



The Light — U.K. edition

August 2009

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum: Our next meeting —

Date: **Sunday 2nd August**

Time: **3.00 p.m.**

Speaker: **Various**

Topic: **Family Day**

Dars-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

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.

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

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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 unlawfully 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 without attaining 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 (called a *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 which 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.

Should one say ‘Allah Hafiz’ and address Allah as ‘Aap’ ?

Continued from our last issue

In our July issue we quoted from an article in the Pakistani newspaper *Dawn*, dated 24 May 2009, by its columnist Nadeem F. Paracha, who described the origin of the campaign by certain religious groups to urge Muslims in Pakistan to:

“...stop addressing God by the informal ‘Tu’ and instead address him as ‘Aap’ (the respectful way of saying ‘you’ in Urdu). ... [and] to replace the term *Khuda Hafiz* with *Allah Hafiz*.”

Due to shortage of space we were only able to publish a brief comment on this in our last issue. Below we comment in more detail.

If the words *Allah Hafiz* had been prescribed or recommended exactly in this form by the teachings of Islam, in the way that the expression *assalamu alaikum* is specified, then indeed Muslims should be advised to use these words. However, saying *Khuda Hafiz* (Goodbye) is just a cultural practice, and therefore the question here is whether Muslims, in their general talk, may use some name of God other than Allah, for example *Khuda*. The Holy Quran says:

“Say: Call on Allah or call on the Beneficent. By whatever (name) you call on Him, He has the best names.” — 17:110

“And Allah’s are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names.” — 7:180

Therefore, what matters is the concept conveyed by the name used. When the words *God* or *Khuda* are used by Muslims, they have in mind the same concept as that taught by Islam about Allah. No Muslim has in mind some being other than Allah when he uses the words *Khuda* or *God*. On the other hand, the pre-Islamic Arabs actually used the name *Allah*, meaning of course the one supreme God, but the concept they had in mind differed from that taught by Islam. They believed that Allah had delegated His powers to various idols and that the angels were His daughters.

Also according to the Quran, the concept in the minds of Christians when they used the name *Allah* was as follows:

“Certainly they disbelieve who say: Allah, He is the Messiah, son of Mary.... Certainly they disbelieve who say: Allah is the third of the three.” — 5:72, 73

“And they say: Allah has taken to Himself a son.” — 2:116

Thus the pre-Islamic Arab idol-worshippers as well as the Christians of Arabia were using the name *Allah* for God, yet Islam condemned the concept they had in mind regarding Allah and His attributes.

Therefore we do not consider that a Muslim would be acting more in accordance with Islam by saying *Allah Hafiz* than by saying *Khuda Hafiz*. In fact, even ‘Goodbye’ is the same as these expressions since it is a contraction of ‘God be with you’.

Addressing Allah

The columnist also mentioned that these groups urged Pakistani Muslims “to stop addressing God by the informal ‘Tu’ and instead address him as ‘Aap’ (the respectful way of saying ‘you’ in Urdu)”. It should be noted that *Aap*, while indicating remoteness or respect, is also plural, but throughout the Quran in its prayers a person addresses Allah in the singular. There is the most prominent example of *Sura Fatiha*:

“**Thee** do we serve and **Thee** do we beseech for help. **Guide** us on the right path, the path of those upon whom **Thou** hast bestowed favours.”

The words in bold above are all in the singular.¹

In the Urdu translation of the Quran distributed free by the Saudi Arabian government, done by the famous Deobandi scholar of the early 20th century Maulana Mahmud-ul-Hasan, these verses are translated using ‘tu’ and related forms as follows:

*Teri hi hum bandagi kartay hain aur **tujhi** say madad chahtay hain. **Batla** hum ko rah seedhi, rah un logon ki jin per **tu** nay fazl farmaya.*

We have printed here in bold the words which correspond to the words printed in bold in the English translation given above. In these words Allah is addressed in the *tu* form.

The same is the case with Maulana Maudoodi’s famous *Tafheem-ul-Quran* Urdu translation:

*Hum **teri** hi ibadat kartay hain aur **tujhi** say madad mangtay hain. Hamain seedha rasta **dekha**, un logon ka rasta jin per **tu** nay inam farmaya.*

Curiously, the groups telling people to refrain from using the *tu* form in addressing Allah usually themselves belong to movements inspired by the Deobandis or by Maulana Maudoodi himself. Have they not consulted their own revered elders’ Urdu translations of the Quran!

Whether *tu* is disrespectful when addressing Allah, or whether it is not, is a matter of linguistic usage in Urdu. One would expect that writers of the Urdu language who are also Islamic religious scholars, such as the persons whose Urdu translations have been quoted above, would never have used *tu* if it was disrespectful towards God to do so.

In fact, the use of *tu* also indicates closeness to the one being thus addressed, while the formal *aap* conveys a remoteness in relationship. It is also stated in the Quran:

“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.” (2:186)

From this it appears that it is, in fact, more befitting to use *tu* than *aap* when addressing Allah.

The fact is that these suggestions are nothing more than superficial gimmicks, by acting on which some people delude themselves that they are following Islam better than others. ■

1. The verb “guide” here is in singular form in Arabic, i.e. you are asking guidance from a single being. In English translation the word “guide” cannot show this, but in Urdu and many other languages the translation can show it as singular.

Causes of the internal dissensions in the Ahmadiyya Movement – 5

by Khwaja Kamal-ud-Din

[The first part of this translation was published in our April issue. The original book was published in December 1914, the year in which the split took place and the Ahmadiyya Anjuman Isha'at Islam Lahore came into being.]

O you wise ones of the Ahmadiyya community, for God's sake listen to what I am saying and think about it! I tell you truly that we have no personal grudge against anyone. If we have differences, it is only in matters of principle and faith. And strangely enough, even certain followers of Mian [Mahmud Ahmad] sahib have the same differences with him. Here I will explain the major points of difference, and the reasons behind them. Let Hazrat Mian sahib ponder over these himself. Let him try to make me understand, and himself be prepared to understand. Along with this, he should try to find some way of reaching agreement.

I ask Hazrat Mian sahib himself to respond to my submission. That sacred figure who was his father did not ever leave his views to be explained by others. He always put forth his own position clearly. Hazrat Mian sahib is a writer himself. We do not need the pens of others. Then there is the difficulty that as his followers, according to his own permission, can hold beliefs different from his, how can their writings be authoritative about his beliefs, and what proof is there that what they say is also his own belief? Moreover, all the writings of his followers that I have read employ far more appeal to emotion than to reason. The only response they give to the opposite point of view is to denounce it, and when facts are presented against them they avoid giving a reply by saying that these matters have been discussed before.

Anyhow, I say with God as my witness that I admit that we are not free of error. However, I have a true passion in my heart for this Movement and it is my desire that its greatness should be established in the world and its objectives should be achieved everywhere. With God as my witness, I say that I bear no grudge or ill-will towards Hazrat Mian [Mahmud Ahmad] sahib. Allah the Most High well knows my inner feelings. I would be proud to accept him as my leader as I am merely a soldier and have to serve under a commander of the army. I have a commander above me now as well. There is no reluctance in me to serve Islam under the

leadership of the Mian sahib. I am in the field of a battle which is literary and spiritual. It is my duty to inform the general of my army about my way of fighting from time to time and act on his guidance.

This is the way of working I followed from 1909 till the death of Hazrat Maulana Hakim Nur-ud-Din. My style of propagation of Islam, whether in India or in England, was devised and suggested by the Hazrat Hakim sahib himself. Wherever I went, it was with his permission and under his instructions. Soon I will publish the letters he wrote to me in England. Then those eminent persons who are in the habit of criticising others will find out what he thought of them. Here, to show that in the spiritual war by the pen, in which I am a soldier, I obeyed my general and took advice from him in every matter, I refer to some of his first and last letters.

When I appeared in Qadian to take my leave, Hazrat Maulana Nur-ud-Din said to me: Preach nothing other than the *La ilaha ill-Allah* there.¹ After arriving in England, I intended to get admission to a course in elocution and public speaking, and also attend a Christian college, in order to improve my language and become familiar with their ways. Upon this, he wrote to me two letters towards the end of 1912. He writes to me:

“You may take admission in these colleges. But don't spend a long time learning by rote like a child. It is only necessary to learn the principles, and then studying books is sufficient. It is enough there to teach *La ilaha ill-Allah*.”

In the second of these two letters he wrote:

“Do take admission in the college, and teach *La ilaha ill-Allah, Muhammad-ur-Rasulullah*, and the words of the *Azan*.”

“Hazrat Mirza sahib did not know English, and yet many English-knowing people entered into his *bai'at*. To have full command of the language is a blessing and an advantage, but it is only Allah Who can make the words effective and useful.”

On receiving this letter I stopped going to college, and I know that God the Most High then Himself removed my defects.

Likewise, when some members of the *Jama'at* raised a clamour saying that, as I do not mention

1. In *Badr*, 5 September 1912, front page, column 2, it is reported that Khwaja Kamal-ud-Din came to take leave from Hazrat Maulana Nur-ud-Din and the latter said many prayers for him.

Hazrat Mirza sahib in my propagation, so it is fruitless for me to convert anyone to Islam, I wrote to the Hazrat Maulana asking for his instructions, saying that it was under his order that I was teaching only the *Kalima* but some people had raised this criticism. At that time, a woman engaged to be married had come close to embracing Islam but her fiancé was opposed to Islam. I informed the Hazrat Maulana about her, and I also asked how I should teach Islam to Lord Headley, and mentioned the latter's prayers.

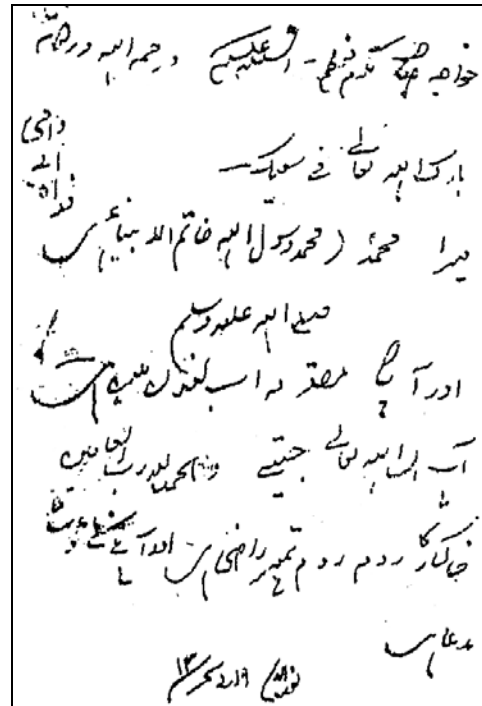
The Hazrat Maulana replied in a long letter, part of which is quoted below. Regarding the woman, he told me to bear in mind having recourse to prayer. He wrote: "Keep in view the words 'whoever keeps his duty to Allah, he ordains a way out for him'¹. This is not a difficult matter." Praise be to Allah, that prayers worked. The woman broke off her engagement and accepted Islam.

He then writes:

"In every matter you must proceed with caution, foresight and patience. There must be nothing in the heart against the country, nation or law of the land. Every action must be done with sincerity, not out of hypocrisy. The fundamental and basic teaching is *La ilaha ill-Allah, Muhammad-ur rasulullah*. All else is secondary. ... Today I will say a special prayer for you ... Lord [Headley] should concentrate on seeking help through *dua* (prayer). He must have much recourse to *Sura Fatiha*, and not neglect giving in charity. Allah willing, truth will become clear to him. He will start saying the *namaz* (regular prayer). Do not be impatient. The cross should be broken, the doctrine of trinity should be proved wrong, and belief in *La ilaha ill-Allah, Muhammad-ur rasul-ullah* should enter the heart."

This letter of his is from December 1913. How closely did that man follow the path of the Holy Prophet Muhammad! Only those can appreciate this advice of the Hazrat Maulana who remember the hadith of Mu'az ibn Jabal.² O you who object, ponder over this, ponder well! It was my mentor who urged me to impress only the oneness of God on people's hearts. As to the fact that my every affair was under the orders, and for the pleasure, of my second spiritual leader, this is clear from another letter he wrote to me dated 19 December 1913:

Respected and honoured Khwaja sahib, *Assalamu alaikum wa rahmatullah wa barakatu-hu!* May Allah bless your efforts. My Muhammad, the Messenger of Allah, *khatam-un-nabiyyin* (may my parents be sacrificed for him), and your case is in London.³ Allah willing, you will win. Praise be to Allah, the Lord of the worlds. Each and every hair of my body is pleased with you and is engaged in prayer for you. — Nur-ud-Din, 19 December 1913.



By these quotations I wish to show that I am like a soldier in the battle field and have always worked under the command of a general. Even now I do not reject the leadership of someone else. However, it is essential that there must be agreement of beliefs between me and my leader, to propagate which I have accepted him as head.

It is important here that I should mention those matters which are at present causing differences of principles and doctrines in our *Jama'at*. These are as follows.

1. One group believes that the *khalifa* has absolute power in every matter. His opinion cannot be wrong. His decision is binding upon the Anjuman. He has the same authority over the Movement as did the Promised Messiah himself. None other than the *khalifa* can admit anyone into the *bai'at*.

1. The Quran, 65:2.

2. This is the hadith in which the Holy Prophet advised Mu'az on how to propagate Islam when sending him to Yaman.

3. The meaning of this sentence is not clear. The image of the letter is taken here from *Paigham Sulh*, 21 January 1920.

Whoever within the community does not enter into his *bai'at* is [denounced by the Quran as] a *fasiq*.

The group opposed to this believes that, apart from the Promised Messiah, such powers can only belong to the one who will be raised in this Movement through God's revelation, and he will be the Promised Reformer (*Muslih Mau'ud*). Until he arises, every such person can admit people into the *bai'at* who has been chosen to do so by forty members. The work of the Movement should be done by mutual consultation. That function is performed by the Sadr Anjuman, which is the successor of the Promised Messiah. Its decisions, arrived at by majority view or unanimously, will be final and binding in every matter. For existing Ahmadis it is not necessary to take the *bai'at* on any person's hand; it is a voluntary matter.

2. Is Mirza Mahmud Ahmad the *Muslih Mau'ud* or not?

3. Is Hazrat Mirza Ghulam Ahmad a full, perfect and real prophet, or is his prophethood a partial one without *Shariah*?

4. Are non-Ahmadi Muslims *kafir*?

5. What should be our way of preaching and propagating Islam?

These are the matters which are the basis of the disagreement between us. The books of the Promised Messiah are in the Urdu language, and we all know Urdu. So determine these matters by reading his books, not by means of weak arguments which pander to the emotions of love, prejudice and hate. All arguments I have heard are of this kind. Is it a valid criterion to say that one group is in Qadian [and therefore right] and the other is not in Qadian? Or that one group includes the progeny of the Promised Messiah and the other does not belong to his family? Similarly, there is no weight in the argument which is put forward that being chosen as the *khalifa* is proof of truth. Or that those whom Hazrat Maulvi Sayyid Muhammad Ahsan Amrohi supports must be right because he is highly knowledgeable (*ahl al-dhikr*) and the Quran tells us to follow such persons. Likewise, I do not consider it a conclusive argument that the side which has majority support is the right one. History and events in the world tell us that this is sometimes the case and at other times it is not. By itself, it is not an argument. Is not every prophet, *mujaddid* and reformer opposed by the majority, and are not the supporters of the truth always in a minority? According to the Quran, those possessing understanding, good sense, power of thinking and who accept the truth are always the minority. ■

International Lahore Ahmadiyya Convention held in London, July 2009

As advertised in the past several issues of this magazine, the Convention of the Ahmadiyya Anjuman Isha'at Islam Lahore U.K., supported by the Central Ahmadiyya Anjuman, Lahore, Pakistan, took place from Friday 10th to Sunday 12th July. The following is only a brief summary of the proceedings.

On Friday at about 1.00 p.m. the Convention was opened by the Head of the Lahore Ahmadiyya Movement, *Hazrat Ameer* Dr A. K. Saeed. After his *khutba* and the Friday prayers, the Convention began with brief talks by international delegates about the work of the Movement in their country.

On Saturday afternoon, representatives of other faiths had been invited to speak on the theme of *Interfaith Dialogue according to my scripture*. The opening speech was by *Hazrat Ameer* Dr A. K. Saeed. He was followed by representatives of the Buddhist, Christian, Jewish and Hindu religions, as well as Mr Tim Miller on behalf of the Universal Peace Federation.

In the evening the Convention delegates were taken to Woking to visit first the Light Box museum, to view there the historical exhibits relating to the Woking Muslim Mission and Mosque. The visit continued to the Woking Mosque and its grounds. During the trip, your Editor addressed the visitors on the history of the Mission and Mosque, and showed them some original photographs and documents which are in his possession.

On Sunday, during the morning six members of the U.K. *Jama'at* made speeches on the theme of *Issues affecting young Muslims today*. In the afternoon, delegates from other countries delivered their speeches on the theme of *Issues affecting Muslims internationally*. The Convention concluded with fund-raising.

The Convention proceedings were broadcast live on the website Ustream.tv and were viewed by a very large audience all over the world, from North America to Pakistan.

Audio recordings of the speeches, and photographs from the Convention, are available on the website www.aaail.org. [There is a link on the home page at the top right under Editor's Picks.](#)

The texts of some of the speeches will be published in forthcoming issues of this magazine. ■

Ramadan Timetable

August - September 2009

This Timetable applies only in the U.K., and is based on sunrise and sunset times in London.

	Date	Day	Starts (a.m.)	Ends (p.m.)		
1.	22 August	Saturday	4:27	8:09		<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, 29th August</p> <p>Saturday, 5th September</p> <p>Saturday, 12th September</p> <p>You are requested to arrive one hour before the fast ending time. There will be a talk on fasting before the fast ends. Dinner will be served after the <i>Maghrib</i> prayers.</p> <p><i>Isha</i> and <i>Tarawih</i> prayers will take place afterwards.</p> <hr/> <p><i>Id-ul-Fitr</i> is on:</p> <p style="text-align: center;">Sunday 20th September</p> <p><i>Id</i> prayers will start at 11.00 a.m.</p> <p>Please arrive by 10.45 a.m.</p> <hr/> <p><i>Id-ul-Adha</i> takes place on:</p> <p style="text-align: center;">Friday 27th November 2009</p> <p><i>Our websites:</i></p> <p>www.aaiil.org</p> <p>www.virtualmosque.co.uk</p> <p>www.ahmadiyya.org</p>
2.	23 August	Sunday	4:29	8:06		
3.	24 August	Monday	4:31	8:04		
4.	25 August	Tuesday	4:32	8:02		
5.	26 August	Wednesday	4:34	8:00		
6.	27 August	Thursday	4:35	7:58		
7.	28 August	Friday	4:37	7:56		
8.	29 August	Saturday	4:39	7:54	<i>Iftar</i>	
9.	30 August	Sunday	4:40	7:51		
10.	31 August	Monday	4:42	7:49		
11.	1 September	Tuesday	4:43	7:47		
12.	2 September	Wednesday	4:45	7:45		
13.	3 September	Thursday	4:47	7:42		
14.	4 September	Friday	4:48	7:40		
15.	5 September	Saturday	4:50	7:38	<i>Iftar</i>	
16.	6 September	Sunday	4:51	7:36		
17.	7 September	Monday	4:53	7:33		
18.	8 September	Tuesday	4:54	7:31		
19.	9 September	Wednesday	4:56	7:29		
20.	10 September	Thursday	4:58	7:27		
21.	11 September	Friday	4:59	7:24		
22.	12 September	Saturday	5:01	7:22	<i>Iftar</i>	
23.	13 September	Sunday	5:02	7:20		
24.	14 September	Monday	5:04	7:17		
25.	15 September	Tuesday	5:06	7:15		
26.	16 September	Wednesday	5:07	7:13		
27.	17 September	Thursday	5:09	7:10		
28.	18 September	Friday	5:10	7:08		
29.	19 September	Saturday	5:12	7:06		

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.

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