



The Light — U.K. edition

January 2007

The Lahore Ahmadiyya monthly magazine from U.K.

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Darus Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ (U.K.)
Centre: 020 8903 2689. President: 020 8524 8212. Secretary: 01753 692654.
E-mail: aail.uk@gmail.com ♦ website: www.aail.org/uk*

Assalamu alaikum: Our next meeting —

Date: **Sunday 7th January 2007**

Time: **3.00 p.m.**

Speaker: **Habiba Anwar**

Topic: **A good start to the new year**

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

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.

Islam and Tolerance – 2

by Prof. Henry Francis B. Espiritu, M.A. Philo.

[Note: For the first part of this article, please see the December 2006 issue.]

In the Quran, Oneness of Humankind as well as Diversity of Expressions of Human Living are both Recognized

The Quran, in many numerous passages, explicitly pronounces the oneness of humankind. Humanity was created from a single being (*Surah Nisa:1*). All humans came from a single ancestry and living in the same homeland — earth (*Surah Hujurat:13*). Furthermore, *Surah Baqara:213* says that the whole

of humanity is essentially one in origin — God, humankind's Creator. God sent various messengers with their respective scriptures to guide the peoples of the world to righteous living. These prophets were sent to different places of the world and their revelations were suited to the varying milieus, mentalities, contextualities, and circumstances of the peoples and societies in which they were being sent. However, instead of respecting other societies' contextualities, people begin to be divided and incessantly fight against each other. *Surah Baqara:213* further states that God in giving His revelation to different communities did not intend that they fight each other; but that the communities respect each other's differences (see at length

Maulana Muhammad Ali's commentary of *Surah Baqara*:213).

The Quran balances its affirmation of the ontological oneness of humankind by equally highlighting on the divergent racial, linguistic, ideological, religious, and national identities of all societies. God wills these identities; as the Quran plainly states:

“And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors. Surely there are signs in these for the learned” (*Surah Rum*:22; the translation used in this paper is by Maulana Muhammad Ali).

This passage acknowledges cultural differences as “signs” of God and must be duly appreciated as these “signs” serve as venues for each society's expression of identity. Cultural differences are essential for establishing a community's identity and these divergences should prompt peoples to celebrate each other's identities (see Maulana Muhammad Ali's commentary of *Hujurat*:13 and *Maida*:48). Therefore, the Quran undoubtedly recognizes cultural, religious, and societal diversities as being willed by Divine Providence; even as it affirms the essential unity and oneness of humankind.

A True Muslim, in the Quranic Sense, is a Tolerant Muslim

As of this juncture, it is noteworthy to quote some Quranic passages that illustrate the practical dimensions of Islamic tolerance with respect to the different worship expressions of other faith-traditions. *Surah Baqara*:177 says:

“It is not righteousness that you turn your faces towards East or West; but righteous is the one who believes in Allah and the Last Day, and the angels, and the Book, and the prophets, and gives away wealth out of love for Him, to the near of kin, and the orphans, and the needy, and the wayfarer, and to those who ask, and to set the slaves free; and keeps up prayer, and pays the poor-rate [i.e., charity]: and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict [adversities]. These are they who are truthful; and these are they who keep their duty.”

Although in Islam there exists a specific direction (including prescribed liturgical postures) by which a Muslim faces when he or she prays, the Quran equally acknowledges with respect the

various directions and gestures of prayer adopted by other religions in their worship. More importantly, the above-mentioned passage encourages religious pluralism and tolerance by going beyond (i.e., transcending) the ritual demands of different ceremonial expressions of worship and focusing instead on the importance of humane character, *viz*, compassion towards others and persevering faith in the midst of trials and difficulties. The above passage proves beyond any doubt that more than outward manifestations of piety, the crucial intention of the Quran is for the Islamic *Ummah* (community) to produce proper human beings who are deeply compassionate and sensitive to the needs of others. The Quran endeavors to create “humane” persons who act with benevolence, compassion, and equanimity to everybody with no regard whatsoever to racial, cultural, religious, or ideological differences.

The Quran clearly reveals that “all children of Adam are equally honored” by God (see *Surah Bani-Israil*:70). The Quran also takes an all-inclusive humanistic view in its understanding of justice and equality among all peoples. When it comes to judging actions that either benefit or harm humanity, the Quran does not distinguish between Muslims and non-Muslims. As pointed out in *Surah Nisa*:123-124:

“It will not be in accordance with your vain desires [i.e., Muslims], nor the vain desires of the People of the Book [i.e., Jews and Christians] can prevail. Whoever does evil will be requited for it... And whoever does good deeds, whether male or female, and he or she is a believer—these will enter the Garden and they will not be dealt with a whit unjustly.”

The Quran further affirms:

“So he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it.” (*Surah Zilzal*:7-8).

According to the Quran, God does not consider a person's dogmatic commitment when rendering judgment of an action. Everyone will be given their just recompense based on one's deeds and not because of one's religious adherence.

Furthermore, the Quran exhorts Muslims to respect places of worship of other faiths and to ensure that these will be protected and safe from acts of vandalism and destruction. *Surah al-Hajj*:40 says:

“And if Allah did not repel some people by others, then cloisters, and churches, and synagogues, and mosques in which the name of Allah is much remembered would have been pulled down.”

Interestingly, this particular passage avers that whether in cloister, church, synagogue or mosque, God’s name is “much remembered” in all these places of worship. Here we can find that the Quran did not make any distinction between shrines of worship — it acknowledges the sacredness of places of worship where God’s name is celebrated with reverence and His glory is corporately commemorated in abundant measure.

The Quran solemnly affirms that “there is no compulsion in religion” (*Surah Baqara:256*). It likewise encourages inter-religious dialogue in the spirit of profound sensitivity and deep respect of each other’s differences, when it says:

“And argue not with the People of the Book except by what is best. ... But say: We believe in that which has been revealed to us and revealed to you and our God and your God is One, and to Him we submit” (*Surah Ankabut:46*).

The Quran is very keen in preserving freedom of conscience and freedom of belief — two crucial elements which are at the heart of tolerance. In this connection, a narration of two episodes in the life of the Prophet Muhammad is very pertinent in order to show that Islam fully respects the freedom of peoples to practise their own faith. When the people of Medina accepted the Prophet as their lawmaker and chief governmental executive, the Prophet himself immediately asked his scribes to write a declaration assuring the freedom of Jews and Christian residents of Medina and Najran to practice their faith. Likewise, when Christian monks and priests from Abyssinia came to Medina to see the Prophet, they inquired where they can hold their Eucharistic service (since they were still in Medina on a Sunday), the Prophet Muhammad gladly offered half of the space of his *masjid* (i.e., the first *masjid* built by the Prophet’s own hands) to the Christian priests for their liturgy. The priests tearfully thanked the Prophet for his hospitality, munificence, and cordial act of tolerance by offering and allowing them to hold their Divine Liturgy in his *masjid*.¹

¹ Cf., Muhammad Hamidullah, *Islam: An Introduction*, Lahore: Kitab Islami Wakf, 1979; pp. 34-35. See also, Maulana Muhammad Ali, *The Religion of Islam*, 1990 reprint; pp. 281-291. For numerous instances showing the Prophet Muhammad’s tolerance and concordant treatment to non-

Respect and Acceptance of “the Other” as Foundational Bases of a Tolerant Islamic Community

The Quran is very explicit in its pronouncement that non-Muslims should be given the right to worship based on the prescriptions of their own scriptures. As already mentioned in this paper, non-Muslims were given their civil, political, and religious rights during the time of the Prophet Muhammad. After the Prophet’s demise, the companions and the Caliphs of the Prophet made numerous provisions so that the rights of Jews and Christians will be acknowledged and respected. Tolerance towards non-Muslims was also implemented by various Islamic monarchs like the pious Umayyad Caliph, Umar ibn Abdul Aziz; the Abbasid Caliph, Harun-al-Rashid; the just Sultan of Palestine, Saladin Ayyubi; the Mughal Sultan Akbar; the Ottoman emperors, Mehmet Fateh and Suleiman Kanooni; and the emirs of the Moorish courts of Cordova and Grenada.² These Islamic monarchs not only tolerated non-Muslims, much more, they employed Jews, Christians, and even Hindus in their administration, supported their respective places of worship, clergies, and educational institutions. These non-Muslims were accepted with dignity and treated with respect and at par with the Muslim citizens.³

Authentic Islam based on the Quran and as practised by the Prophet and his companions is not against the promotion of a pluralist egalitarian society that guarantees tolerance and respect to all religious communities within the society. The Quran recognizes religious diversity not only as a basic reality of human existence but also as a venue for humanity’s spiritual development (Cf., *Surah Maida:48*). It is indeed regrettable that in our contemporary times, most of the so-called Muslim nations are perceived as lagging behind in fulfilling the spirit of tolerance as plainly expressed in the Quran and the Tradition (*Sunnah*) of the Prophet. It is equally lamentable that political and religious extremism failed to see the pluralistic and tolerant dimension of Islam as found in the Quranic texts and the exemplary conduct of the Prophet.

It is therefore imperative for academicians and researchers of Islamic political philosophy to work

Muslims, particularly Christians and Jews, see also, Mumtaz Ahmad Faruqi, *Anecdotes from the Life of the Prophet Muhammad*, 1997 reprint; pp. 18-19, 35-37, 40-43.

² Cf., Hafsa Dawud Zikri, *The Exemplary Precedents of our Righteous Sunni Ancestors*. Pakpattan, Pakistan: Daawat-e Irshad, 1963; pp. 68-85.

³ See also, Jean Rene Milot, *Muslims and Christians: Enemies or Brothers?* New York: Alba House, 1997; pp. 31-35.

out theoretic and praxis in pursuance to the Quranic vision of tolerance and amity, by taking into consideration present realities of our pluralistic world. There is no contradiction in accepting the truth of ones' own religious and ideological perspective and in tolerating or respecting the beliefs of others. Similarly, the Quranic belief in the ontological oneness of humanity does not contradict the pragmatic reality that humankind's expressions of culture, spirituality, and political ideology are varied and diverse. Authentic Islam as found in the Quran respects the freedom of conscience of every individual; which includes the right to practise one's own religious, cultural, ethnic, and ideological commitments. By paying careful and prayerful reflection to what the Quran says regarding tolerance, coupled with the faithful adherence to the Quranic values of amity and harmony amidst differences, Muslims and non-Muslims will be able to live a tranquil, serene, and secure life — a life of dignity and justice by accepting with openness and good faith each other's differences. May this hope become a Reality for all Muslims and non-Muslims!

Earning Respect from Fellow Man and especially from Allah

by Bushra Ahmed

It is not a simple matter of choice of: who gets respect and who does not. If you are a good person Allah will respect you and eventually everyone else will start too. Allah's respect for the good is immediate but respect from fellow human beings requires patience and perseverance. And if you really deserve respect and are not receiving it from mankind, then soon everybody will give it to you eventually with time, but you must have a good heart now and always, in order to earn that respect.

Some people are immediately respected. But without the essential characteristic of goodness this respect will eventually fade.

How much respect did the Quraysh show Our Beloved Prophet by spitting on him and throwing stones at him and killing everyone around him and eventually trying to kill the Prophet himself?

But later he was given enormous support and indeed respect that we remember almost 15 centuries later. Most people would give their lives for him even today. We cannot bear any insults hurled at him. This to me is respect.

Before you lose your own respect, change your way of thinking and what is the essential ingredient in this mix is having a good character. People can only judge vaguely but if you are a genuinely good person, Allah who knows for sure who is truly good and is the best Judge will give just reward, for those that truly deserve respect.

Having a pretty face does not necessarily mean that Allah will favour you, although it may be easier in some other worldly ways, but being ugly with an excellent and fantastic character brings the real bliss.

Most people do get respect, otherwise the world wouldn't run. But being special to Allah demands the best respect and it can only be achieved by having a strong personality and a good character, i.e. being kind, love one another, be generous but above all avoid bad or sinful actions that we are consciously aware of and those which destroy the infra-structure of basic humanity.

So follow the Guidance of the Prophet, our Holy Book and most of all, the message is simple: be good!

Sacrifice of Abraham

A Rabbi quotes from our 'Id Khutba

by Zahid Aziz

A Jewish Rabbi, Dr Barry Leff of the U.S.A., has written an article on his website about the incident in which Abraham was asked by God to sacrifice his son. He has compared various Jewish, Christian and Muslim interpretations of this event and the lessons people draw from it. His article, we are pleased to note, is not partisan but is fair to other religions than the Rabbi's own, including in its treatment of Islam. The conclusion that God wishes us to draw from this story, says the Rabbi, is that in the end God told Abraham: *Don't sacrifice your son*. He applies this to today's Middle East conflict and tells us that God's message to Jews and Muslims through this story is this: "I don't want you to sacrifice your children, and I don't want you to sacrifice other people's children! I want you to live in peace."

After reaching this conclusion on the basis of the Torah and Jewish traditions, the learned Rabbi moves to the story as recounted in the Quran and writes:

“If we read the version of the story told in the Koran, the message is if anything even clearer.”

What particularly impresses the Rabbi is that the Quran:

‘... explicitly says Abraham asked the son “what is your view?” Abraham asked should I follow through on this vision and offer you as a sacrifice? The Koran makes it a matter for the child to choose, not for the parent to choose.’

The Rabbi’s article can be read at this web link:

http://www.neshamah.net/reb_barrys_blog_neshamah/2006/11/vayera_5767.html

Then, while noting various Muslim interpretations of this passage in the Quran, the Rabbi writes:

‘One Muslim interpretation, from the Lahore Ahmadiyya movement of Pakistan, says

“This event also taught that human sacrifice was a wrongful practice. This practice prevailed very widely in the ancient world among most nations. Indeed, it continued among certain Hindu castes till modern times and had to be banned by law. Usually, a child was sacrificed physically in the belief that the offering would please certain gods. But the Quran presented the true concept of sacrifice. It is that God does not need anything from man. The Quran says: ‘He (God) feeds and is not fed’ (6:14), and ‘I (God) desire no sustenance from them, nor do I desire that they should feed Me (51:57).’ ”

Although the Rabbi does not give any reference to the Lahore Ahmadiyya source, **the quotation he has given is from an ‘Id-ul-Adha sermon by me given in April 1998 at Darus Salaam, London**, which has long been available on our websites. We reproduce that same *khutba*, starting in the next column, with some slight editing.

At the end of his whole piece the learned Rabbi expresses certain sentiments with which we agree entirely:

“We can each be an ambassador for peace. We can each try, in whatever ways we can, to reach out to people of different faiths and backgrounds. Jews building bridges with Muslims is especially important.”

And now for that *Khutba*:

‘Id-ul-Adha Khutba, Darus Salaam, London, April 1998

The festival we are commemorating today — ‘Id-ul-Adha — marks the event of the readiness of Abraham even to sacrifice his son Ishmael when Abraham thought that he had been commanded by God to sacrifice him.

The first question which comes to mind is: Why should Muslims, the followers of the Holy Prophet Muhammad, be required to mark this event, in the life of another prophet Abraham? Why doesn’t Islam require instead the commemoration of some event in the life of the Holy Prophet Muhammad?

The answer is that this shows the broad approach and attitude of Islam. It is giving honour to a man who is a revered religious figure of at least two other religions — Judaism and Christianity — and some scholars believe that the Hindu sacred figure Brahma mentioned in their scriptures is the same as Abraham, so that he is respected by a vast mass of humanity.

Islam does *not* teach that God’s true guidance to mankind was given *for the first time* through the Prophet Muhammad, and that the religions which existed before his time were false. On the contrary, it teaches that God had been raising His true messengers before the Prophet Muhammad in all nations. Many of these prophets and their stories are related in the Quran. Their examples are also an inspiration for Muslims. The Prophet Muhammad’s life showed a reflection of the qualities of all these prophets, so that a Jew can see Moses in the Holy Prophet Muhammad, a Christian can see Jesus, and even a Buddhist can see Buddha in the life of the Prophet Muhammad.

The Prophet Muhammad came to revive the same fundamental teachings as all these prophets had been giving. The followers of earlier religions had drifted away from the original teachings of their prophets, and the Prophet Muhammad came to remind them of those original teachings.

Significance of Abraham

It is here that Abraham becomes significant. From his son Isaac there grew the nation of Israel and the Jewish religion. Later, after the coming of Jesus in the nation of Israel, the Christian religion developed. Yet these two religions came to hold opposite and contradictory beliefs, as below:

Jewish religion:

1. Belief in One God.
2. Following the Law leads to salvation.

3. Only outward forms and rituals of worship are of importance

Christian religion:

1. Belief in Trinity.
2. The Law is a curse. Only belief in atonement leads to salvation.
3. Only the spirit of religion is important, the form does not matter.

How could religions arising from one origin hold such opposite beliefs?

Islam gave its judgment on these differences. It said that this divergence was a result of a departure, by both Jews and Christians, from the simple and basic principles of religion taught by Abraham. The Jews made the law too complicated and elaborate, and the Christians made the beliefs too complicated.

The religion taught by Abraham was as follows: belief in One God, and devotion to and love for Him in one's practical deeds. Christians forgot the belief and Jews forgot the teachings about deeds.

Ishmael and the Arab nation

Abraham had another, older son, Ishmael. Through a command from God, Abraham settled him along with his mother Hagar in the utter wilderness where there now flourishes the city of Makka. God promised Abraham that from Ishmael would grow another nation, and in the distant future when the followers of Abraham through Isaac had turned away from his true teachings, a man would be raised among the nation of Ishmael who would restore those teachings to their original form.

In fact, in that nation which grew up from Ishmael in the peninsula of Arabia, no prophets arose till that Promised Prophet, while in all nations of the world numerous prophets came, such as Moses, David, Jesus, Buddha etc. One deep wisdom in this was that the nation in which the Last Prophet arose, to judge between all the various religions prevailing in the world, that nation had no prophets or religious traditions of its own, so that that Last Prophet could be a fair and impartial judge of all the earlier religions. If there had been prophets among the Arabs before the Prophet Muhammad, as among the Israelites, then he would be considered biased in favour of his ancestral religion. And his followers would naturally have revered those Arab prophets as being their own, and held them above the prophets of other nations. But as it is, all the prophets before the Prophet Muhammad whom the Muslims respect and revere belong to other nations, so much so that the Muslims believe in and honour the prophets of nations with whom they have been at war in modern times.

Incident of sacrifice

Turning to Abraham's act of sacrifice that we are commemorating, the Holy Quran gives the following account:

“(Abraham prayed:) My Lord, grant me a doer of good deeds. So We gave him the good news of a forbearing son. But when he became of age to work with him, he said: O my son, I have seen in a dream that I should sacrifice you; so consider what is your view. He said: O my father, do as you are commanded; if Allah please you will find me patient. So when they had both submitted and he had thrown him down upon his forehead, and We called out to him saying, O Abraham, you have indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice.” — 37:100–107

The main points of this incident are as follows:

1. It was after much prayer that Abraham at last had a child, and that too in old age.
2. But he was then commanded to settle the infant and his mother in the wilderness of Arabia, which he immediately did.
3. Now when Ishmael reached his teens, Abraham saw in a dream that he was sacrificing him.
4. His attachment to his son was not only of love, but the son was of economic value as well. He could work and Abraham was old.
5. As human sacrifice was a common practice, although of course it was wrong and barbaric and not sanctioned by any teaching from God, Abraham thought that the dream was a command to sacrifice his son literally.
6. Abraham put it to Ishmael: What is your view? This teaches us that parents should seek their children's opinion about their lives. Abraham was not forcing this sacrifice upon Ishmael; the son's willingness was a part of this act of sacrifice. The Quran says: “So when they *both* submitted”; it was a submission of both of them.
7. But then God stopped them from going further and said that Abraham had already fulfilled the vision. He had already done the real sacrifice required by settling his son in the desert.

8. To commemorate this event, the practice of sacrificing an animal was instituted as a symbol.

Concept of sacrifice

This event also taught that human sacrifice was a wrongful practice. This practice prevailed very widely in the ancient world among most nations. Indeed, it continued among certain Hindu castes till modern times and had to be banned by law. Usually, a child was sacrificed physically in the belief that the offering would please certain gods.

Leaving aside the extreme of human sacrifice, the practice of sacrificing something such as an animal or burning some foodstuff such as butter or *ghee*, as a gift to certain gods, is an almost universal practice. It is believed that you make some god happy by giving him a gift, just as you make a person happy by a gift, so that the god would return the favour in some way.

But the Quran presented the true concept of sacrifice. It is that God does not need anything from man. The Quran says:

“He (God) feeds and is not fed” — 6:14

“I (God) desire no sustenance from them, nor do I desire that they should feed Me.” — 51:57

What God wants is for you to sacrifice your lower and material desires for a higher purpose. We all want to have physical comforts and to satisfy our material desires, but God tells us that for our moral and spiritual progress, for the betterment of our character, and to make us real human beings, there are times when we must sacrifice, willingly and voluntarily, some of our material possessions for a good cause.

The sacrifice of the animal that is carried out is an expression of our willingness to sacrifice our own animal desires. The Quran clearly says that it is not the flesh nor the blood of the animal that reaches God, but the dutifulness on your part (22:37). The sacrifice is accepted if it leads you to be more dutiful, to make a sacrifice of your own self and not of just the animal.

Christianity’s highest sacrifice

The concept of sacrifice is so universal that we will see in just a few days¹ another commemoration of what is held to be a great sacrifice for mankind. Christians will be marking at Easter what they believe to be the sacrifice by God Himself of His

son, Jesus. It is believed that God sacrificed His son on the cross to make him suffer punishment for all the sins of mankind.

However, sacrifice is an act which cannot possibly be attributed to God, but can only be done by man. For, sacrifice means that you lose something which you possessed so that you then have to undergo hardship and loss because of that deprivation. But as God is all-powerful, how can He be said to make a sacrifice? He cannot possibly suffer a loss because He has the power to have anything. To give an analogy, suppose that a man could print as much money as he liked. Then no matter how much he gives in charity, even if it is billions, it is not a sacrifice.

Secondly, that sacrifice on the cross is claimed to take away the sins of mankind by paying the penalty for all the sins ever committed. But that sacrifice has not stopped, nor can it stop, people from sinning. In contrast, it is the concept of sacrifice as presented by Islam — the sacrifice by a person of his lower desires — that can take away sin by training people to abstain from wrongdoing.

Our sacrifice

Finally, to commemorate Abraham’s sacrifice, we should make some real sacrifice of our desires and our possessions. Abraham made his sacrifice for the cause of religion, so that a nation be raised in the barren land of Arabia among whom the great Last Prophet would come. Our Movement, the Ahmad-iyya Movement, provides us also with the opportunity to make sacrifices for the cause of religion.

From the beginning of our Movement till today, it has had in it people who made the most tremendous sacrifices, much beyond their apparent capacities. They made sacrifices of their whole lives, and of properties, and the Movement today is the fruit of those sacrifices, doing the work of propagating the true picture of Islam which the world does not know.

Besides examples of great sacrifices, there are other lesser sacrifices of money for this cause. However little you give, it is still a sacrifice on your part. The degree of sacrifice depends on how much you needed or wanted that money for some material end of your own, but disregarding your own desires you gave it for this noble cause. For one person, one pound may be a greater sacrifice than one thousand pounds is for another person. It is a matter only between that person and God.

May Allah enable us all to sacrifice in His way to the best of our ability!

¹ This sermon was delivered in April 1998, just before Easter.

Forward Planner 2007

<p>January</p> <ul style="list-style-type: none"> • Sunday 7th: Monthly meeting 	<p>February</p> <ul style="list-style-type: none"> • Sunday 4th: Monthly meeting 	<p>March</p> <ul style="list-style-type: none"> • Sunday 4th: Monthly meeting
<p>April</p> <ul style="list-style-type: none"> • Sunday 1st: Monthly meeting • Friday 6th: Friday prayers on Good Friday holiday 	<p>May</p> <ul style="list-style-type: none"> • Sunday 6th: Monthly meeting • Friday 25th to Tuesday 29th: <i>Trip to Berlin</i> 	<p>June</p> <ul style="list-style-type: none"> • Sunday 3rd: Monthly meeting
<p>July</p> <ul style="list-style-type: none"> • Sunday 1st: Monthly meeting 	<p>August</p> <ul style="list-style-type: none"> • Sunday 5th: Monthly meeting 	<p>September</p> <ul style="list-style-type: none"> • Sunday 2nd: Monthly meeting • Thursday 13th: <i>Ramadan begins</i> • Saturday 15th: <i>Communal Iftar</i> • Saturday 22nd: <i>Communal Iftar</i> • Saturday 29th: <i>Communal Iftar</i>
<p>October</p> <ul style="list-style-type: none"> • Saturday 6th: <i>Communal Iftar</i> • Saturday 13th: Id-ul-Fitr 	<p>November</p> <ul style="list-style-type: none"> • Sunday 4th: Monthly meeting 	<p>December</p> <ul style="list-style-type: none"> • Sunday 2nd: Monthly meeting • Thursday 20th: Id-ul-Adha

Jumu'a prayers are held regularly every Friday, with the first *Azan* at the following times:

From start of year to 23rd March: 12.30 p.m.

From 30th March to 26th October: 1.00 p.m.

During November and December: 12.30 p.m.

Every *Jumu'a* is followed by *Dars*, a talk explaining some topic on the basis of the Holy Quran and Hadith.