

Ramadan Timetable for UK cities: 2025

1st March – 30th March, 2025

Ramadan	Date		Starts (a.m.)	Ends (p.m.)	Starts (a.m.)	Ends (p.m.)	Starts (a.m.)	Ends (p.m.)
			London		Birmingham		Manchester	
1	Sat	1 March	5:05	5:44	5:13	5:48	5:16	5:50
2	Sun	2 March	5:03	5:46	5:11	5:50	5:14	5:52
3	Mon	3 March	5:01	5:48	5:09	5:51	5:11	5:54
4	Tue	4 March	4:59	5:50	5:06	5:53	5:09	5:56
5	Wed	5 March	4:57	5:51	5:04	5:55	5:07	5:58
6	Thu	6 March	4:55	5:53	5:02	5:57	5:04	6:00
7	Fri	7 March	4:52	5:55	5:00	5:59	5:02	6:02
8	Sat	8 March	4:50	5:57	4:57	6:00	5:00	6:04
9	Sun	9 March	4:48	5:58	4:55	6:02	4:57	6:06
10	Mon	10 March	4:46	6:00	4:53	6:04	4:55	6:07
11	Tue	11 March	4:43	6:02	4:50	6:06	4:52	6:09
12	Wed	12 March	4:41	6:03	4:48	6:08	4:50	6:11
13	Thu	13 March	4:39	6:05	4:46	6:09	4:48	6:13
14	Fri	14 March	4:37	6:07	4:43	6:11	4:45	6:15
15	Sat	15 March	4:34	6:09	4:41	6:13	4:43	6:17
16	Sun	16 March	4:32	6:10	4:39	6:15	4:40	6:19
17	Mon	17 March	4:30	6:12	4:36	6:17	4:38	6:21
18	Tue	18 March	4:28	6:14	4:34	6:18	4:36	6:22
19	Wed	19 March	4:25	6:15	4:32	6:20	4:33	6:24
20	Thu	20 March	4:24	6:17	4:29	6:22	4:32	6:26
21	Fri	21 March	4:22	6:19	4:27	6:24	4:29	6:28
22	Sat	22 March	4:20	6:20	4:25	6:25	4:28	6:30
23	Sun	23 March	4:18	6:22	4:22	6:27	4:25	6:32
24	Mon	24 March	4:16	6:24	4:20	6:29	4:23	6:33
25	Tue	25 March	4:14	6:26	4:18	6:31	4:21	6:35
26	Wed	26 March	4:12	6:27	4:15	6:32	4:19	6:37
27	Thu	27 March	4:10	6:29	4:13	6:34	4:17	6:39
28	Fri	28 March	4:09	6:31	4:10	6:36	4:15	6:41
29	Sat	29 March	4:06	6:32	4:08	6:38	4:13	6:43
<i>BRITISH SUMMER TIME BEGINS</i>								
30	Sun	30 March	5:04	7:34	5:06	7:39	5:11	7:46

Eid-ul-Fitr is on Monday 31st March 2025

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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 quotation 1 above). In fasting, by refraining from the natural human urges to satisfy one's appetite, we are exercising our ability of self-restraint, so that we can then apply it in our everyday life to bring about self-improvement.

2. To attain nearness and closeness to God so that He becomes a reality in our lives. As we bear the rigours of fasting purely for the sake of following a Divine commandment, knowing and feeling that He can see all our actions, however secret, it intensifies the consciousness of God in our hearts, resulting in a higher spiritual experience (see quotation 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 quotation 3 above.)

4. Charity and generosity are 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 quotation 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 quotations 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 quotation 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."