



Rocket Science



Rabiul Thani /
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*In the name of
Allah, most
Gracious, most
Merciful*

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Feeding the troops en masse

(from www.stuff.co.nz/the-press/news/christchurch-earthquake-2011 [14 March 2011])

Members of Christchurch's Somali community were back at the central-city cordon yesterday, giving free meals to emergency workers. Twenty Somali women prepared traditional sambusas, cakes and pancakes for soldiers keeping watch on the city cordon. It was their second visit to the city centre.

Somali community leader Ahmed Tani said the response from those manning the cordon was "absolutely fantastic. They are really surprised when we go there and hand out the food," he said. Tani said the Somali community empathised with Christchurch's plight. "We understand the problems of the disaster. We come from a disaster country. We know how to survive and how to help each other. That way we can help our host community that helped us and welcomed us." Plans were under way to deliver meals in Christchurch's east this week. "We are going to do that to help our brothers and sisters there who have no electricity or water," Tani said.



Abu Bakr As-Siddiq (ra)

In this article, we continue the series on the ten Illustrious Companions of the Prophet (saw) who were promised Jannat (Paradise) while they were still alive. This article describes Abu Bakr Siddique (ra) who was the first successor to the Prophet (saw).

Abu Bakr Siddiq (ra) was the first and the most beloved of Rasoolullah's Companions. He was Rasoolullah's friend during his youth up until his old age. In good times or in times of distress, he remained a loyal companion.

What greater honour can there be than Allah's mention in the Qur'an, when they were hiding in the cave of Thawr, during their emigration? "The second of the two; when they (Muhammad (saw) and Abu Bakr (ra)) were in the cave." (Qur'an 9:40) The story of the Hijrah and of the days in the cave was a model lesson showing how strong a friendship could be. You know the saying that if two Muslims who love each other for God's sake, meet and then leave each other because of this love, they receive a higher Dharaja with Allah (swt).

He was the most beloved of Allah's creation to Allah's Messenger and was described as "weak in body but strong in the affairs of Allah, humble in himself but dignified with Allah. He was honoured in the sight of people and held with great esteem in their hearts." Through his example, he scorned the life of this world, and kept away from anything that was not found in the teachings of the Prophet (saw). He was a renowned and knowledgeable religious scholar who shared freely his sharp and witty personality. Of the people, he was the strongest in belief. He was pure in creed and firm in revealing the truth. He was kind-hearted to all people, but especially to the Muslims. When there was a violation against Islam, he used to cry. When Islam was attacked, he roared like a lion ready to defend the religion and the people he loved so dearly. If it was the oppression of a woman or child or someone in need, he was often the first to lead the people into action.

His name is 'Abdullah bin Abu Quhafah, 'Uthman bin 'Aamir bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b. His lineage meets with that of Allah's Messenger at Murrah. His nickname Ateeq (the one saved from the Fire) was given by Allah's Messenger (saw). Concerning this, Aisha (ra) said: "By Allah, while I was in my room, and Allah's Messenger and his Companions were in the yard with the curtain between them and me, Abu Bakr came in and Allah's Messenger said, 'Whoever would like to be pleased by looking at one who is saved from the Fire, let him look at Abu Bakr.'"

His mother's name was Salma bint Sakhr bin 'Amr bin Ka'b. Her nickname was Ummul-Khair (the mother of good) and she was his father's cousin. Abu Bakr was born two years and some months after the birth of the Prophet (saw) in Makkah. He spent his childhood and youth there. He did not leave until he began trading and then he migrated to Al-Madinah with the Prophet (saw). He was one of the wealthy people of Makkah and he was known for his generosity, good manners and honour. He was naturally well loved among the Makkans. He was from the leaders of the Quraish during the days of ignorance and he was charged with the blood money and debts. This was because the Quraish did not have a king to rule them. All their affairs were handled by a tribal chief.

Abu Bakr (ra) was the first to accept Islam and also the first to believe in the Messenger of Allah (swt). The factors that made Abu Bakr (ra) rush to accept

**mention in the
Quran**

humility

scholar

**"the one saved
from the Fire"**

generosity

conversion

preacher

Islam were his inclination to do good and his friendship with Allah's Messenger (saw). He loved the Prophet (saw) and looked up to him as his mentor. Allah's Messenger (saw) said about his reversion to Islam: "I never invited any person to Islam without there being some hesitation. Abu Bakr was the first who had no hesitation."

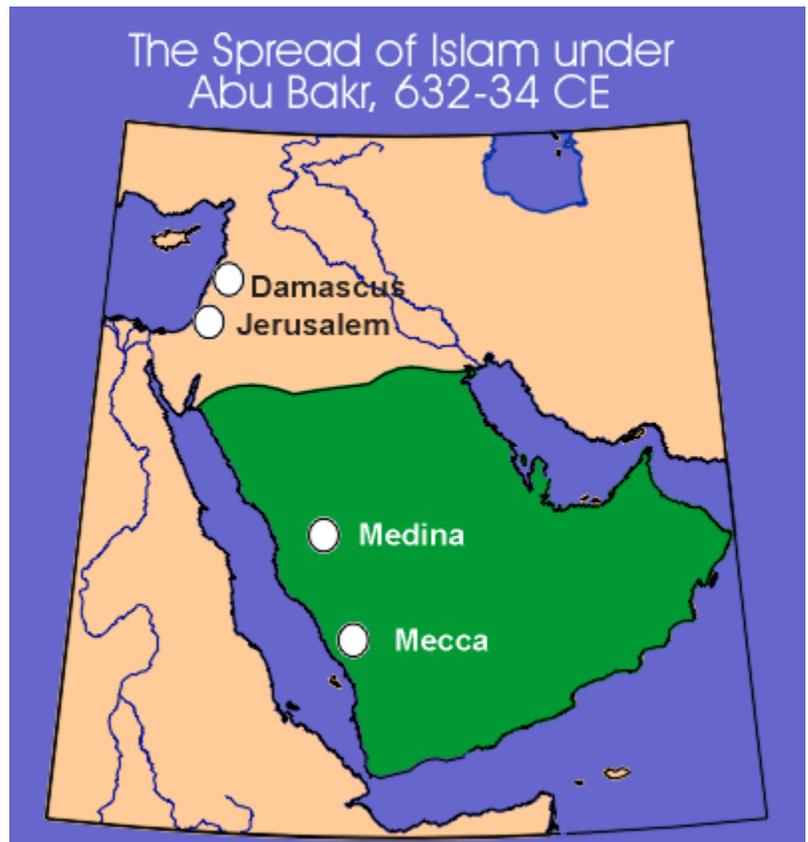
He was the first of the free men to believe in the Messenger of Allah, Khadija (ra) was the first to believe in him from among the women, Ali bin Abi Talib (ra) from the young and Zaid bin Harithah (ra) from the slaves. The reversion of Abu Bakr (ra) to Islam was beneficial to Islam because he was a well-known dignitary of Makkah who was wealthy and well loved by others. He became a good preacher of Islam because people looked up to him and were deeply influenced by his character. In fact, many of the Companions reverted to Islam through him. Some of them were az-Zubair bin Al-'Awwam, 'Uthman bin 'Affan, Talhah bin Ubaidullah, Sa'd bin Abu Waqqas and Abdur-Rahman bin 'Awf (ra).

as-Siddiq

He had unhesitating belief in Allah's Messenger (saw). He was first known by the name As-Siddiq on the morning of the Isra' Journey from Makkah to Jerusalem and then in the Ascension to heaven. The polytheists came to Abu Bakr and said: "What is the matter with your friend? He alleges that he went last night to Jerusalem (and returned in the same night!)" He said, "Has he said so?" They said, "Yes." Abu Bakr (ra) said, "He has told the truth and I believe what he brings is revelation from the heavens." So, because of this he was called As-Siddiq.

His father, Uthman bin 'Aamir, also known as Abu Quhafah, reverted to Islam on the day of the conquest of Makkah and gave allegiance to Allah's Messenger (saw). He remained alive during the life of Allah's Messenger and the period of the caliphate of Abu Bakr (ra). He passed away during the caliphate of 'Umar (ra). Abu Bakr (ra) suffered from the persecution of the polytheists as Allah's Messenger (saw) suffered. He underwent bodily and physical abuse.

death



Ten Muslim virtues

(abridged from a version found on several websites, eg yasayyidi.wordpress.com)

The great Shaykh 'Abd al-Qadir al-Jilani (1077–1166 AD) (ra) said in his *Futuh al-Ghayb*:

There are ten virtues to be practised by those engaged in spiritual struggle and self-examination. If they keep them up and master them by Allah's leave (swt), they will attain to noble stations.

The servant **should not swear by Allah** (swt), whether truthfully or falsely, deliberately or absentmindedly. If he exercises this kind of self-control and trains his tongue accordingly, it will bring him to the point where he can give up swearing altogether, with or without premeditation. Once he has become accustomed to this, Allah will open a door to His lights, letting him experience the benefit thereof in his heart, and raising him in rank and strength, in his resolve and his patience, in the approbation of his brethren and the esteem of his neighbours, so that all who know him will regard him as a good example, and everyone who sees him will hold him in awe.

He **should avoid lying**, whether in jest or in earnest. If he practises this self-control and his tongue gets used to being restrained, Allah (swt) will thereupon expand his feelings and purify his mind. It will be as if he had no knowledge of lying, and when he hears it from another, he will reproach and rebuke him for it within himself. If he prays for the person to be rid of it, there will be a reward for him.

He should beware of **promising something to someone and then failing to keep his promise**. He would do better to stop making promises altogether, so as to gain strength for his task and to keep his sense of purpose, since breach of promise is tantamount to lying. If he acts on this advice, the Lord will open to him the door of liberality and the degree of modesty, and he will be granted love among the truthful and higher esteem in the sight of Allah (swt).

He should avoid **cursing anything in the realm of creation**, or hurting anything from a mere atom upward. This is one of the moral standards of the pious and the champions of truth. It yields a good result for one who observes it, in that he enjoys Allah's protection in this world, along with the spiritual degrees He has in store for him, and He delivers him from the pitfalls of perdition, keeps him safe from people, blesses him with human compassion, and brings him near to Himself (swt).

He should **avoid invoking evil on any fellow creature**, even one who has wronged him. He should not cut him with his tongue, nor retaliate against him by word or deed. This virtue raises one who practises it to the highest ranks. If he cultivates it, he will achieve noble status in this world and the hereafter, love and affection in the hearts of all creatures near and far, answers to his prayers, popular acclaim, and respect in this world in the hearts of all believers.

He **should not assert that he has evidence of polytheism, unbelief or hypocrisy on the part of any member of the Muslim community** [people of the Qibla]. This is closer to mercy and higher in degree, since it is perfectly in keeping with the sunna, very far from intruding on Allah's knowledge and





from incurring Allah's wrath, and nearer to the good pleasure and mercy of Allah (swt). This is an honourable and noble doorway to Allah, through which the servant is endowed with mercy for all creatures.

He should **refrain from contemplating sinful offences**, and restrain all his limbs and organs from participating in them. Such efforts bring the quickest reward to heart and body in the present life of this world, as well as the good things Allah (swt) holds in store in the hereafter. We beg Allah to bless us all, to educate us in these virtues, and to remove our base desires from our hearts.



He should **avoid laying a burden of his, big or small, on any fellow creature**. Rather should he relieve all creatures of his burden, regardless of what he needs or does not need, for this is the height of honour for servants and of nobility for the righteous. From this he gains strength to fulfil his duty to enjoin what is good and fair and forbid what is evil and unfair. All creatures should be of equal status as far as he is concerned. When this stage is reached, Allah (swt) moves him on toward annihilation of the self [fana'], certitude, and confidence in Him. No other is raised to the same height, yet he sees all creatures as having equal rights. This is quite certainly the cause of honour for the believers and of nobility for the righteous, and it is very close to the gate of sincerity.



He must **stop expecting human beings to satisfy his greed**, and not let himself covet what they have at their disposal. Thus he will achieve the greatest honour, peculiar enrichment, vast dominion, splendid glory, pure certitude, and frank, unequivocal trust in the Lord. This is one of the doors to confidence in Allah (swt), one of the doors to renunciation, leading to the attainment of piety and the perfect practice of religion. It is one of the marks of those who are wholly dedicated to Allah.



The tenth is **humility**, for it is with this virtue that the servant's residence is erected, that his station is raised high, that his honour and eminence are made perfect in the sight of Allah (swt) and in the sight of His creatures, and that he is empowered to achieve all his worldly and otherworldly goals. This virtue is the root, branch and consummation of all virtues, whereby the servant attains to the stations of the righteous, those who are content with Allah in joy and sorrow alike. This is the perfection of piety. Humility means that the servant never meets anyone without assuming him to be more worthy than himself. He will always say: "Perhaps he is better than I in Allah's sight, and higher in degree." If it is someone young, he will say: "This person has not offended Allah as I have done, so he is undoubtedly better than I." If it is someone older, he will say: "This person served Allah long before I did." If it is someone learned, he will say: "This person has received something I have not experienced, and has acquired something I have not acquired. He knows things of which I am ignorant, and he puts his knowledge into practice." If it is someone who is ignorant, he will say: "This person has offended Allah in ignorance, while I have offended Him knowingly. I do not know what end He has in store for me, nor what end He has in store for him." If it should be an unbeliever, he will say: "I don't know; perhaps he will embrace Islam and come to a good end, and maybe I shall become an unbeliever and come to a bad end."

Census: How religious is the UK?

(abridged from BBC News online [21 Feb 2011] www.bbc.co.uk)

The New Zealand five-yearly census was scheduled to take place on 8 March 2011, but was cancelled because of the Christchurch earthquake. Coincidentally, the UK ten-yearly census also took place in March 2011. There has been some debate over the questions used in relation to religion.

According to the last Census 10 years ago, more than two-thirds of people in Britain regarded themselves as Christian - 72% in England and Wales, and 65% in Scotland. More than 1.5 million in England and Wales, more than 3% of the population, said they were Muslim and nearly eight million ticked "no religion". There were also 390,000 self-proclaimed Jedi.

390,000 Jedi

But five weeks before the next census day, Sunday 27 March, some groups are questioning whether the religious numbers are at all accurate, and could ever be. They prefer to use the British Social Attitudes survey, carried out annually by the National Centre for Social Research, which paints a picture of a less-religious country, with 51% describing themselves as non-religious and 43% as Christian.



The religious question in the census was first introduced in 2001, as a voluntary option. In some other countries such as France, state questions about race, ethnicity or religion are not permitted. But in the UK, the vast majority of people answered it despite not having to, although the reappearance of the same question in the forthcoming census has prompted complaints. Question 20 in England and Wales will say: "What is your religion?" In Scotland, question 13 will ask: "What religion, religious denomination or body do you belong to?"

"What is your religion?"

The British Humanist Association (BHA) believes they are leading questions that actively encourage people to tick a religious answer, thereby inflating the numbers, especially among Christians because many people hold a weak affiliation. If you were baptised but had not been to church since then, you might be inclined to say you were still Christian, says Naomi Phillips, the head of public affairs at the BHA. She says the actual number of secular people is probably double the number the census recorded. "Many people tick Christian but wouldn't consider themselves to be religious if you asked them otherwise. And this is used to justify maintaining faith schools and used by local authorities to make their planning decisions to allocate resources to public services. It means more budgets go to Christian groups and the needs of non-religious groups are not taken into account."

The BHA begins a poster campaign next week on buses and at railway stations that urges people who are non-religious to "for God's sake, say so". Ms Phillips says it would be preferable not to have the question, because it's hard to get

***“Do you believe
in God?”
“Do you pray?”***

***“... irrespective
of the extent ...”***

***“No religion”
“None”***

***< 1m church
attendance***

an accurate picture. "It's very difficult to measure. There are so many different things to measure - by belief, practice, whether you believe in God, whether you attend places of worship, whether you pray." The census question presupposes you have a religion, she says, and a two-part question like they have in Northern Ireland would be fairer, which differentiates between your faith at birth and your faith now.

The humanists are not alone in wanting the question changed. The Foundation for Holistic Spirituality (F4HS) wants it easier for those people who have a spiritual but non-religious tendency to answer the question.

But the Office for National Statistics, which collects the data, says the question is one of a number that allows people to fully express their identity in the way they consider most appropriate. "The religion question measures the number of people who self-identify an affiliation with a religion, irrespective of the extent of their religious belief or practice," says a spokesman.

It's a question that is worded in the most sensitive way possible, says historian and broadcaster Nick Barratt, especially with the subtle change of emphasis introduced in the new census - respondents are now faced with "no religion" as the top option to tick, rather than "none". "This [change] makes it more secular, and easier for people to identify with the question and where they are coming from. There's the question of faith and belief as opposed to religion. It allows other beliefs to get in. If you said 'none', it is like you have no belief or faith, but 'no religion' means you may have." He expects this change could mean fewer Christians this time, but it's an important question, he says, because it shows how richly diverse some communities are.

It also has a practical purpose, says the ONS. The results are used to improve understanding of communities, it says, and to provide public services, monitor discrimination and develop policy to best cater for people's religious backgrounds.

But what is the true picture? Whichever survey is accurate, it's clear that many people in Britain still feel an affinity with Christianity, even if they haven't attended church in many years. Average Sunday attendance in the Church of England was 960,000 in 2008, a figure which has been falling for a number of years. A survey by Christian charity Tearfund suggested it was one in 10. Yet nearly 40 million people in England and Wales, 72%, identified themselves as Christian. Other surveys suggest the majority of people pray and believe in God, even if they don't regularly go to church.

The question does seem to imply that you have a religion already, says Anne Atkins, author and contributor to BBC Radio 4's Thought for the Day. "But that's ameliorated by the very first option being 'none', so it's not something I'd get very exercised about. The 72% figure for Christians is higher than I initially expected. If I had shut my eyes and considered how many people in my street are Christians, I probably wouldn't have realised it was more than half. But if I had actually asked them in person then perhaps it would have been. Who am I to say if someone is Christian or not?"

Christianity should not be measured simply in terms of Sunday worshippers,



definition

which are falling in number, says a Church of England spokesman, because the numbers of people going at other times remains high. "The 72% figure seems to be constant and not decreasing. What's interesting for us is the social mobility and social change. People might not go on a Sunday to church any more but might go on a Saturday or Thursday or they might go less often. It's a change in how much time they have available. We have made worship available online, in the morning and in the evening. There's probably more people engaging with the church than ever before." Christianity is a religion that people identify with, he adds, regardless of their level of church-going.

But it's impossible to quantify the numbers, says pollster Stephan Shakespeare, founder of YouGov. "It's very hard to make an absolute measurement. You have to get an ideal definition about what being a Christian means or what being religious means. But what is useful is to ask the same question as last time and see the change." So even if a question is slightly flawed, it's better to stick with it.

The Islamification of Britain: Record numbers embrace Muslim faith

(from *The Independent* newspaper [4 Jan 2011] www.independent.co.uk. Interested readers are encouraged to access this article, which contains the stories of several British converts.)

The number of Britons converting to Islam has doubled in 10 years. Why? Jerome Taylor and Sarah Morrison investigate

The number of Britons choosing to become Muslims has nearly doubled in the past decade, according to one of the most comprehensive attempts to estimate how many people have embraced Islam. Following the global spread of violent Islamism, British Muslims have faced more scrutiny, criticism and analysis than any other religious community. Yet, despite the often negative portrayal of Islam, thousands of Britons are adopting the religion every year.

Estimating the number of converts living in Britain has always been difficult because census data does not differentiate between whether a religious person has adopted a new faith or was born into it. Previous estimates have placed the number of Muslim converts in the UK at between 14,000 and 25,000.

But a new study by the inter-faith think-tank Faith Matters suggests the real figure could be as high as 100,000, with as many as 5,000 new conversions nationwide each year. By using data from the Scottish 2001 census – the only survey to ask respondents what their religion was at birth as well as at the time of the survey – researchers broke down what proportion of Muslim converts there were by ethnicity and then extrapolated the figures for Britain as a whole. In all they estimated that there were 60,699 converts living in Britain in 2001. With no new census planned until next year [2011], researchers polled mosques in London to try to calculate how many conversions take place a year. The results gave a figure of 1,400 conversions in the capital in the past 12 months which, when extrapolated nationwide, would mean approximately 5,200 people adopting Islam every year. The figures are comparable with studies in Germany and France which found that there were around 4,000 conversions a year.

***maybe 100,000
UK converts***

***5,000 new
converts per
year***

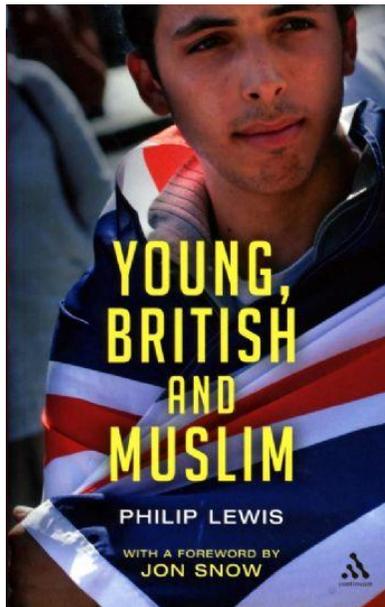
*finding out
about Islam*

*1 in 600 Brits is
Muslim*

media portrayal

Fiyaz Mughal, director of Faith Matters, admitted that coming up with a reliable estimate of the number of converts to Islam was notoriously difficult. "This report is the best intellectual 'guesstimate' using census numbers, local authority data and polling from mosques," he said. "Either way few people doubt that the number adopting Islam in the UK has risen dramatically in the past 10 years." Asked why people were converting in such large numbers he replied: "I think there is definitely a relationship between conversions being on the increase and the prominence of Islam in the public domain. People are interested in finding out what Islam is all about and when they do that they go in different directions. Most shrug their shoulders and return to their lives but some will inevitably end up liking what they discover and will convert."

Batool al-Toma, an Irish born convert to Islam of 25 years who works at the Islamic Foundation and runs the New Muslims Project, one of the earliest groups set up specifically to help converts, said she believed the new figures were "a little on the high side". "My guess would be the real figure is somewhere in between previous estimates, which were too low, and this latest one," she said. "I definitely think there has been a noticeable increase in the number of converts in recent years. The media often tries to pinpoint specifics but the reasons are as varied as the converts themselves."



Inayat Bunglawala, founder of Muslims4UK, which promotes active Muslim engagement in British society, said the figures were "not implausible". "It would mean that around one in 600 Britons is a convert to the faith," he said. "Islam is a missionary religion and many Muslim organisations and particularly university students' Islamic societies have active outreach programmes designed to remove popular misconceptions about the faith."

The report by Faith Matters also studied the way converts were portrayed by the media and found that while 32 per cent of articles on Islam published since 2001 were linked to terrorism or extremism, the figure jumped to 62 per cent with converts. Earlier this month, for example, it was reported that two converts to Islam who used the noms de guerre [literally 'names of

war'] Abu Bakr and Mansoor Ahmed were killed in a CIA drone strike in an area of Pakistan with a strong al-Qa'ida presence. "Converts who become extremists or terrorists are, of course, a legitimate story," said Mr Mughal. "But my worry is that the saturation of such stories risks equating all Muslim converts with being some sort of problem when the vast majority are not".

Catherine Heseltine, a 31-year-old convert to Islam, made history earlier this year when she became the first female convert to be elected the head of a British Muslim organisation – the Muslim Public Affairs Committee. "Among certain sections of society, there is a deep mistrust of converts," she said. "There's a feeling that the one thing worse than a Muslim is a convert because they're perceived as going over the other side. Overall, though, I think conversions arouse more curiosity than hostility."

YMWA corner

Synopsis of a talk delivered at YMWA's monthly study circle. The next study circle is 4 April; contact ymwa.nz@gmail.com for further information.

The word *hijab* is mentioned several times in the Quran : 7:46, 33:53, 38:32, 41:5, 42:51, 17:45, 19:17, but none of these is in reference to women's dress. The term *hijab* means to cover or to veil. It can also mean to shelter or to protect but often the term is related to a Muslimah's head covering.

The concept of the Muslimah's covering comes from surah An Nur in the Quran which states "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed." (Quran 24:31).

There are two terms within this ayah that can cause confusion. The first is *khumar* (singular = *khimar*), which in the time of the Prophet (saw) was the term used to refer to fabric which covers the head. The second is *juyubihinna* which in Arabic means the bosom. Thus the ayah itself refers to veiling the head and the bosom.

Furthermore, from this ayah we can deduce the following rulings:

1. Lower your gaze
2. Guard your private parts
3. Not display your adornments (natural and other) except that which is necessary
4. Draw a *khimar* to cover your *juyubihinna*
5. Do not display your adornments except to those mentioned



The hijab is often considered to be for women; however there is a required covering for Muslim men also. Surah An Nur addresses the believing men before it addresses the believing women in verse 30 stating "Tell the believing men that they shall subdue their eyes (and not stare at the women), and to maintain their chastity. This is purer for them. God is fully Cognizant of everything they do". Men are required to cover themselves from the navel to the knee.

The Quran in surah Al Ahzab has stated "O prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognised (as righteous women) and avoid being insulted. God is Forgiver, Most Merciful", explaining beautifully why the hijab is prescribed. The hijab is a declaration to the world of faith and righteousness.

There are a few other prescriptions to hijab, such as the requirement that clothing not be see-through and not so tight as to expose the shape of one's body. Beyond the physicality, the hijab also requires one to display modesty in personality and behaviour.

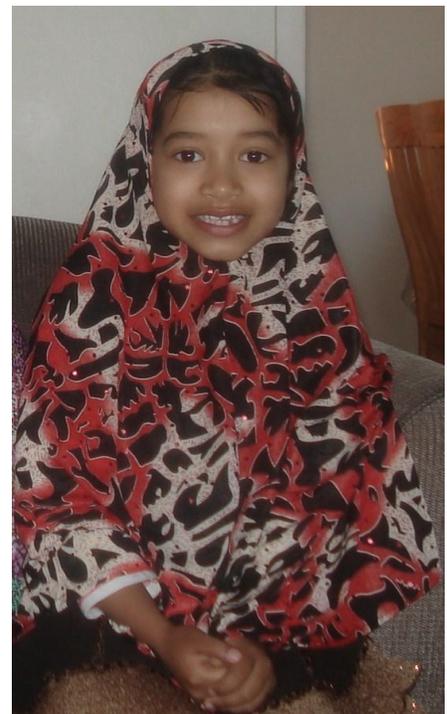
Iqra Academy

Classes take place on Saturdays, 2.30 – 5.00. For more details, timetable, etc, please contact:

- Muhammad Ali, Email: drasmali@gmail.com, Tel: 815 0700
- Sharif Fattah, Email: fattah56@gmail.com, Tel: 828 3348, 021 042 3938
- Marzan Amara, Nur Jahangir, Email: marnur@xtra.co.nz, Tel: 449 1898

My name is Saima. I am a Muslim. Muslims go to the mosque. We pray five times a day. We do Ramadan and Eid. We eat halal food. We learn Arabic. At Ramadan our mum and dad fast. At Eid we do Korbani. We wear Salwar-Kamiz and Punjabi. We go to Iqra and at the end of the year we have prize giving.

(Saima Ahsan, aged 6½)



Adult Qur'an class

The Qur'an, as we know, is the most often read book in the world. It was revealed by Allah (swt) to the Prophet Muhammad (saw), starting with "Iqra!" (recite) in the cave Hira on the outskirts of Makkah. The revelation continued for a period of 22 years in both Makkah and Madinah. It is revered by us Muslims as being the final scripture. Its words are beautifully recited and its contents are thoroughly memorised by Muslims all over the world. The Qur'an is a guide to humanity, and as such, it is incumbent upon us to understand it and implement its teachings in our daily lives. Allah (swt) says in the Qur'an:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"(This is) a Scripture that We have revealed unto thee, full of blessings, that they may ponder its revelations, and that men of understanding may reflect."
(Qur'an, 38:29)

The Mt Albert Islamic Centre is proud to introduce a course for adults in order to understand the glorious Qur'an in Arabic.

- Programme : Arabic for Adults to understand the Quran
Lecturer : Abdur Rahman Alim LLB (Hons)
Duration : 3 years
Goal : To understand the meaning of the whole Qur'an
Participants : Brothers and Sisters
Start Date : Sunday 8 May 2011
Venue : To Be Announced
Time : 5pm-7pm Weekly except during Ramadan period and Summer Holiday during December to January
No. of classes : 2
Class Size : 10 brothers, and 10 sisters per class, on a first come first served basis
Enrolment : Please forward your Name, Mobile Phone Number, Home Phone Number, Postal Address, and e-mail address to:
Brothers, please contact: sheed.ali@gmail.com
Sisters, please contact: azoora@gmail.com

contact us



April fool

The origin of April Fools' Day is not known for certain.

(from en.wikipedia.org)

In Chaucer's *Canterbury Tales* (1392), the "Nun's Priest's Tale" is set *Syn March bigan thritty dayes and two*. Chaucer probably meant 32 days after March, i.e. 2 May, the anniversary of the engagement of King Richard II of England to Anne of Bohemia, which took place in 1381. However, readers apparently misunderstood this line to mean "32nd of March," i.e. 1 April. In Chaucer's tale, the vain cock Chauntecleer is tricked by a fox.

In 1539, Flemish poet Eduard de Dene wrote of a nobleman who sent his servants on foolish errands on 1 April. In 1686, John Aubrey referred to the holiday as "Fool's holy day", the first British reference. On 1 April 1698, people were tricked into going to the Tower of London to "see the Lions washed".

In the Middle Ages, New Year's Day was celebrated on 25 March in most European towns. In some areas of France, New Year's was a week-long holiday ending on the 1st of April. So it is possible that April Fools originated because those who celebrated on 1 January made fun of those who celebrated on other dates.

However, it is clear that it started long after the time of Prophet Muhammad (saw) and is thus an innovation (bid'ah).

(abridged from a version found on several websites)

1 April – a day when people lie, play jokes and mock in the name of entertainment. This practice of lying, which is considered to be merely for fun, is known to have caused great harm to many. It is not only practised among the common masses, but also newspapers and magazines participate in it by publishing false news and untrue stories.

What concerns Muslims most is that it is a tradition which directly contradicts the teachings and morals of Islam. Lying is a characteristic of hypocrisy and Allah's Messenger (saw) specifically cursed the person who lies to make people laugh: "Woe be on one who speaks and lies in order to make people laugh; woe be on him." (Abu Dawood)

Abd al-Rahman Ibn Abi Laylaa said:

"The companions of the Messenger of Allah (saw) told us that they were travelling with the Messenger of Allah (saw). A man among them fell asleep and some of them went and took his arrows. When the man woke up, he got alarmed (because his arrows were missing) and the people laughed. The Prophet (saw) said: "What are you laughing at?" They said, "Nothing, except that we took the arrows and he got alarmed." The Messenger of Allah (saw) said: "It is not permissible for a Muslim to frighten another Muslim." (Abu Dawood and Musnad Ahmad)

He (saw) described the severe punishments for the liars: "I saw (in a dream), two men came to me. They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.'" (Bukhari)



Voice of Islam



VOI delivers the message of Islam based on the teachings of the Noble Qur'an and the Sunnah (practices) of the Prophet Muhammad (peace be upon him). The show neither delivers nor promotes any political, national, ethnic, social or class perspective - its focus is purely on da'wah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

- Triangle TV in Auckland (8.00 & 11.30am Sat; 8.00am Sun)
- CTV in Christchurch (temporarily suspended because of the earthquake)
- Channel 9 Dunedin
- Telstra Digital TV in Wellington & Christchurch CH 50
- SKYTV CH 89 and Freeview CH 21 in New Zealand
- MAITV in Fiji
- METRO TV in Ghana, West Africa

2 & 3 April

Qur'an 2:21-23

LECTURE: Building Bridges of Understanding Q+A
by Yasir Qadhi

DOCUMENTARY: Allah is Known through Reason Pt1
Harun Yahya

9 & 10 April

Qur'an 2:255-257

FEATURE: The Fog is Lifting by Bridges Foundation

FEATURE: No Stone Unturned: Food by Bilal
Dannoun

TIDBITS: Jihad by Yusuf Estes

16 & 17 April

Qur'an 2:255-257

FEATURE: The Fog is Lifting by Bridges Foundation

LECTURE: Finding Joy & Inner Peace Eddie and Yasir Qadhi

TIDBITS: Muhammad by Yusuf Estes

23 & 24 April

Qur'an 4:156-159

LECTURE: In Search of Inner Peace by Bilal Philips

DOCUMENTARY: Characteristics of the Arrogant by Harun Yahya

FEATURE: No Stone Unturned: Allah by Bilal Dannoun

30 April & 1 May

Qur'an 2:255-257

FEATURE: The Fog is Lifting by Bridges Foundation

LECTURE: Opening Bridges between Faiths by Yusuf Estes

Watch VOI online, or order a free copy of the Quran: www.voiceofislamtv.com



Harun Yahya

“Whenever the time of each prayer arrives, an Angel announces to the people: (O People!) Stand up and extinguish, with prayers, the fire which you have set alight for yourselves.”
(hadith)

Auckland prayer timetable for April 2011

(from www.islamicFinder.org. For other cities in New Zealand, see www.fianz.co.nz)

Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	6:09	7:33	1:26	4:44	7:18	8:37
2	6:10	7:34	1:25	4:43	7:16	8:36
NB: Put clocks back one hour for the end of daylight savings (winter time)						
3	5:11	6:35	12:25	3:42	6:13	7:34
4	5:11	6:36	12:25	3:41	6:12	7:33
5	5:12	6:37	12:24	3:40	6:11	7:31
6	5:13	6:37	12:24	3:39	6:09	7:30
7	5:14	6:38	12:24	3:38	6:08	7:28
8	5:15	6:39	12:23	3:37	6:06	7:27
9	5:16	6:40	12:23	3:36	6:05	7:26
10	5:17	6:41	12:23	3:35	6:03	7:24
11	5:17	6:42	12:23	3:33	6:02	7:23
12	5:18	6:43	12:22	3:32	6:01	7:22
13	5:19	6:44	12:22	3:31	5:59	7:20
14	5:20	6:44	12:22	3:30	5:58	7:19
15	5:21	6:45	12:22	3:29	5:57	7:18
16	5:21	6:46	12:21	3:28	5:55	7:16
17	5:22	6:47	12:21	3:27	5:54	7:15
18	5:23	6:48	12:21	3:26	5:53	7:14
19	5:24	6:49	12:21	3:25	5:51	7:13
20	5:25	6:50	12:20	3:24	5:50	7:11
21	5:25	6:50	12:20	3:23	5:49	7:10
22	5:26	6:51	12:20	3:22	5:47	7:09
23	5:27	6:52	12:20	3:21	5:46	7:08
24	5:28	6:53	12:20	3:20	5:45	7:07
25	5:28	6:54	12:19	3:19	5:44	7:06
26	5:29	6:55	12:19	3:18	5:42	7:04
27	5:30	6:56	12:19	3:17	5:41	7:03
28	5:31	6:56	12:19	3:16	5:40	7:02
29	5:31	6:57	12:19	3:15	5:39	7:01
30	5:32	6:58	12:19	3:15	5:38	7:00

Credits

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Why attend Rocket Park jumaat?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Bayaan (religious talk) before jumaat prayers
- ✓ All bayaan and khutbah in English

NB We are only open for Friday prayers – not for the five daily prayers.

In December 2010, the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert**, was closed for renovation by the Auckland City Council. Following these renovations, we believe we are the only mosque in New Zealand with air-conditioning and heating.

Subscribing/unsubscribing

If you have received this newsletter and want to unsubscribe (ie do not want to receive future issues), please send an email to masjidnews@gmail.com with "Unsubscribe" in the subject line. Vice versa, if you have received this newsletter indirectly, and would like to have future issues sent to your email address each month, please send an email to masjidnews@gmail.com with "Subscribe" in the subject line.

Swt, saw, as, ra

swt : subhanahu wa ta'ala "Glory to Him, the Exalted" (when mentioning Allah)

saw : salallahu alaihi wassalam "May the blessings and peace of Allah be upon him" (when mentioning Muhammad)

as: alaihis salam "Peace be on him" (when mentioning other prophets)

ra : radi allahu anhu/ha/hum "May Allah be pleased with him/her/them" (when mentioning members of Muhammad's family, companions, etc)