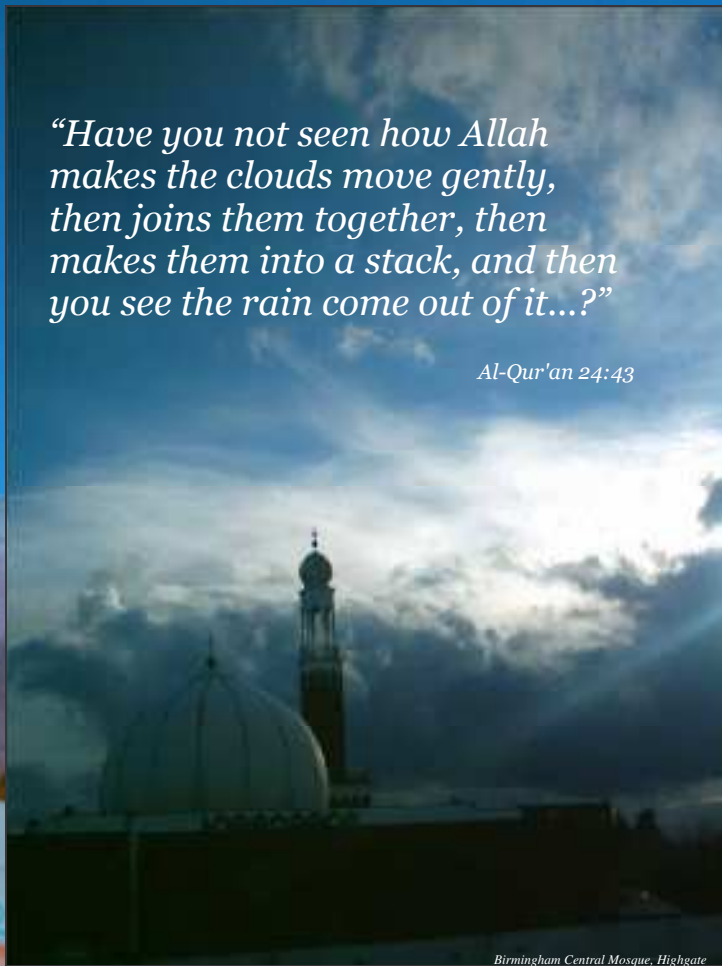
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www.centralmosque.org.uk | enquiries@centralmosque.org.uk

“Have you not seen how Allah makes the clouds move gently, then joins them together, then makes them into a stack, and then you see the rain come out of it...?”

Al-Qur'an 24:43



Birmingham Central Mosque, Highgate



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- ...to find a suitable educational course?
- ...to get in touch with the right people?
- ...advice on community issues?

Social Link is a new project based at the Birmingham Central Mosque. The free service set up by the mosque trust is available to all members of the public who need assistance with any of the above concerns.

Social Link works with numerous organisations and institutions to make it easier for members of the public to develop their skills, find accommodation and find employment. You are welcome to visit the mosque office to register with Social Link or to obtain further information.

If you are an organisation who would like to work with us to cater for the general public or if you would like to benefit from our services by supporting and contributing towards them, please contact Adam or Ali at the mosque office on **0121 440 5355**. Alternatively, you may visit us to register or find out more on Thursdays between 2pm-4pm.



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Al-Qur'an 20:53

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PRAYER TIMETABLE

"Indeed prayers are enjoined on believers at a stated time." - Al-Quran 4:103

May 2004 | Rabbi-ul-Awwal / Rabbi-al-Thani 1425 AH



May		Rabbi-ul-Awwal	Fajr		Sunrise	Zawāl	Dhuhr	Asr		Sunset	Maghrib	Isha	
Date	Day	Lunar Date	Start	Jamāt			Start	Start	Jamāt		Adhān	Start	Jamāt
1	Sat	12	3.52	5.00	5.32	1.05	1.10	6.12	6.45	8.37	8.40	9.57	10.15
2	Sun	13	3.50	" "	5.30	" "	" "	6.13	" "	8.39	8.42	9.59	" "
3	Mon	14	3.48	4.45	5.28	" "	" "	6.14	7.00	8.41	8.44	10.01	" "
4	Tues	15	3.47	" "	5.27	" "	" "	6.15	" "	8.42	8.45	10.02	" "
5	Wed	16	3.45	" "	5.25	" "	" "	6.16	" "	8.44	8.47	10.04	10.30
6	Thur	17	3.43	" "	5.23	" "	" "	6.17	" "	8.46	8.49	10.06	" "
7	Fri	18	3.41	" "	5.21	" "	" "	6.18	" "	8.47	8.50	10.07	" "
8	Sat	19	3.39	" "	5.19	" "	" "	6.19	" "	8.49	8.52	10.09	" "
9	Sun	20	3.37	" "	5.17	" "	" "	6.20	" "	8.51	8.54	10.11	" "
10	Mon	21	3.36	" "	5.16	" "	" "	6.21	7.15	8.52	8.56	10.12	" "
11	Tues	22	3.34	" "	5.14	" "	" "	6.22	" "	8.54	8.57	10.14	" "
12	Wed	23	3.32	4.30	5.12	" "	" "	6.23	" "	8.56	8.59	10.16	10.45
13	Thur	24	3.31	" "	5.11	" "	" "	6.24	" "	8.57	9.00	10.17	" "
14	Fri	25	3.29	" "	5.09	" "	" "	6.25	" "	8.59	9.02	10.19	" "
15	Sat	26	3.27	" "	5.07	" "	" "	6.26	" "	9.01	9.04	10.21	" "
16	Sun	27	3.26	" "	5.06	" "	" "	6.27	" "	9.02	9.05	10.22	" "
17	Mon	28	3.24	" "	5.04	" "	" "	6.28	" "	9.04	9.07	10.24	" "
18	Tues	29	3.23	" "	5.03	" "	" "	6.29	" "	9.05	9.08	10.25	" "
19	Wed	30	3.21	" "	5.01	" "	" "	6.30	" "	9.07	9.10	10.27	" "
20	Thur	Rabbi al-Thani	3.20	4.15	5.00	" "	" "	6.31	" "	9.08	9.11	10.28	" "
21	Fri	2	3.19	" "	4.59	" "	" "	6.32	" "	9.10	9.13	10.30	" "
22	Sat	3	3.17	" "	4.57	" "	" "	6.32	" "	9.11	9.14	10.31	" "
23	Sun	4	3.16	" "	4.56	" "	" "	6.33	" "	9.13	9.16	10.33	" "
24	Mon	5	3.15	" "	4.55	" "	" "	6.34	7.30	9.14	9.17	10.34	11.00
25	Tues	6	3.13	" "	4.53	" "	" "	6.35	" "	9.16	9.19	10.36	" "
26	Wed	7	3.12	" "	4.52	" "	" "	6.36	" "	9.17	9.20	10.37	" "
27	Thur	8	3.11	" "	4.51	" "	" "	6.36	" "	9.18	9.21	10.38	" "
28	Fri	9	3.10	" "	4.50	" "	" "	6.37	" "	9.20	9.23	10.40	" "
29	Sat	10	3.09	" "	4.49	" "	" "	6.38	" "	9.21	9.24	10.41	" "
30	Sun	11	3.08	" "	4.48	" "	" "	6.39	" "	9.22	9.25	10.42	" "
31	Mon	12	3.07	" "	4.47	" "	" "	6.39	" "	9.23	9.26	10.43	" "

Daily Dhuhr & Jumm'ah (Friday) Congregation at 1.45pm

(Urdu sermon begins at 12.40pm | English sermon begins at 1.10pm | Main Arabic Khutba begins at 1.30pm)

The Asr prayer time given above is according to *Mithl-Thani*, *Mithl-Awwal* starts 45 minutes before *Mithl-Thani*

PRAYER TIMES IN OTHER CITIES WITH RESPECT TO BIRMINGHAM

CITY	FAJR	DHUHR	ASR	MAGHRIB	ISHA
BRADFORD	- 01	- 01	- 03	+ 03	+ 02
GLASGOW	+06	+ 06	+ 11	+ 05	+ 05
CARDIFF	+ 08	+ 10	+ 01	+ 05	+ 04
LIVERPOOL	+ 04	+ 04	+ 02	+ 08	+ 07
LONDON	- 06	- 07	- 04	- 04	- 14
LUTON	- 06	- 05	- 04	- 03	+ 07
NEWCASTLE	- 02	- 01	- 07	- 04	- 14
MIDDLESBOROUGH	- 04	- 03	- 01	+ 02	- 0
MANCHESTER	+ 01	+ 02	- 01	- 01	+ 0

