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Rocket Science

February 2019

Jumad al-Awal / Jumad al-Akhir 1440



In the name of Allah,
most Gracious, most Merciful

Islam prohibits claiming gifts back

Islam explicitly makes it haram to ask for the return of a gift, for whatever reason. There are many hadiths where our Holy Prophet (saw) unequivocally prohibited this practice, from the days of Ayamul Jahiliya. These hadiths are precise (muhkamat) and need no interpretation.

Allah (swt) says in the Quran, "Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope" (Surah Al-Kahf, 18:46).

Allah (swt) explains that He has given our wealth and children as a test and as a trial for us so that we will prove ourselves, that we will hear and obey His words and the words of His Messenger (saw) without any hesitation or reservation.

Taking back gifts is like a dog eating its own vomit

There are numerous hadiths, authentic and hasan ones, where our Holy Prophet (saw) compared

taking back gifts to a dog vomiting and then eating its own vomit. It is so disgusting that the Messenger said that we believers should not follow this bad example of the dog.

Ibn Abbas (ra) narrated that the Prophet (saw) said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit" (Sahih al-Bukhari, Gifts, Book 51, Hadith 23). A similar hadith is Sunan an-Nasai, The Book of Gifts, Book 32, Hadith 18.

It is not permissible to take back gifts

Our Holy Prophet (saw) made it haram to ask for gifts back. A believer should not ask for the return of what he has gifted.

Amr bin Shuaib narrated, from Tawus, from Ibn Umar and Ibn Abbas (ra), that the Messenger of Allah said, "It is not permissible for anyone to give a gift, then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives a gift then takes it back, is that of the dog which eats, then when it is full it vomits, then it goes back to its vomit" (Sunan an-Nasai, The Book of Gifts, Book 32, Hadith 16).

The prohibition of taking back a gift is summarily reported in Sunan an-Nasai, The Book of Gifts, Book 32, Hadiths 5, 9, 10, 11, 15, and 17.





Taking back gifts is like going back to one's own vomit

Our Holy Prophet (saw) has also compared getting back gifts to eating one's own vomit and advised us not to do it. Ibn Abbas (ra) reported that the Messenger of Allah said, "It does not befit us to leave bad examples. The one who takes back his gift is like the one who goes back to his vomit" (Sunan an-Nasai, The Book of Gifts, Book 32, Hadith 11). Hadiths 7 and 9 in Sunan an-Nasai narrate the same message. So do Sunan Abu Dawood, Wages (Kitab Al-Ijarah) Book 24, Hadiths 123 and 124, and Sahih Muslim, The Book of Gifts, Book 25, Hadith 4259.

Buying back gifts is prohibited

Once one gives a gift, and then one finds that it has come back on the market for sale, one should not buy it for whatever price is being asked and however precious it is. Not only is it prohibited in Islam to ask for a gift back, but also to buy back a gift when it is voluntarily sold in the market.

Umar bin Al-Khattab (ra) narrated, "I gave a horse to be used in Allah's cause, but later on I saw it being sold. I asked the Prophet (saw) whether I could buy it. He said, 'Don't buy it and don't take back your gift of charity'" (Sahih al-Bukhari, Fighting for the Cause of Allah (Jihad), Book 56, Hadith 179). A similar hadith is narrated in hadiths 180 and 212 in Sahih al-Bukhari.

Allah (swt) will not speak to a person who gives a gift on condition

When we give a gift, then we should not attach any condition for the receipt of the gift. The gift

should be unconditional and we should not expect anything in return. We should expect our reward only from Allah (swt). If we attach any condition for the giving of the gift, Allah (swt) will not look at us on the Day of Judgement, meaning He will not turn to us in forgiveness.

Abu Dharr (ra) narrated that the Prophet (saw) observed, "Three are the persons with whom Allah will not speak on the Day of Resurrection: the bestower of a gift who does not give anything but by laying an obligation on him [the receiver]; the seller of goods who sells them by taking false oath; and one who hangs low his lower garment" (Sahih Muslim, The Book of Faith, Book 1, Hadith 200). A similar hadith is reported in Sunan an-Nasai, The Book of Financial Transactions, Book 44, Hadith 11.

Allah (swt) gives shade to a secret gift-giver

Allah (swt) will give shade in the gathering place on the Day of Judgement (mahshar), when there is no shade except the shade of His throne (arsh), to a person who continues to give gifts in secret.

Abu Huraira (ra) narrated the the Prophet (saw) said, "Allah will give shade to seven on the Day when there will be no shade but His. (These seven persons are) a just ruler; a youth who has been brought up in the worship of Allah (ie worships Allah sincerely from childhood); a man whose heart is attached to the mosques (ie to pray the compulsory prayers in the mosque in congregation); two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; a man

who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, 'I am afraid of Allah': a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (ie nobody knows how much he has given in charity); and a person who remembers Allah in seclusion and his eyes are then flooded with tears" (Sahih al-Bukhari, Call to Prayers (Adhan), Book 10, Hadith 54).

Nobody should look down on gifts

When someone gives a gift, we should not look down on it, however small or insignificant the gift is.

Abu Huraira (ra) reported that the Prophet (saw) said, "O Muslim women! None of you should look down on the gift sent by her neighbour, even if it were the trotters of the sheep (fleshless part of legs)" (Sahih al-Bukhari, Gifts, Book 51, Hadith 1). Hadith 3 reports a similar teaching.

Understanding the Quran and hadith is a gift from Allah

Although we may read the Quran, we often do not get guidance from it. Only Allah (swt) can bestow the knowledge to understand the Quran.

Muawiya bin Abi Sufyan reported, "I heard the Prophet (saw) saying, 'If Allah wants to do a favour to somebody, He bestows on him the gift of understanding the Quran and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes'" (Sahih al-Bukhari,

Holding Fast to the Quran and Sunnah, Book 96, Hadith 43).

The receiver of a gift is the owner

Once a gift is given, the giver of the gift automatically ceases to be the owner of the gift, and the receiver becomes the owner of the gift. Several hadiths uphold this position.

"Whenever a person is gifted a life grant, then it is for him (belongs to him and to his posterity, for it belongs to him who has been given it). It will not return to him who gave it for he conferred it as a gift (it becomes the property of the receiver and as such rules of inheritance will apply to it)" (Sahih Muslim, The Book of Gifts, Book 25, Hadith 4275). Hadith 4277 gives a similar account.

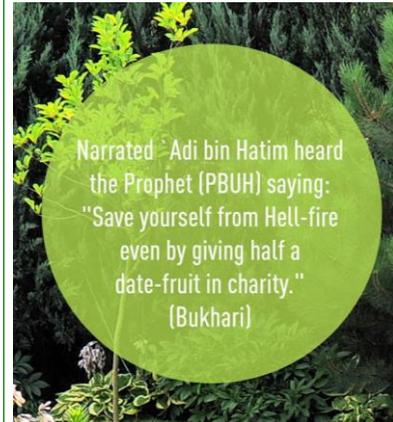
"Whatever is given as a dowry, or gift, or is promised to her before the marriage, belongs to her. Whatever is given after the marriage belongs to the one to whom it was given. And the most deserving for which a (man) is to be honoured is (when marrying off) his daughter or sister" (Sunan an-Nasa'i, The Book of Marriage, Book 26, Hadith 158).

Conclusion

Giving a gift to someone is an act of ibada and should be done with a sincere heart, expecting reward only from Allah (swt).

Once a gift is given, we should not remind the receiver of the gift, and we should not claim it back. The receiver of the gift becomes the owner of the gift.

Not only is it haram to ask for the gift back, but also to buy it back.



The importance of dawah

There are numerous books on the market with titles such as *Why I embraced Islam, My journey to Islam, I became a Muslim*, etc, all giving details of the conversion process that people went through in discovering and accepting Islam. They all have a different story to tell, but there are also common threads that many of them share.

The stories are different because they are different people, were born into different circumstances, have different personalities, have years of different experiences, etc. Nevertheless, the common threads relate to reactions to, and disillusion with, the circumstances into which they were born, encounters with Islam and Muslims, and final acknowledgment that Islam represents what they believe and want to follow for the rest of their lives.

Family background

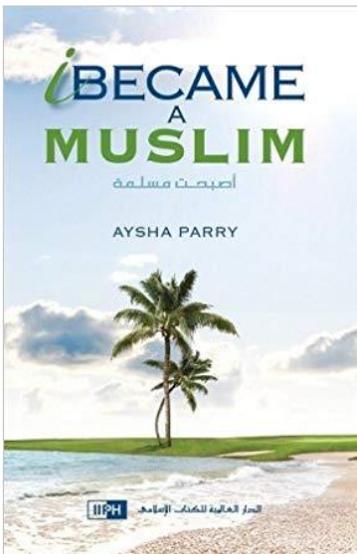
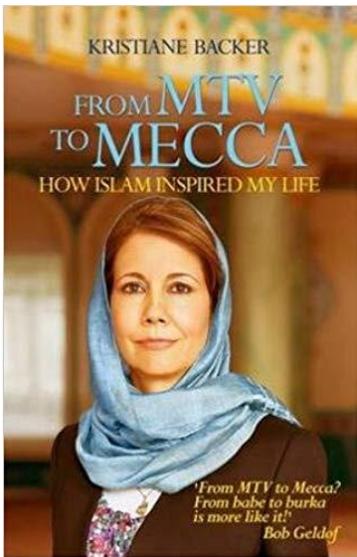
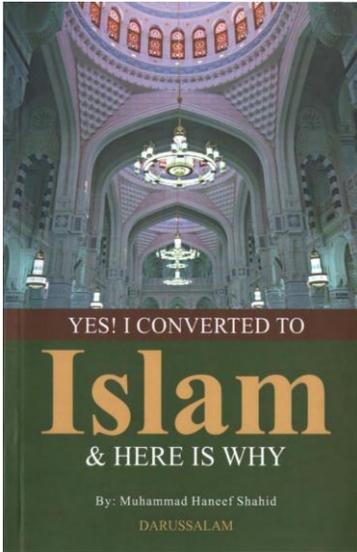
What religious circumstances are converts born into? The largest world religion is Christianity, so it is not surprising that a large number of converts to Islam come from that religion. A large number of the testimonies in books of conversion stories, because they are written in English, are from the USA and UK. A common theme is for writers to say that they were born into a Christian environment, but it was only a nominally Christian environment. That is, the family were not practising Christians and only went to church rarely, if at all. At the other extreme, some had fathers who were pastors.

Especially in stories from the USA, in particular rural areas, writers say that the environment was mono-religious, that is, there were

no Muslims, Buddhists, Hindus, etc in the neighbourhood. At best, people knew some Jews but, as Judaism shares much with Christianity, such as prophets including Adam, Noah, Abraham, David, Solomon (Adam, Nuh, Ibrahim, Daud, Sulaiman, as), that hardly led people to question matters.

As a result of this mono-religious environment, there was widespread ignorance about other religions, including Islam, because people never met Muslims, Buddhists, Hindus, etc. Religious classes at school focused overwhelmingly on Christianity, perhaps with a little Judaism, and the barest minimum about other religions, often only to point out why they are wrong.

One factor on which many writers agree, however, is disappointment with Christmas at a young age. In the West, Christmas is largely a non-religious celebration (celebration of what?) with plenty of recent innovations (in Arabic, *bid'a*). A common comment is that so much seemed to be focused on Santa Claus (called Father



Christmas in the UK) rather than Jesus (Isa, as), and children receiving presents. Could Santa Claus really travel around the world on Christmas Eve night, in a flying sleigh with reindeer, dropping presents into chimneys – even in those houses that had no chimneys? Eventually, often around the age of eight, children work out for themselves that it is illogical and untrue, or are told it is not true by older siblings, or stay awake on Christmas Eve night to witness Mummy and Daddy depositing presents. The disappointment that Mummy and Daddy have been lying to them leads to wondering whether what Mummy and Daddy say about Christianity and Jesus (as) is also true or not.

Questioning

Disappointment about Christmas often leads to questioning about other aspects of Christian belief, especially the central concept that Jesus (as) was the literal son of God and died on the cross for the sins of mankind (known in Christianity as atonement).

Typically in teenage years, or early 20s, people start asking questions to their pastor, their family, and their Christian friends. However, a common remark in testimonies is that they never felt that they received a satisfactory answer. They were often told to “have faith”. This, however, was felt to be the opposite process to reason: you should believe in something because it makes sense, not have faith so that something makes sense without further questioning.

Many writers, having grown up in Christian environments, state that they always believed that there is a greater power, a higher being, a

God, but could never accept the concept that Jesus (as) was the literal son of God. They also comment that Christianity seemed to focus exclusively on Jesus, almost at the expense of any focus on God. Also, the concept of atonement, Jesus dying for the sins of mankind, and mankind being saved (salvation) by this, ran counter to the concept of free will and freedom of choice of action.

Many writers, at this stage, started reading the Bible more closely than previously. Indeed, many felt that there had been selective coverage by pastors, and that the whole of the Bible had not been covered. As a result, they began to find rules in the Bible that did not seem to be followed by Christians. As one writer expressed it, they seemed to be adapting the religion to suit their personal preference.

Some said they started attending church more regularly than they had, in order to gain answers, but only found a lot of singing and, in some churches, guitar-playing.



Encountering Islam

At this age (teenage and early 20s), most writers started encountering Islam, and discovering what they had never known. There are two main pathways here: encountering Muslims, who informed them about the religion, and also exhibited Islam in their daily lives; and reading extensively.

Encountering Muslims

There are three main ways in which non-Muslims met Muslims and thus Islam. Firstly, many writers went to college, university, work, etc, and had Muslim classmates and workmates. Secondly, some happened to have Muslims who moved into their neighbourhood. Thirdly, a few travelled to Muslim countries.

However, all the above are merely ways of encountering Muslims;

they do not necessarily lead to interest in the religion. This is where dawah comes in, and there are two forms.

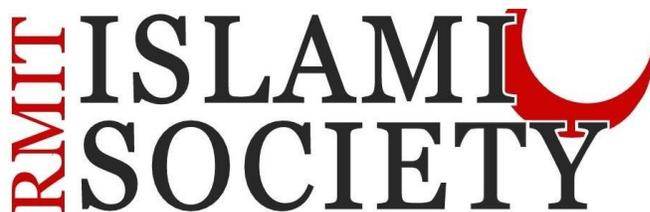
Firstly, the Muslims may talk to the non-Muslims explicitly about Islam. In many cases, the non-Muslims were delighted to hear that God (Allah, swt) is central to Islam and that Jesus (as) is highly respected as a human prophet of God (and not the literal son of God), as that often corresponded to what they already believed.

Secondly, the non-Muslims were impressed by the character and conduct of the Muslims. The Muslims are often described as being respectful and contented, with an inner peace.

Reading about Islam

Some writers took a more intellectual approach, often exploring all major world religions. They thus re-read the Bible, and read the scriptures of Buddhism, Hinduism, etc, and ultimately the Quran.

On reading the Quran, about which they usually knew nothing, but had been told that it was not worth reading as it was the work of Satan, they were surprised that, instead of a sinister, strange, foreign, exotic book that they could quickly discount, it was full of what they were already familiar with from the Bible: stories of the prophets mentioned in the Bible. In addition, many writers said that they were overwhelmed by the power of the Quran, even though they read it in English translation, as it spoke directly to them, with guidance, arguments and counterarguments, etc.



Some writers were also convinced by books such as Maurice Bucaille's 1976 book *The Bible, The Quran and Science*¹. Christians have always been uneasy about the inconsistency between what the Bible says and what has been discovered by modern science. As Bucaille's book details, there are many Quranic descriptions of scientific phenomena that would have been meaningless to Arabs in the 7th century CE, but have since been shown to be accurate.

Taking the plunge

At what point do you stop talking to Muslims and reading about Islam and the Quran, as an intellectual exercise, and decide that Islam is the religion for you, that is, convert?

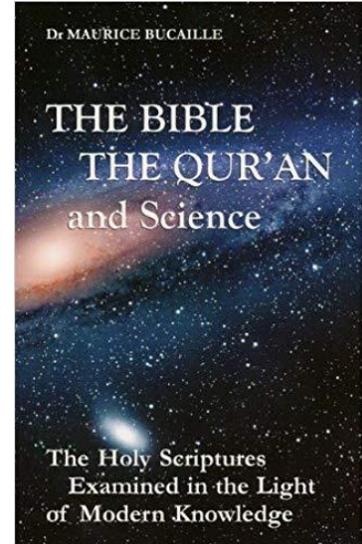
At one extreme, some people convert almost immediately, even after reading just a few ayats or surahs of the Quran. It corresponds so exactly to what they have been searching for, that they feel ready to convert. This may not be a wise move, however, as Islam is often described as being not so much a religion, that is, something you practise on one or two days per week, but a way of life, that is, something that is omnipresent and constant, and affects all aspects of your life. You need to be fully aware that, on conversion, you should start praying five times a day, only eat halal food, fast during Ramadan, give zakat, etc. These may not be minor changes in lifestyle.

At the other extreme, some people convert at a much more gradual pace. They may start by trying Muslim prayers. They may think that it does not make sense to convert to Islam if you have not read the Quran, its holy book (and it is not a short book, and needs understanding and contemplation). They may try fasting in Ramadan (and usually find out that it is not difficult at all). And so on. Eventually, they may think, or someone may ask them, "In what way are you not a Muslim?" They already believe in Allah (swt) and his Prophet (saw) and are already performing the practices; there is nothing important left.

This is, of course, not to say that once you convert, you know everything about Islam and do not need to continue learning. To convert, you only need to say, with 100% conviction, that nothing is worthy of worship except Allah (swt) and Muhammad (saw) was his final messenger. Other, more advanced aspects, such as learning Arabic, reading the hadiths, planning to go on hajj, etc, can wait. Being a Muslim and learning Islam is truly lifelong learning.

Conclusion

All the above is simply a summary of common threads contained in first-hand conversion stories. If that is the way that many people come to Islam, what does that tell us about how we should perform dawah?



An important point is that every Muslim is a dai (someone who performs dawah). Some dawah is deliberate (sitting down and talking to someone about Islam), while it can be unintentional (simply displaying everyday Islamic behaviour, that people may be impressed by).

As many stories tell, much dawah is the result of non-Muslims simply meeting Muslims and realising that, rather than the sinister, evil people they have been told to expect, they are in fact pleasant and kind. It is not so much the result of non-Muslims attending dawah classes, religious sessions, etc.

As much dawah is dawah by example, it is important that Muslims display good manners, behaviour and conduct (akhlaq).

It is also important that Muslims are welcoming of new or potential converts. Some stories tell of people who showed an interest in Islam or even in converting, but when they went to the mosque, they were met by unfriendly Muslims who gave them the cold shoulder, sometimes because of nationality and heritage issues. The non-Muslim felt lonely and unwelcome, and in some cases they might have not converted, except for strong conviction that Islam is the truth.

A similar problem is "after sales service", that is, support for the

new convert. The issue is the reaction of their family and friends. In some cases, there is no problem as the family and friends are not particularly religious and are happy that the convert is happy. However, in many cases, the convert is rejected by the family and/or friends, even to the extent of being told that they will rot in Hell. Support from Muslims is essential here.

Some dawah is dawah by teaching, so it is important that Muslims correct any misconceptions that non-Muslims may have, or untruths that they have read or heard in the media. They should also be persuaded to only read literature about Islam written by Muslims, as literature written by non-Muslims is usually inaccurate and biased. Even better, give them Muslim literature that is at the right level, in terms of knowledge about Islam and age.

Converting to Islam is not something that should be taken lightly, as Islam is a way of life, and therefore conversion is a life-changing experience. Dawah should proceed at the pace that the person can handle. The important thing is that they should not convert unless they are 100% certain. This certainty is something that converts often mention in testimonies, and welcomed. If they reach certainty quickly, that is fine. However, most people take time, perhaps a couple of years or more. And that is fine too.



1 Maurice Bucaille (1976). *La Bible, le Coran et la Science: Les Écritures Saintes examinées à la lumière des connaissances modernes (The Bible, the Quran, and Science: Holy Scriptures examined in the light of modern knowledge)*.

UFC champion's Islamic gift

You may not have heard of Khabib Nurmagomedov. On 7 October last year, he defeated the Ultimate Fighting Championship (UFC) martial arts champion, Irishman Conor McGregor, thereby becoming the UFC lightweight champion. At the end of that fight, there was an unsightly brawl, apparently caused by McGregor's corner man Dillon Danis calling Nurmagomedov a "Muslim shit".

Nurmagomedov is a Russian from the southern republic of Dagestan, an ethnic Avar and a proud Muslim. In his pre-fight walkouts, he displays his heritage, by wearing traditional Dagestani headgear, called the papakha. This has led Russian commentators to question whether he feels he is Dagestani or Russian, a question Nurmagomedov notes only Russian commentators would ask¹. "I always do (represent Russia). There is always a Russian flag on the screen. Everyone in the States, who doesn't know what Dagestan, Chechnya or Caucasus is, calls me Russian. And all the foreign fighters, in case you didn't notice, are calling me Russian. So for them - we are one nation, for them we are the same people. It's important for our own people not to divide (us)."

To show what a magnanimous Muslim he is, Nurmagomedov, who has 13.4 million followers on Instagram, asked young fans to write to him with their dreams for 2019². He would try his best to make the dreams of ten young fans come true.

Nurmagomedov is himself a fan of Real Madrid football club, but received a request for help in getting a trial with rivals Barcelona. While he couldn't grant that wish, he vowed to take the youngster with him when he visits the Real Madrid versus Ajax Champions League match in March, also inviting the fan to join him when he meets the Real Madrid players at a training session.

A wish more easily granted was from an eight-year-old who asked for a new wheelchair, as he suffers from cerebral palsy.

The first two winners announced were two youngsters who expressed their dream of going on hajj to Makkah with their families. Insha Allah, this will take place this year.

May Allah (swt) grant these families hajj mabrur, and reward Khabib for his noble and generous gift.

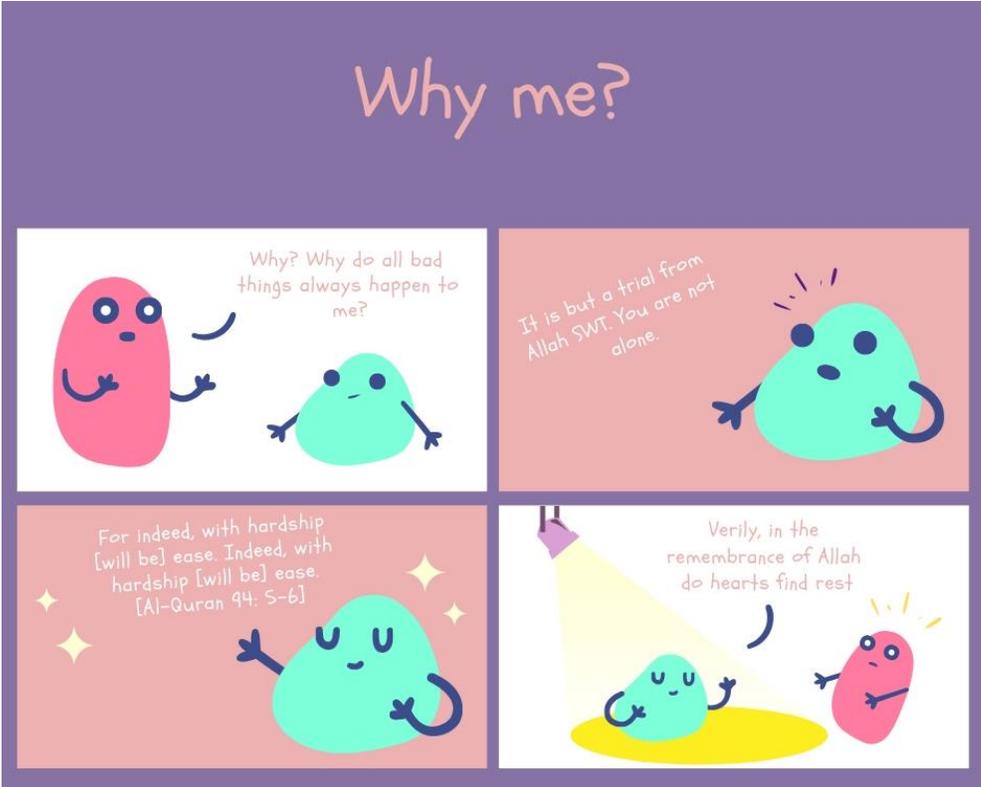
1 'People like you, who ask stupid questions': Khabib to reporter after provocative ethnic question. RT 19 December 2019. www.rt.com/sport/446893-khabib-nurmagomedov-stupid-questions

2 Mecca trips & Real Madrid training: UFC champ Khabib vows to make young fans' dreams come true. RT 8 January 2019. www.rt.com/sport/448313-khabib-to-grant-fan-wishes-mecca-trips-real-madrid-training



Dagestan is a small Russian republic, about one-fifth the size of New Zealand. It is on the Caspian Sea, and borders the Russian territories of Kalmykia and

Stavropol Krai, the disputed region of Chechnya, and the countries Georgia and Azerbaijan. Of the population of 2.9 million, 83% are Muslims.



Halal slaughter banned in Flanders, Belgium

The Flemish (Dutch)-speaking, northern region of Belgium, Flanders, has banned the Muslim halal forms of ritual animal slaughter, in addition to the similar Jewish kosher form¹.

"Tolerance and acceptance of minorities go to a certain point – there are laws," argues journalist Luc Rivet, who likened it to polygamy, child marriage, or wearing the hijab in public – all religious practices declared illegal in Belgium. Since these are all Muslim practices, the move has been criticised as thinly veiled xenophobia or Islamophobia.

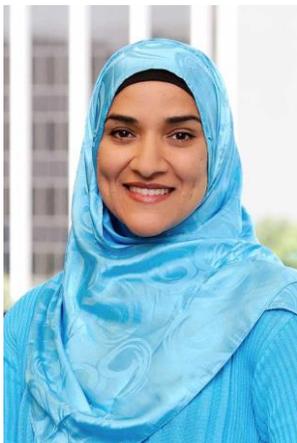
Islamic Human Rights Commission chair Massoud Shadjareh, explained, "There is a whole wave of people who try to undermine the right of minority and Muslim or Jewish community and make them feel that they are not really part of that society." He argues that what

authorities call "humane stunning" involves an electric shock or a metal rod being fired into the animal's brain – hardly humane. "If you want to stop hardship coming to animals, we should all become vegetarian," he says. Outlaw halal and kosher slaughter, he says, and Muslims and Jews will just import their meat from outside the country. All the new law accomplishes is to make them feel like something less than Belgians.

Flanders thus joins Denmark, Sweden, and Slovenia on the list of European nations that have outlawed halal and kosher slaughter. Wallonia, Belgium's Francophone region, is expected to join this list later this year.

1 Rule of law or attack on religious freedom? Belgian ritual animal slaughter ban. RT 8 January 2019. www.rt.com/news/448272-belgium-ritual-slaughter-debate





Dahlia Mogahed

Voice of Islam

VOI delivers the message of Islam based on the teachings of the Noble Quran and the Sunnah (practices) of the Prophet Muhammad (saw).
VOI television is broadcast on:

- APNA TV (Freeview channel 36)(10.30 am Sun)
- Face TV (SKYTV channel 83) in New Zealand (11.30 am Sat & 9.00 am Sun)
- Southern Television (Freeview Channel 39) in Dunedin and Southland (see TV guide for times)
- Mai TV (Fiji Broadcasting Corporation) in Fiji (9.00 am Sun)
- Metro TV in Ghana, West Africa (see TV guide for times)

3 February

Quran: 98: 1-5 Al-Bayyinah – clear evidence of faith.
Animation 40: How to deal with opposite gender.
Islamophobia series 2: 27. Should we become fans of preachers.
The beginning & the end 14: the gift of writing.
Amazed by the Quran: 19. My inspiration.
Belief is rational 01. Proofs of existence.
The Gospel of St Thomas – The miracle of Muhammad.

10 February

Quran: 98: 1-5 Al-Bayyinah – clear evidence of faith.
Animation 42: How to find peace in life.
Islamophobia series 2: 28. Addiction.
The beginning & the end 15: 6 days, 7 heavens, 7 earths.
Amazed by the Quran: 20. Lasting perseverance.
What do you think when you look at me? Dahlia Mogahed

17 February

Quran: 98: 1-5 Al-Bayyinah – clear evidence of faith.
Animation 43: How to find peace in life.
The beginning & the end 16: flowers from Allah.
Amazed by the Quran: 21. Learning from prophetic manners.
The life of this world: Omar Suleiman.

24 February

Quran: 98: 1-5 Al-Bayyinah – clear evidence of faith.
Animation 44: How to improve your character.
Reflecting on the signs of Allah: Abdul Nasir Jagda.
The beginning & the end 17: contemplating creation.
Amazed by the Quran: 24. Prophet Ibrahim’s greatest enemy.

Watch VOI online, or order a free copy of the Quran: www.voitv.org

Auckland prayer timetable for February 2019

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

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

Asr 1: Maliki, Shafii and Hanbali schools (single shadow length)

Asr 2: Hanafi school (double shadow length)

“Endeared to me in the world are women and perfume, yet the delight of my eyes is in prayer.”
(Hadith an-Nasai)

Credits

Rocket Science is a monthly newsletter produced by the Mount Albert Islamic Trust.

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Why attend Rocket Park jumuah?

Prayers are held at the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert.**

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ Heating and air-conditioning
- ✓ Bayan (religious talk) before jumuah prayers
- ✓ All bayans and khutbahs in English

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

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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)