



The Light — U.K. edition

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Assalamu alaikum: Our next meeting —

Dates: **Sunday 2nd November**

Time: **3.00 p.m.**

Speaker: **Habiba Anwar**

Topic: **Anger Management**

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.

Friday prayers and monthly meetings are

webcast live on: www.virtualmosque.co.uk

How fasting expresses the ideals of Islam

Id-ul-Fitr Khutba, at Darus Salaam, London, 1st October 2008

by **Zahid Aziz**

“It is not righteousness that you turn your faces towards the East and the 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 traveller and to those who ask and to set slaves free and keeps up prayer and gives the due 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. These are they who are truthful; and these are they who keep their duty.” — The Holy Quran, 2:177.

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Ramadan has ended and fasting is over. For those for whom fasting was only the act of refraining from various bodily needs, there is no more fasting, and life is back to what it was a month ago.

But for those who learnt something from it, that is: refraining from bad habits, being charitable and generous, and reading the Holy Quran, they

now have the responsibility of continuing the fasting *in spirit*.

Turning to the verse I just recited, it occurs only six verses before the verse commanding fasting. So, only very shortly before instructing us to fast, the Quran explains what a person should become through fasting. First it tells us here that righteousness is not attained by the physical, mechanical performance of acts of worship. This verse defines what righteousness is. To be righteous we are first required to have certain beliefs:

- In Allah, Who has the best qualities, so that we must model ourselves on those qualities.
- That our deeds will one day be judged and bear fruit, good or evil.
- In angels, who inspire noble thoughts in our hearts which we must put into action immediately.
- In the Book of God, which contains food for the soul.
- In the prophets of God, who, as human beings, have left practical examples for us to follow in life.

These beliefs must not merely be an acknowledgement, that yes, I believe this and this. They must create *love* for God in our hearts, so that out of that love we show love to our fellow beings. Therefore, immediately after listing the beliefs mentioned above that must be held, the verse says:

“...and [the righteous is the one who] gives away wealth *out of love for Him* to the near of kin and the orphans and the needy and the traveller and to those who ask and to set slaves free.”

The service of needy humanity is a display of one’s love for God and it in turn strengthens that love. The motive is not to make a name for yourself, nor to seek gratitude. Moreover it is not to *buy* forgiveness for sins, so that you may commit more sins and buy forgiveness again and again. It is *not* to lessen your guilt for having acquired wealth by illegitimate means. Your only return is greater love for God in your heart. The mention of this motive of *love for God* is also an answer to the objection that Islam does not have a concept of love for God.

Notice also here that keeping up prayer and paying the *zakat* are mentioned in this verse after the spending of wealth for the love of God. Hence the underlying spirit is placed before the formal aspects of the religious practice.

During fasting, the giving to others is encouraged even more than usual. Those who cannot fast must feed a poor person instead. As this is the alternative if you are unable to fast, it shows that one purpose of fasting must be to encourage us to give, out of the bounties that we have, to others who do not have them.

It is recorded in *Sahih Bukhari*, right at the beginning of this collection, in hadith number 6:

“The Messenger of Allah was the most generous of all people, and he was even more generous in Ramadan when Gabriel met him, and he met him every night of Ramadan and read with him the Quran. So the Messenger of Allah was more generous in doing good than the wind which is sent to blow on everyone.”

The air is not withheld from any human being, and so broad was the charity of the Holy Prophet Muhammad.

To spend your wealth out of love for God, as this verse requires of the righteous, is clearly *impossible* if that wealth has been earned falsely or by devouring the rights of others. This is why the section on fasting contains a verse saying:

“And do not swallow up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of (other) people wrongfully while you know.” — 2:188

The love of God mentioned in this verse — although this verse is not about fasting — is related to fasting. When you love someone you want to be near that person, and to talk to them, and you want them to reply lovingly. One of the verses in connection with fasting says:

“And when My servants ask you concerning Me, surely I am near. I answer the prayer of the supplicant 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

So when a servant sets out through fasting to reach God, he is told that God is near, not that He is far and you are unlikely to get near him. And God will show you that He is near by answering your prayer. But you must make the effort to address prayers to him. And as He answers our prayers, this imposes on us the duty to respond to *His* call. Note that God does not say here: *first* you answer My call and *then* I will answer your prayer. He says: I answer your prayer when you call on

Me — that is His attribute and practice anyhow — then as a result it becomes your duty to follow My call. Again, the nearness of God mentioned here is an answer to the objection that the concept of God in Islam is that of a remote, stern figure.

Of course, it must be remembered here that acceptance of prayers by God takes place according to certain principles that are explained in the religion of Islam. It is not that if you pray for anything that you fancy, for some low, sordid motive, that God will grant your prayer. Prayers are granted for the purpose of developing our faith in God and motivating us to follow His guidance more than before. If these aims are achieved then the prayer is successful, even if you do not get what you want in exactly the form you wished.

In the opening verse that I read, after mentioning the spending of wealth for the love of God for various purposes, and then adding prayer and *zakat* as essentials for the righteous, it goes on to mention the following quality required of the righteous:

“...and the performers of their promise when they make a promise...”

The Quran emphasises again and again *with great force* that if you commit yourself by a promise, an agreement, a contract, a treaty, etc. to do something, then you must fulfil your commitment. For example, “O you who believe, fulfil your obligations” is how chapter 5 begins. Elsewhere it says:

“And fulfil the promise; surely the promise will be enquired into.” — 17:34

Failure to fulfil an agreement can lead to an enquiry being held in this world as well. It will definitely lead to an enquiry before God.

Just following this one teaching would eliminate all dishonesty, mutual ill-will, crime, unhappiness and even war from the world. All these are caused by someone or other deliberately breaking some promise or obligation that they committed themselves to.

Through fasting we learn to keep our side of the agreements that we make, even when we have to suffer hardship to do it. During the fast, even those who merely fast in the bodily sense, they too at least fulfil their promise not to eat and drink till a certain time.

It is very painful to see that such a teaching of Islam is almost unknown to the Muslims or non-Muslims of today, while it is a fundamental duty in Islam that a Muslim should be true to his word.

The verse then goes on to mention the following qualities for those who wish to be righteous:

“...the patient in distress and affliction and in the time of conflict...”

Patience is clearly a quality connected with fasting, because that is exactly what you are doing: being patient in a state of hardship. Being patient does not mean merely waiting because there is no choice but to wait. It means *not* taking the wrong type of action to resolve your problem but waiting for results to appear from the right type of action, the legitimate action that you have taken. It means *not* taking unlawful shortcuts to circumvent your distress.

The verse we have been discussing, which is not specifically related to fasting, says at the end: “...these are they who keep their duty” or are the *muttaqi*. The command to fast also says the same: fast so that you may become *muttaqi*. Therefore the first verse throws full light on what a person has to do in his life in order to be a *muttaqi*, one who keeps his duty or guards against evil.

Lastly, I would like to point out the connection between fasting and revelation from God. The Quran itself tells us that the month of Ramadan has been chosen for fasting because the Quran was revealed in it. It means that its revelation began in this month. Also, as the above hadith shows, during every Ramadan the angel Gabriel went through the whole of the Quran (as it was up to that time) with the Holy Prophet.

Fasting is a preparation for opening the heart to receive the word of God. Moses fasted for forty days before he received the law from God on Mount Sinai (Deut. 9:9). Jesus fasted for forty days before he began his mission (Matthew 4:1–4), and he gave the reason for fasting as follows: “Man does not live on bread alone but on every word that comes from the mouth of God”.

Revelation from God awakens a higher life in man, which he realises by giving up food and drink. Our Holy Prophet also exerted himself in solitude by prayer and meditation in the cave of Hira before he received his first revelation. The *i'tikaf* in Islam in the last ten days of Ramadan is a representation of that exertion.

For us, it is the *understanding* of the word of God for which fasting opens our hearts.

So I pray, and we all pray together, that we may continue to adhere to the lessons we learnt during Ramadan, and go on to display the qualities that we are meant to have developed in this month. May Allah enable us to rise one step higher in each

Ramadan and to maintain our achievement when the fasting is over! ■

Mujaddid-i Azam volume 3

Background to its writing

by Dr Basharat Ahmad

[Editor's Note: This is a translation of an article in *Paigham Sulh*, 24th September 1942, written only a few months before the death of its author, Dr Basharat Ahmad. His Urdu biography of Hazrat Mirza Ghulam Ahmad, under the title *Mujaddid-i Azam*, or The Great Reformer, had already been published in two volumes. Here Dr Basharat Ahmad explains the background as to why he wrote a third volume to deal with the nature of the reform work done by Hazrat Mirza sahib.]

I had sent both volumes of the book *Mujaddid-i Azam* to Allama Abul Ala Maudoodi for him to ponder upon them. However, without even reading it he wrote a letter to me saying that he does not consider Mirza Ghulam Ahmad of Qadian even to be a *mujaddid*, and therefore asking me why I have called him the *great mujaddid*.

Along with his letter he sent me two issues of his magazine, *Tarjuman-ul-Quran*, December 1940 and January 1941. They contain an article about the mission of prophets and *mujaddids*. What is interesting is that while the magazine is called *Tarjuman-ul-Quran* (Exponent of the Quran), yet none of what Maudoodi believes to be the work of prophets and *mujaddids* is based on the Quran but upon his own ideas and desires.

I was surprised that he describes the chief work of prophets and *mujaddids* as being to establish a political state. He goes to the extent of describing those as *juzi* (incomplete) prophets who did not establish a state. According to this definition, every prophet, except the Prophet Muhammad or the prophet David, would be an incomplete prophet. Even Moses could not establish a state, and Solomon merely inherited a state. All of the other prophets nowhere near fulfil his standard. If possessing state power is such a basic constituent of prophethood that prophethood is not complete without it, then Chengez Khan, Alexander the Great, Napoleon and Hitler, etc., would be at least "incomplete prophets", since by creating empires they attained this incomplete prophethood in a magnificent way. One would also have to accept that the objection of the Christian critics of Islam

is perfectly true that the Holy Prophet Muhammad aimed to create a state first and then to get his religion accepted through the force of government, and that Islam spread by the strength of its political power!

I was deeply disappointed by reading this article of Allama Abul Ala Maudoodi, and the favourable view I held about him suffered greatly because of this. At last I reached the conclusion that when a man pursues his own ideas and desires of the self, then even if he is a man of intelligence he stumbles so badly as to stop only at the gates of hell. To say that this is the work of prophets and *mujaddids* is merely a concept originating from his own thinking. In support of this, he could not present even one verse of the Quran. He has described these concepts of his own mind as being accepted Islamic beliefs, and thus he claims he does not need to provide support for them from the Quran. It is as if whatever Allama Maudoodi writes becomes the accepted Islamic beliefs. I seek pardon from him for saying this, but when a man presents ideas of his own as accepted Islamic beliefs, and does not regard it as necessary to support them from any verse of the Quran, what else can this be called other than inflated egotism? And the principles in support of which not even one verse of the Quran is cited cannot be anything other than desires of the self.

Anyhow, I sent a reply to Allama Maudoodi saying that this book (*Mujaddid-i Azam*) will help him determine whether Hazrat Mirza Ghulam Ahmad of Qadian was the Great *Mujaddid*, and that he should read both volumes and then make an assessment, a fair assessment, as to whether even a small fraction of the grand work of the revival of the religion done at the hands of Hazrat Mirza sahib is found in the achievements of other *mujaddids*. No doubt every *mujaddid* in his turn rendered very great services. However, the magnificence of the religious services rendered by Hazrat Mirza sahib in this age of the *Dajjal* is not seen in the life of any other *mujaddid*. So what else should we call him but *Mujaddid-i Azam*?

God knows if Allama Maudoodi read the book or not. I do not know because he did not reply to my letter. In the end, I was moved by feelings of defending our honour to write a concise but comprehensive article to show how Hazrat Mirza sahib ranks as the Great Reformer among the *mujaddids*. When I started to write it I began to feel that one article would not be sufficient, so I envisaged a series in many parts. Just at that time I received a letter from my friend Inamullah Khan Salari in Fort Sandeman asking me why I was not writing

the third volume of *Mujaddid-i Azam*. I replied that in view of the paper shortage due to the [Second World] War the Anjuman, or anyone else, would not be able to print the book. He responded as follows: “The classical scholars of Islam produced their writings by relying on God. You too should trust in God and begin the work. He will arrange for the printing Himself.”

It occurred to me also that what I was writing was nothing other than *Mujaddid-i Azam volume 3*. It was as if Allah, by His grace, was causing me to write this book without me realising that it was this book which I was writing. Perhaps the wisdom of Allah in this was that since, due to infirmity and old age, I felt I could not write a book, so I should start writing an article which would become lengthy and assume the form of a book. I recalled from the life of Maulana Rumi that when he started writing his *Masnawi*, at the insistence of his disciple Zia-ul-Haq Hissam-ud-Din, he intended to write no more than one section (*daftar*). But when he began to write, it finished with six sections. Had he lived longer, God knows how many more sections he would have written.

Anyhow, I started writing that book, and have completed one-third of it. It is not as detailed as I would have wished. However, the advantage I can see in this is that while historical narratives can be read in detail it is difficult to read philosophical arguments at such length; hence brevity is better. Still, it will be about 300 pages.

The difficulty arising now is that due to my frailty and lack of resources I lose my determination. Sometimes such complex issues have to be written about that I feel unable to take up the pen since intense mental exertion is required. So in this month of Ramadan I appeal to my friends to pray during *tahajjud* prayers with special attention that Allah, with His grace and help by the holy spirit, may enable this book to be completed and make it beneficial for the world.

After this, God willing, I wish to write the third part of *Anwar-ul-Quran*, consisting of commentary on parts 28 and 29 of the Quran. For this too, I cannot find the strength. So I appeal to friends to pray that Allah may grant me life, health and opportunity to complete these services to the faith. If it is punishment for my misdeeds which is holding me back, please pray that Allah may forgive me and have mercy on me. A human being is powerless and fallible, while Allah possesses all power and is forgiving and merciful.

[*Editor's Note:* Even in the years when he was writing volumes one and two of *Mujaddid-i Azam*,

Dr Basharat Ahmad suffered many bouts of serious illness due to a virulent form of cancer, which laid him low for long periods. When he wrote this article he was dying from cancer. Yet what was his anxiety? It was to prove to the world that Hazrat Mirza sahib was indeed the greatest *mujaddid*, and to teach the Quran. When it seemed that these two volumes had not proved it in the eyes of Maudoodi, Dr Basharat Ahmad was impelled, as he says by feelings of defending the honour of the *Jama'at*, to write a third volume. Such were the founding elders of the Lahore Ahmadiyya Movement. If ever they were confronted with some objection or slur against Islam, or the Holy Prophet Muhammad, or Hazrat Mirza sahib, they did not rest till they replied to it, risking their own comfort, health or even life. Four months after writing this article, Dr Basharat Ahmad left Lahore to stay with his son, Nasir Ahmad Faruqi, in Bombay. His main purpose was to transfer his knowledge of the Quran to his son. There he died in April 1943 and his body was brought back to Lahore for burial. He had completed volume 3 of *Mujaddid-i Azam* which was published posthumously in January 1944. The third part of *Anwar-ul-Quran* was never written.]

Does the Holy Quran incite Muslims to kill non-Muslims? – 2

by Abdul Momin, U.S.A.

[*Editor's Note:* In the first instalment the author cited the *Philadelphia Inquirer* as the source which had called the Holy Quran as “the thinking man’s scripture”. He has informed us that this is incorrect and that, in fact, his source is an article which was published on the website islamicpluralism.org about three years ago. That article quoted this expression about the Quran from another article, entitled *From Moses to Musa* by Eric Ormsby at the website newcriterion.com. The latter article, after quoting the passage 29:41–44 from the Quran, had stated:

“It is a strange and fascinating aspect of the Koran that like certain crystalline structures, any section taken tends to mirror the whole. Here we find repeated emphasis on ‘signs.’ In a certain sense, contrary to popular impression, the Koran is the thinking man’s scripture; it is incessantly enjoining mankind to consider or reflect or ponder.”

Below we continue listing the verses from the Quran, compiled by Mr Abdul Momin, which show that Islam opposes the use of force to spread its message and does not teach the killing of people of other faiths.]

10. “You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. **And if you are patient and keep your duty, surely this is an affair of great resolution.**” — 3:186

(Note: Believers are asked to be patient, not to go on a killing spree.)

11. “So some of them believe in him, **and some of them turn away from him.** And Hell is sufficient to burn.” — 4:55

(Note: No one is required to be killed for not becoming a believer)

12. “But no, by your Lord! they do not believe until they make you (O Prophet) a judge of what is in dispute between them, then find no reluctance in their hearts as to what you decide and submit with full submission.” — 4:65

(Note: The hypocrites are meant here. Would anyone make a judge of someone who was a tyrant in the land?)

13. “Whoever obeys the Messenger, he indeed obeys Allah. And whoever turns away, We have **not** sent you (O Prophet) as a keeper over them.” — 4:80

14. “Fight then in Allah’s way — you are not responsible except for yourself; and urge on the believers. **It may be that Allah will restrain the fighting of those who disbelieve.** And Allah is stronger in prowess and stronger to give exemplary punishment.” — 4:84

15. “And do not let hatred of a people — because they hindered you from the Sacred Mosque — **incite you to transgress.** And help one another in righteousness and piety, and do not help one another in sin and aggression, and keep your duty to Allah. Surely Allah is Severe in retribution.” — 5:2

16. “This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them.” — 5:5

(Note: This verse is a very late revelation. How is the food of those people lawful if they are not even supposed to exist as non-Muslims? And how are they going to eat “your food” if they do not exist?)

17. “O you who believe, be upright for Allah, bearers of witness with justice; and **do not let hatred of a people incite you not to act equitably.** Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.” — 5:8

(Note: This lays down a fundamental, golden principle to be observed by all Muslims, individually as well as by their communities and by state institutions. Justice is to be held supreme, over and above all prejudices, emotions and passions that may be felt against some other nation or people.)

18. “But on account of their breaking their covenant We cursed them and hardened their hearts. They alter the words from their places and neglect a portion of that of which they were reminded. And you will always discover treachery in them excepting a few of them — **so pardon them and forgive.** Surely Allah loves those who do good (to others).” — 5:13

To be continued.

Monuments Open Day at the Berlin Mosque

Report by Muhammad Ali, Imam

In Germany every year the Open Day for monuments is celebrated on the second weekend of September. This year it was on September 13-14th.

With Allah’s blessing this year, these two days went extremely successfully. This time we organized everything together with the most prestigious private German organization, ‘Deutsche Stiftung Denkmalschutz’ or DSD (German Foundation for the Conservation of Ancient monuments), to restore the monuments. The President/Incharge for the Berlin section of this organization is the young and very enthusiastic Mr Gunther Paetz. This organization works for the restoration of monuments privately. The President of this organization in Germany is one of the members of the royal family of Germany.

I and our brother Manfred Yahya Backhausen worked together for more than one year with Mr Paetz for preparing the events on these days. It included chalking out plans, discussing ideas, having meetings with other organizations and so on. And last but not least, to post the invitation letters and send email. We sent invitations to some 250 people. The best part is that all the people of DSD are also working voluntarily. Besides earning

their livelihood, they work for free for this organization. Mr Paetz told us how he himself made 150 invitation envelopes and was forced to remain awake quite late in the night. I have special admiration for Mr Paetz as he worked very hard to make this event a success, and so it was.

The program for the two days included 3 lectures by me and Manfred Yahya on Saturday. On Sunday I gave one lecture purely on Islam and two lectures together with Manfred Yahya. At the same time as we were giving the lectures, Mr Paetz took small children from the visiting parents and offered them a very interesting and interactive program. So parents stayed with us and the children were taken care of by Mr Paetz. Here I must remark that the involvement and love that Mr Paetz showed while working with children was exemplary. I spoke in my lectures on the history of our movement and our view of Islam, while Manfred Yahya spoke about the history of the Berlin Mosque. The last program of both days was a recitation from the Quran. Mr Nasir Ahmad from England did the recitation on both days and Manfred Yahya did the translation. There was on both days a silence and feeling of peace and serenity in the mosque after Mr Nasir Ahmad ended his recitation. The program also included the release of a new and very comprehensive book by Manfred Yahya on the history of the Ahmadiyya Anjuman Isha'at Islam Lahore (AAIIL) in Europe, especially in Germany. With this book he has documented all the history of the AAIIL in Europe till the present time.

After my introductory words before each lecture, it was always Mr Paetz who spoke after me. He appealed everytime to the audience, saying that this Berlin mosque is a part of society, and the community of this mosque is an integrated community in the society, so we have a responsibility to repair and renovate this mosque. He further told the people that in the beginning he was not sure about us, but as he came in contact with us more and more, he found us to be very friendly, pleasant, tolerant and open to the general community. He praised specially the book by Manfred Yahya which opened to him also many aspect of our community. This book was sold for 12 Euros. Of this, 10 Euros is our printing cost and 2 Euros will go to renovation in the DSD bank account created for us. 27 copies of this book were sold in these two days. All of our other books were also sold on these days. Usually I spoke for 10–15 minutes for every lecture. It was followed by 10–15 minutes of Manfred Yahya's lecture. Most of the times we were engaged by the audience till the next lecture time.

One thing which impressed everyone was that Mr Paetz conducted the children extremely well. The program for children included introducing them to the location of Makkah and Madinah by showing them on maps in which direction one needs to go to Saudi Arabia. Then using the pictures of the mosque edited by me, the children were asked to look at the building and paint the war damage on the pictures at respective places. A comparison between Christianity and Islam was also given to children, drawing comparison between an Imam and a Priest, church bells and *azan* and so on. At the end the children were always brought to the mosque, where they were required to find the word *Allah* in Arabic in the mosque. Another part was to read the first *Kalima* (There is no God but Allah and Muhammad is His Prophet). We wrote the Arabic in German letters, so all children were able to read it correctly. Then we asked them questions. It was simply an unforgettable experience to work with the children. The most important contribution was the dedication with which Mr Paetz worked.

We counted 900 visitors and including the late comers the number goes to 1000 approximately. This was also the biggest event which I witnessed in my last 8 years here at the Berlin mosque. We have collected 440 Euros of donations in the money boxes of the DSD, which were specially brought for this day from DSD.

One more notable thing which was impressive was that some people asked me explicitly that they want to give money directly to the mosque. Although I told them that any money given to DSD will in the end also come to us, but still they put money in the boxes of the mosque, telling me specifically that they want to give money to the mosque directly.

The joy felt by us increased as we had very positive comments from the visitors. With visitors in individual conversation, many of them said that now they have a totally different picture of Islam. They were full of appreciation for our tolerant, rational and peaceful view of Islam.

Last but not least, we as the Berlin mosque have decided with DSD together to continue this teamwork a result of which we saw last weekend. DSD has setup a special bank account for the Berlin Mosque. In this bank account people from all across Germany can transfer their donations for the Berlin mosque. DSD has also prepared a very beautiful poster of the mosque. This poster is going to be displayed at all important events of DSD and will be sent also to different organizations. So we will be getting both publicity and

donations. The estimated cost of this poster is 30 Euros. We plan to sell it for something like 50 Euros. So the money raised from this will also be going to the renovation project. There was so much demand for this poster that the small number of copies of this poster, which were free, went out of stock on the very first day. The good news for our *Jama'at* is that we have found a reliable partner which will be of great help in renovating and restoring the mosque. I am hopeful that *Insha-Allah* I will have a lot of good news to share with our brothers and sisters in our *Jama'at* in the future as a result of this cooperation.

In the end I would like to request all brothers and sisters in the *Jama'at* to join me in my prayer that Allah may bless Mr Paetz and his team, who worked so hard for organizing this event. And then also for the people who helped from the mosque side to make this event a success. I would request all my brothers and sisters to make a formal prayer for all these people from DSD and mosque. Without them, we would not have managed this. All thanks and praise to Allah, Who has given us such a big opportunity in Germany, which I am sure is going to be a foundation stone for further work of restoration and renovation of the Berlin mosque.

Photographs from the Berlin Mosque Open Day



Visitors outside Mosque before opening



Mr Paetz presenting the book by Manfred Yahya



A view of the audience



Manfred Yahya (left) and Muhammad Ali (right)