



The Light — U.K. edition

September 2008

The Lahore Ahmadiyya monthly magazine from U.K.

Published from London by: **Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)**
The first Islamic Mission in the U.K., established 1913 as the Working Muslim Mission

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Assalamu alaikum: Our next meeting —

Dates: **Saturdays: 6th, 13th, 20th, 27th**

Time: **15 minutes before Iftar time**

Speaker: **Various**

Topic: **Fasting and Ramadan**

Regular activities:

Darus-i Quran and Hadith:

Every Friday after *Jumu'a* prayers.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Teachings of Islam on fasting

Importance of self-reform and abstention from base desires

1. "O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil." — The Holy Quran, 2:183.

2. Allah says: "And when My servants ask you (O Prophet) about Me, surely I am near. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way." — 2:186.

3. "And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the authorities so that you may swallow up other people's property wrongfully while you know." — 2:188.

4. "He who does not give up uttering falsehood and acting according to it, God has no need of his giving up his food and drink." — The Holy Prophet Muhammad.

Contents:

- *Teachings of Islam on fasting* 1
- *Prayers during Ramadan urged by Maulana Muhammad Ali*..... 2
- *News from the Berlin Mosque and Mission* 3
- *Are we causing sectarian divisions within Islam?* 4
- *Ramadan Timetable* 8

5. Jesus fasted forty days and forty nights, and explained it by saying: "It is written, Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matthew 4:2-4). Moses also fasted forty days and forty nights (Exodus 34:28).

Purpose of fasting in Islam

1. To develop and strengthen our powers of self-control, so that we can resist wrongful desires and bad habits, and therefore "guard against evil" (see extract 1 above). In fasting, by refraining from

the natural human urges to satisfy one's appetite, we are exercising our ability of self-restraint, so that we can then apply it in our everyday life to bring about self-improvement.

2. To attain nearness and closeness to God so that He becomes a reality in our lives. As we bear the rigours of fasting purely for the sake of following a Divine commandment, knowing and feeling that He can see all our actions, however secret, it intensifies the consciousness of God in our hearts, resulting in a higher spiritual experience (see extract 2 above).

3. To learn to refrain from usurping other's rights and belongings. In fasting we voluntarily give up even what is rightfully ours; how can then we think of taking what is not ours but belongs to someone else? (See extract 3 above.)

4. Charity and generosity is especially urged during Ramadan. We learn to give, and not to take. The deprivation of fasting makes us sympathise with the suffering of others, and want to try to alleviate it; and it makes us remember the blessings of life which we normally take for granted.

Fasting in Islam does not just consist of refraining from eating and drinking, but from every kind of selfish desire and wrong-doing. The fast is not merely of the body, but essentially that of the spirit as well (see extract 4 above). The physical fast is a symbol and outward expression of the real, inner fast.

Fasting is a spiritual practice to be found in all religions (see extracts 1 and 5 above). The great Founders of various faiths, such as Buddha, Moses and Jesus, practised quite rigorous fasting as a preliminary to attaining their first experience of spiritual enlightenment and communion with God. This kind of communion is indicated in extract 2 above.

Hazrat Mirza Ghulam Ahmad on fasting

“People are unaware of the true nature of fasting. The fact is that no country or realm can be described if one has not been there. Fasting is not just the state of remaining hungry and thirsty. Its nature and effect can only be discovered by experience. The human makeup is such that the less food is consumed the greater is the purification of the soul and the development of the powers of inner vision. God's purpose is that you should reduce one kind of food (physical) and increase the other kind (spiritual). The person fasting must remember that the aim is not simply to remain hungry; he should be engrossed in the remembrance of God so as to attain severance

from worldly desires. The object of fasting is that a person should abstain from the food which nourishes the body and obtain the other food which satisfies and brings solace to the soul. Those who truly fast for the sake of attaining to God, and not merely as a custom, should be absorbed in the praise and glorification of God, and in meditating upon His Unity.”

Maulana Muhammad Ali on fasting

“The real purpose of fasting is to attain righteousness. A person who undergoes hunger and thirst, but does not behave righteously, has done nothing. If someone is told the aim and object of doing a certain duty, and he does that duty but does not attain the required aim and object, it is as if he has not done that duty.”

Prayers during Ramadan urged by Maulana Muhammad Ali on our *Jama'at*

In the month of Ramadan, Maulana Muhammad Ali used to exhort the *Jama'at* to undertake a spiritual exertion (*mujahida*) in two forms. One was to fall in prayer before God and beseech Him tearfully in *tahajjud* prayers to enable us to carry out the work of the propagation of Islam and the Quran, and the other was to make financial sacrifices. In this connection he has written many heartfelt, moving prayers in his articles and *khutbas* published in *Paigham Sulh* and entreated every member of the *Jama'at* that at least in the month of Ramadan they should treat the *tahajjud* prayer as obligatory for them.

Some prayers that he urged upon the *Jama'at* are translated from Urdu below. These are based on the *Sura Fatiha*. Each verse of the *Sura* is followed by a prayer based on the meaning of the verse.

Al-hamdu li-llahi Rabb il-'alamin — ‘All praise is for Allah, the Lord of the worlds’. O God, You have provided the very best means for the physical development of human beings. Now **provide for Your creation spiritual nourishment through the Quran**, as they have moved far off from You and are lost in darkness, racing towards destruction. Acquaint their hearts with the bliss that is attained by bowing at Your threshold.

O God, Who granted the Holy Prophet Muhammad and his Companions unique success, enabling them to transform the destinies of entire countries and nations, **foster and nourish us and our *Jama'at* today** to make it reach the pinnacle of success in spreading the Quran and propagating Islam in the world. Let the foundations for the

propagation of Your religion **be laid by our hands**, upon which an edifice continues to be raised till the Day of Judgment.

Ar-Rahman-ir-Rahim — ‘The Beneficent, the Merciful’. Your mercy is so boundless that it is aroused even without humans asking for it. It is by Your mercy that the efforts of human beings come to fruition. By Your beneficence, **provide guidance** through the Quran to those who are engulfed in darkness. **Make successful our insignificant efforts**, that we may take Your holy message to these people.

Maliki yaum-id-din — ‘Master of the day of Judgment’. O God, we are Your humble, unworthy servants. There are shortcomings in us, in myself, in my *Jama‘at*. Sometimes Your orders are even disobeyed. By means of Your authority of judgment, **forgive our faults and infringements**, and let them not be obstacles to the success of our efforts.

Iyya-ka na‘budu wa iyya-ka nasta‘in — ‘You do we serve and You do we beseech for help’. We serve You and wish to exalt Your name in the world. This is the sole aim of our lives. But we are small in numbers and weak while the task is colossal. We who are exhausted, weak, humble and sinful, beg only You for help. **Grant this Jama‘at the success** which You bestow on people who spread Your name in the world.

Ihdi-nas-sirat al-mustaqim, sirat-allazina an-‘amta ‘alai-him — ‘Guide us on the right path, the path of those upon whom You bestowed favours’. You have been showering Your servants with the greatest favours. You have never let those fail who made it their aim in life to exalt Your name. Guiding us on the straight path, **confer on us the same favour** which You granted to those before us. **Blow the breeze of Your help** upon us as You made it flow for them and **open the doors of Your bounty** upon us in the same way.

Ghair-il-maghdubi ‘alai-him wa la-ddallin — ‘Not those upon whom wrath is brought down, nor those who go astray’. O Master, let it not be that we make worldly gain to be our objective and give up spreading religion, as is the state of the general Muslims today, or that we become misguided and destroy our powers for the sake of following exaggerated, wrong beliefs, as some are doing.

Another prayer by Maulana Muhammad Ali

“O God, Your Holy Word that was revealed for the guidance of the world is not being spread even by its believers. But it is Your promise that You will make it prevail in the world. We too

heard the voice of one who came to call to Your message (Hazrat Mirza Ghulam Ahmad), and our feeble hands came forward to take this great burden. It was this voice which revived our dead hearts. But our *Jama‘at* is like an ant facing the mountain of unbelief. It is Your promise that has strengthened our hearts. We need Your help above all. We know we are unworthy and not fit to receive Your help, but, O God, Your religion, Your Quran and Your Prophet are deserving of Your help. Let help for them be today manifested through our hands, may Your light illuminate our dark hearts, and may we witness with our own eyes the fulfilment of Your promise.”

— From *Mujahid-i Kabir*, Urdu biography of Maulana Muhammad Ali, pages 267–270.

News from the Berlin Mosque and Mission

by Muhammad Ali, Imam, Berlin Mosque

After a publication, on which our brother Manfred Yahya had worked together with Mr Nasir Ahmad, over the oldest Mosque of Germany in Berlin, built by our *Jama‘at*, and just after the translation of the work *Al-Wasiyyat* by Hazrat Mirza Ghulam Ahmad into German, brother Manfred Yahya has worked and finished two further works for our *Jama‘at*.

The first book is entitled *Die Lahore-Ahmadiyya-Bewegung in Europa* (The Lahore Ahmadiyya Movement in Europe), where Manfred Yahya covers on 320 pages, with pictorial and documental evidence, the history of our *Jama‘at* in Europe since the beginning of the 20th Century. The book covers especially the history of *Jama‘at* in Germany, the Netherlands and Great Britain. For this book Manfred Yahya has engaged himself with the archives of *Jama‘at* in Holland, Germany and UK. Besides that, he also went to great length to get archives belonging to individuals privately, especially in Germany and to correspond with them to uncover some of the information totally unknown up till now.

This extensive book will be presented in September 2008 to the public and Berlin officials from state, churches, political groups etc. at the ‘Open Monuments Day’ in the Berlin Mosque.

This work was done under the supervision of Mr A.S. Santoe, the European representative of our Central Anjuman. Assistance was also given in

different parts by Dr Zahid Aziz. I tried to help also in proof reading.

The second publication is the small English booklet of Mr Nasir Ahmad, which deals with *Salat-ul-Janaza* (Muslim funeral prayers) and was translated by Manfred Yahya into German. This book will also be introduced in Berlin in September for the German public.

On the second weekend of September, 'Open Monuments Day' in Germany, our Mosque will also be shown to the public. I will be giving lectures about Islam and the work of our community, while brother Manfred Yahya will speak about the history of the building and the community. We have also planned special events for children on these days. All these activities will be made in strong connection with the Berlin branch of Deutsche Stiftung Denkmalschutz (German National Establishment for the Protection of Monuments) under the leadership of Mr Günther Pätz.

Mr Günther Pätz has invested a lot of time and effort in the last year to organize and plan this year's 'Open Monuments Day' activities in the mosque together with us. We are expecting this event will be a big success especially also because of cooperation from Deutsche Stiftung Denkmalschutz under the leadership of Mr Günther Pätz.

Are we causing sectarian divisions within Islam?

by Zahid Aziz

An objection is frequently raised that our Movement, by its very existence as a separate group among Muslims, is violating the teaching of Islam not to create sects. It is said that the Holy Prophet Muhammad himself strongly directed his followers not to become divided into sects, and therefore we are infringing his clear instructions in this regard.

There could perhaps be no greater injustice than this criticism. Ours is the Movement which has highlighted the forgotten basic principle of Islam that any person who professes to be a Muslim by declaring the *Kalima Shahada* must be regarded as a Muslim and treated by us as a Muslim brother. Our Movement has been teaching that Muslims must not squabble with one another over mutual differences in beliefs and interpretations, and that they must unite on causes of common Muslim interest. Moreover, our

adherence to this standpoint has not merely been verbal and in words only. In practice too, our Movement has always extended to other Muslims the brotherly treatment that Islam requires Muslims to show to one another. If some other Muslims choose to spurn our fraternal friendship by declaring us as *kafir* and excluded from Islam, then the blame lies wholly with them for breaking the relationship and "cutting asunder what Allah has ordered to be joined" (2: 27).

In India before independence, of which Pakistan was of course a part, the leaders of the Lahore Ahmadiyya Movement worked with other Muslim organisations and Muslim leaders on matters of common Muslim community interest. They supported and took active part in various campaigns for Muslim causes. The most notable of these campaigns was the struggle for the creation of Pakistan, which was supported officially by the Ahmadiyya Anjuman Isha'at Islam Lahore. The great Indian Muslim national leaders of the time, such as Maulana Muhammad Ali Jauhar, Dr Sir Muhammad Iqbal, and Mr M.A. Jinnah, were admirers of the work of the Lahore Ahmadiyya Movement and on terms of personal friendship with its leading figures. The names of Khwaja Kamal-ud-Din and Dr Mirza Yaqub Baig are to be found in some of the annual proceedings of the Muslim League in the 1920s and 1930s.

Missionary work to help Muslims

As part of its religious mission, which is of course its real, primary work, the Lahore Ahmadiyya Movement came to the rescue and assistance of Muslims all over the world. Muslims in many countries, for example, Indonesia, Fiji, Suriname, Trinidad, South Africa, and of course the Indian subcontinent itself, found themselves under attack by Christian missionaries or the Arya Samaj Hindu sect who sought to convert them to their faiths by besmirching Islam, the Quran and the Holy Prophet Muhammad with all manner of allegations. Lahore Ahmadiyya missionaries were despatched to such places, and when this was not possible our literature was sent there, to combat these attacks. Literally millions of Muslims were thus saved, due to our Movement's work, from either leaving Islam altogether or losing faith in it.

A telegram or message would reach the Ahmadiyya Anjuman in Lahore from Muslims in some other country, or most often from some part of the Indian subcontinent, desperately calling for help in the face of the activities of Christian missionaries or the Arya Samaj Hindu sect. Sometimes they would also say that they had written to

the bigger Muslim religious bodies for assistance but to no avail. Immediately our Anjuman would be mobilised. Its missionaries in Lahore would leave their homes and families and go to these places, in many cases undertaking hazardous journeys to travel to remote places, and meet the challenge that Muslims there were facing. In all such places, our missionaries worked with local Muslim organisations, and in some cases they even set up such organisations, whose membership consisted of the whole range of Muslims in the area. Of course there were always a few Muslims in these places who opposed our Movement.

When Khwaja Kamal-ud-Din came to England in 1912, in one of the first reports about his work it is written:

“The first thing that *Hazrat Khwaja sahib* has done is that, after seeing that Muslim students in London are neglectful of performing Friday prayers, he has rented some premises at his own expense where he will lead them in prayer. May Allah reward him well, and may Allah grant him more progress.” (Ahmadiyya community newspaper *Badr*, Qadian, India, 24 October 1912, p. 2)

From this beginning, Khwaja Kamal-ud-Din went on to establish the Woking Muslim Mission which propagated the religion of Islam without reference to any sect, and which for 55 years represented the whole Muslim community of Britain and ministered to its religious and pastoral needs. Whether it was giving a lecture on Islam, writing to a newspaper to answer some allegation against Islam, providing literature on Islam, holding Eid gatherings, conducting marriage ceremonies, arranging burials and funerals, counselling a Muslim in distress, receiving some head of state or dignitary from a Muslim country — the Woking Muslim Mission was the sole body doing this work for, and on behalf of, the entire Muslim community of the U.K.

The motto of the Woking Muslim Mission, expressed on much of its literature, was: *There are no sects in Islam*. Please see the Eid-ul-Adha invitation from April 1965 reproduced in this issue **on page 7**. The meaning of this motto was that the differences of belief between what are called sects among Muslims are not fundamental, but only secondary, and therefore the word ‘sect’ is far too strong to describe these divisions. Prayers at these major functions at the Woking Mosque were led by Muslims from various sects, including on one occasion a Shiah imam. *Has any other Muslim sect*

or organisation ever run such a mission, for the benefit of all Muslims?

From Berlin in Germany, in 1922 or so, information came that there was no mosque in the city and the Muslims there had to travel to a village far outside Berlin to say Eid prayers, where there was a mosque. Upon learning this, the Ahmadiyya Anjuman Lahore built a large mosque in the heart of Berlin, both for the convenience of the Muslim community which may be resident or visiting there and for the propagation of Islam. Tremendous sacrifices were made by our members both to construct and then to manage this mosque and mission. Yet who did this principally benefit? It benefitted the whole Muslim community.

Take next the literature produced by the Lahore Ahmadiyya Movement. A hundred years ago there hardly existed any literature in English on Islam presenting the Muslim point of view. Largely there were only hostile books written by critics of Islam with a view to proving Islam to be a false religion. The Lahore Ahmadiyya Movement then produced the most valuable and comprehensive literature in English, as well as Urdu, which has been highly acclaimed by other Muslims. Again, we ask: who benefitted from this? It was the general Muslim community, including our opponents who seek to destroy us! Other Islamic publishers have reprinted some of our books, unethically, as their own publications. If we are a sect, *why would general Islamic publishers reprint our major books as if these were theirs?*

Given the facts above, can such a Movement be accused of being a sect that has violated the teachings of Islam and broken the unity of the Muslim community? *Has there ever been a sect whose chief objective and main work benefitted Muslims generally, including its opponents?*

Questions for our critics

We now ask our critics some questions.

Within 25 years of the death of the Holy Prophet Muhammad (*saws*), his companions were making war against each other. In the battle of Jamal, there was the caliph Ali (Allah be pleased with him) with some companions on one side and Aishah (Allah be pleased with her) on the opposing side with some companions supporting her. It goes without saying that Hazrat Ali and Hazrat Aishah are among the greatest of Muslim figures, who were the closest relatives of the Holy Prophet Muhammad and lived in his company day and night for years. Did they not know that the Holy Prophet told Muslims not to become divided?

It happened that they found themselves in a position where they had to place the pursuit of a principle as more important than remaining united on what they considered as the wrong stand. Perhaps our critics, who seem unable to think rationally, will respond that these two groups of Muslims did not create two sects, they only fought and killed each other on the battle-field, so that is not divisive!

Taking another even more relevant example, all Muslims commemorate the martyrdom of Imam Husain in the month of *Muharram* and lament the events of the extermination of him and his small band of followers by the forces of the cruel caliph Yazid. That tragedy could have been easily avoided if Imam Husain and his few followers had accepted Yazid as the rightful caliph, as had been done by the vast majority of Muslims of the time. We do not find our critics accusing Imam Husain of breaking the unity of the Muslims. That tragic event is a reminder of the greatest sectarian breach between Muslims, into the Sunni and Shiah camps, which has been causing bloodshed and sectarian wrangling between Muslims throughout the history of Islam up to today. But the whole of the Sunni and Shiah world considers Hazrat Imam Husain's stand against Yazid to be an act of the greatest courage and sacrifice. Muslims cry and lament at *Muharram* that Imam Husain was right. We don't see our critics crying and lamenting that he was wrong and should have maintained the unity of Muslims by taking the pledge of allegiance to Yazid. If our critics really believe in their own arguments, they could try doing this next *Muharram* and seeing how other Muslims react!

Should all sects be disbanded?

Another question we pose to our critics is the following: Do you also tell other Muslim sects that their existence is damaging to Muslim unity and therefore they must cease to exist as separate groups? As noted above, the greatest and most long lasting sectarian division is that between Sunnis and Shiahs. Then there are the divisions of the Sunnis themselves into various sects. If our critics could persuade the adherents of these groups to put an end to these divisions, it would be infinitely more advantageous to Islam than if only our Movement agrees to cease to exist. Just imagine if Sunnis and Shiahs stopped existing as separate groups under these distinctive names. Or perhaps if we set our sights lower, imagine if the various Sunni groups decided to end their separate existence under names such as Deobandi, Bareilvi, Wahhabi, Taliban etc. Anyone can see that that would be far more beneficial than if the much

smaller number of people who are in the Lahore Ahmadiyya Movement took these critics' advice and disbanded as a separate movement. That raises another question, of course. What do our critics advise as to which sect we should join after disbanding our Movement? If our critics suggest that we become 'Muslims only', then this will very quickly give rise to a sect which people will call as the 'Muslims only' sect. We could always call ourselves *Jama'at-i Islami*, or the *Jama'at of Islam*, but unfortunately we would then be confused with the well known Pakistani political party of that name!

The fact of course is that our critics, while claiming to be pursuing the goals of non-sectarianism and Muslim unity, *only ever* raise objections against the existence of our Movement. The reason may be that we are powerless and therefore it is easy to criticise us at no loss or disadvantage to the critics.

We put to our critics the following interesting and novel way of ending sectarianism, at least within Pakistan. The constitution of Pakistan has had a clause in it since 1974 stating that anyone calling himself 'Ahmadi' is a non-Muslim. This forced some Ahmadis to declare that they were not Ahmadis. This clause could be extended to mention all sects and declare that anyone calling himself Bareilvi, Deobandi, Wahhabi, Sufi, Salafi, Taleban, or any sectarian name is a non-Muslim. This would doubtless lead to a huge number of members of these sects to announce that they are Muslims and do not belong to any sect. All that is needed is a trivial amendment to the constitution! If all other Muslims, even within just Pakistan, cease to consider themselves as belonging to a sect, then our critics would indeed have grounds for objecting against us continuing to exist as a separate group.

The real, practical solution

The fact is that it is human nature that there will be sects. The overwhelming majority of the present-day Muslim sects were already in existence for quite a long time when the Ahmadiyya Movement was founded, and were bickering among themselves (although this does not seem to weigh upon our critics). To bring about reform in this situation, it was necessary to create a distinctive movement, which of course would itself be regarded as a sect. It is unrealistic, and a mere dream, to believe that sects can disappear and merge into one whole. The solution proposed by the Lahore Ahmadiyya Movement, under the inspiration of Hazrat Mirza Ghulam Ahmad, in order to end sectarian

squabbles, was that each sect should abandon calling others as *kafir* and look upon and treat other sects as fellow Muslims, and they should work together for common causes. Let the differences of interpretation remain, let the names and separate identities remain, for it is impossible to remove these. We are not aware of anyone else who proposed any practical solution.

An interesting, though imperfect, analogy may be given here. Certain world powers invented and developed nuclear weapons. This created a situation in which some smaller countries felt the need to acquire the same weapons. But those world powers then tell those smaller countries that it is morally wrong for them to acquire nuclear weapons, while holding on to their own great arsenals! Similarly, the larger sects in Islam caused disunity and division into numerous sects in the

first place, and went on doing so increasingly for centuries. When our Movement arose, it had to operate in that situation *created by them*. We did not arise in an atmosphere of unity and created disunity. We arose in an atmosphere of disunity and tried to bring about harmony.

In 1914, when the Ahmadiyya Movement as founded by Hazrat Mirza Ghulam Ahmad was being taken over by those who wished to convert it into just another sect, calling others *kafir* and squabbling in sectarian disputes with them, the elders of our *Jama'at* broke off connection with this new regime in Qadian and founded the separate Lahore Ahmadiyya group. So we have already done, more than 90 years ago, what our critics today want us to do: we left what was becoming a sect, an act of the highest courage and sacrifice by our elders.

Image of an Eid invitation from the Woking Muslim Mission to all Muslims of the U.K. showing the motto There are no sects in Islam

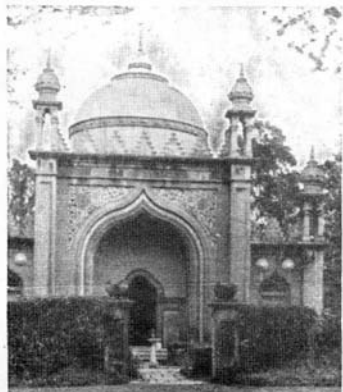
THERE ARE NO SECTS IN ISLAM

The Festival of Adha

(SACRIFICES)

'Id al-Adha (1384 A.H.) in commemoration of the Great Sacrifice of Ishmael by the Great Patriarch Abraham, will be celebrated at

**THE
SHAH JEHAN
MOSQUE
ORIENTAL ROAD,
WOKING,
SURREY**



THE FIRST MOSQUE IN GREAT BRITAIN (BUILT 1889 C.E.)

**on MONDAY, 10th DHU al-HIJJA, 1384 A.H.
(12th APRIL, 1965)**

Come yourself and bring your friends

PRAYERS 11.30 a.m. LUNCHEON 1 to 3 p.m.

DIRECTIONS FOR TRAVEL TO WOKING

MORNING TRAINS: LONDON (Waterloo) to WOKING

Dept. Wat.	8.27	8.50	8.57	9.27	9.50	9.54	9.57	10.27	10.50	10.54
Arr. Wok.	9.08	9.18	9.38	10.08	10.17	10.25	10.38	11.08	11.17	11.25

Day return 2nd class by train: 10s. 6d.

From Woking Station the Mosque is a quick 12 minutes walk. Exit on platform No. 5. If you have somehow missed the last train as shown above, take the next. You may still be in time to join a part of the ceremony. Volunteers are requested to take the three early trains. Those travelling by car from London, please take A3 as far as Cobham (about 20 miles from London) then A245 as far as West Byfleet (4 miles from Cobham) and then to Woking (3 miles from West Byfleet). (Vide The Automobile Association Member's Handbook, 1964 Map No. 10). Allow approximately an hour and a half to reach Woking from London by car.

THERE ARE NO SECTS IN ISLAM

The Imam, The Shah Jehan Mosque, Woking. Our new Telephone No. is Woking 60679

Ramadan Timetable

September 2008

This Timetable applies only in the U.K., to London and surrounding areas.

	Day	Date	Starts (a.m.)	Ends (p.m.)		
1	Monday	1 September	4:44	7:46		<p style="text-align: center;"><u>Announcements</u></p> <p style="text-align: center;">Communal Jama'at Iftar</p> <p>Communal <i>Iftars</i>, as marked in the column on the left, will take place on the following <u>Saturdays</u>:</p> <p>Saturday, 6th September</p> <p>Saturday, 13th September</p> <p>Saturday, 20th September</p> <p>Saturday, 27th September</p> <p>You are requested to arrive fifteen minutes before the fast ending time. Dinner will be served after the <i>Maghrib salaat</i>. A <i>dars</i> of the Quran will follow.</p> <p><i>Isha</i> and <i>Tarawih</i> will take place after the <i>dars</i>.</p> <hr style="border: 1px solid black;"/> <p><i>Id-ul-Fitr</i> is on:</p> <p style="text-align: center;">Wednesday 1st October</p> <p><i>Id</i> prayers will start at 11.00 a.m.</p> <p>Please arrive a few minutes before 11.00 a.m.</p> <hr style="border: 1px solid black;"/> <p><i>Id-ul-Adha</i> takes place on: Monday 8th December 2008</p> <p><i>Our websites:</i> www.aaiil.org www.virtualmosque.co.uk www.ahmadiyya.org</p>
2	Tuesday	2 September	4:45	7:44		
3	Wednesday	3 September	4:47	7:42		
4	Thursday	4 September	4:48	7:40		
5	Friday	5 September	4:50	7:37		
6	Saturday	6 September	4:52	7:35	<i>Iftar</i>	
7	Sunday	7 September	4:53	7:33		
8	Monday	8 September	4:55	7:31		
9	Tuesday	9 September	4:56	7:28		
10	Wednesday	10 September	4:58	7:26		
11	Thursday	11 September	5:00	7:24		
12	Friday	12 September	5:01	7:21		
13	Saturday	13 September	5:03	7:19	<i>Iftar</i>	
14	Sunday	14 September	5:04	7:17		
15	Monday	15 September	5:06	7:14		
16	Tuesday	16 September	5:08	7:12		
17	Wednesday	17 September	5:09	7:10		
18	Thursday	18 September	5:11	7:08		
19	Friday	19 September	5:12	7:05		
20	Saturday	20 September	5:14	7:03	<i>Iftar</i>	
21	Sunday	21 September	5:16	7:01		
22	Monday	22 September	5:17	6:58		
23	Tuesday	23 September	5:19	6:56		
24	Wednesday	24 September	5:20	6:54		
25	Thursday	25 September	5:22	6:51		
26	Friday	26 September	5:24	6:49		
27	Saturday	27 September	5:25	6:47	<i>Iftar</i>	
28	Sunday	28 September	5:27	6:45		
29	Monday	29 September	5:28	6:42		
30	Tuesday	30 September	5:30	6:40		

The Muslim Prayer Book with CD-ROM: Now available from the U.K. Jama'at. The computer CD plays the sound of all the prayers given in the book. Each syllable is pronounced distinctly.

Published by: Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

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