

Spending in Allah's way	2
Image-making	4
Hijab	8
Bacon	10
AMUST	11
Senior Citizens' Club	12
Reading the Quran	13
Voice of Islam	14
Prayer timetable	15

Rocket Science

October 2015

Thul Hijjah 1436 / Muharram 1437



In the name of Allah,
most Gracious, most Merciful

Islamic New Year 1437

Islamic New Year 1437 will, insha Allah, fall in October. Muslims do not celebrate the beginning of a new year, in the sense that people celebrate a Western new year on 31 December / 1 January.

However, Islamic new year can be taken as a time to acknowledge the passing of time, to take time to reflect on our own mortality, and to remember those who have passed away during the previous year.

Being a lunar calendar, the Islamic year consists of 12 months of 29 or 30 days. In the Quran, Allah (swt) states, "The number of months in

the sight of Allah is twelve (in a year) – so ordained by Him the day He created the heavens and the earth" (Quran 9:36) and "It is He Who made the sun to be a shining glory, and the moon to be a light of beauty, and measured out stages for it, that you might know the number of years and the count of time" (Quran 10:5).

The whole lunar (moon-based) year is thus about 11 days shorter than the common solar (sun-based) Gregorian year. The Islamic calendar is the official calendar in many Muslim countries, especially Saudi Arabia.



Spending in the way of Allah

Today, many of us Muslims believe that Islam is just a daily, weekly or yearly ritual, and doing these rituals will get us Paradise in the Hereafter. We neglect to make sacrifices in the way of Allah (swt), to help those who are in need and those who are worse off than us. Many of us believe that if we keep to our fasting, perform our daily salah and do hajj once in a lifetime, that completes our deen and we will be guaranteed Paradise.

Others of us become so engrossed in the religion that we debate and argue about the finer, grey aspects of Islam, be it fiqh, sharia or the interpretation of hadith and Quran. We often quote hadith and Quran to argue a point and become formal Muslims. That is, Muslims who are concerned about form over substance.

But is this the right approach? Will Allah (swt) accept us and give us Paradise for just being "formal" Muslims? Can we ignore everything else and just concentrate on our routine rituals? Is this acceptable to Allah (swt)?

Allah (swt) says in the Quran (Surah al-Baqara, 177), "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets, and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship, and during battle.

Those are the ones who have been true, and it is those who are the righteous."

In this verse, Allah (swt) explains to us the meaning of "righteousness" in one sweeping statement. Righteousness is not just about facing the west or the east in prayer, but it is much more. It not only includes our core belief (in the Book, angels, etc) but also includes spending in the way of Allah (swt). It is also about the state of the heart, those whose heart is full of taqwa showing full reverence and submission to the will of God.

To achieve the higher status of taqwa, belief in the Book, angels, etc alone is not enough. We must translate these beliefs into action. We must incorporate these beliefs into our daily life, starting by giving away in charity. Belief by itself will not have much meaning or use in this world and in the Hereafter. We owe two duties: firstly to Allah (swt) and secondly to our fellow human beings.

In more than 18 places in the Quran we see the phrase *aqeemus salata, wa aatuz zakat*, which means "establish prayer, and practise regular charity". Subhan Allah! How powerful is this verse. On one hand, we owe the duty of prayer to Allah (swt) and on the other is our duty to our fellow human beings.

Just the fact that zakat is mentioned along with prayer in all these places stresses the importance of it in our lives. One without the other is not complete. Prayer without zakat would be an empty ritual while zakat without the intention of doing it for Allah, would have the wrong motive.



To "give wealth, in spite of love for it" should be done out of love for Allah, and for that reason alone. This is not to show off to others, massage your ego, or profit from such transactions such as gaining tax advantages. We must remember that we came to this world alone with nothing and will leave it alone, again with nothing. No amount of wealth amassed will benefit us in the Hereafter. It is what we do with the wealth and other good and bad deeds that will come with us to the hereafter.

We must remember that our existence in the world is to worship Allah (swt) and nothing else. Just like the flowers and trees in the garden that spread their beautiful smell and give away their fruit for no reason. They have no reason for their existence other than to glorify Allah (swt). That is the reason for their existence and for ours. We are simply following the natural order of things and being of service to the Almighty.

In the world of mathematics, you can add, subtract, divide and multiply. You cannot increase what you have by subtracting from it or giving some away. Likewise when we divide what we have, we are left with a much smaller portion than what we started with. This notion works only in the world of mathematics. In the spiritual world, however, this is not true. Things work differently. The more you give, the more you get (in terms of good deeds recorded against you). You don't reduce just because you give in charity your time, love, wisdom and wealth.

Let's look at an example of this in relation to this dunya. When a

couple has their first child, they are full of love and affection for it. One might ask, "How can they have any more love left for another child?" Yet, when Allah (swt) gives them another child, the couple find the capacity for love and affection for the second child. This continues to the third, fourth, fifth, and any number of children. Allah increases their capacity such that their love keeps increasing, no matter how much they give out.

Subhan Allah! This is the same with charity and spending in the way of Allah (swt). As we give more and more, we only increase our stock of good deeds, not decrease it.

As Allah (swt) says in the Quran (Surah al-Baqarah, 245), "Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned."

We see the above message more than six times in the Quran. And in another verse (277) in the same chapter Allah (swt) says, "Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve."

These verses are self-explanatory. They only increase the taqwa of man by bringing him closer to Allah (swt) and bringing him one step closer towards achieving Paradise in the hereafter. Let us strive to spend from our wealth, time and education for the benefit those who are less fortunate than we are. And Allah (swt) knows best.

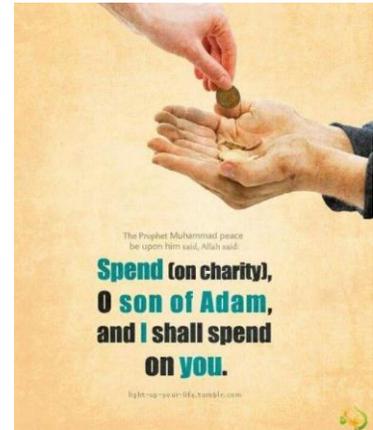


Image-making in Islam

Image-making (*tasweer*) is a controversial issue among Muslims due to the prophetic traditions that strongly prohibit pictures associated with idolatry and rivalling the creations of Allah (swt). However, the Prophet (saw) made a concession regarding images, and modern scholars have allowed images if they serve a useful purpose.

All Muslim scholars allow pictures and images of things that do not have a soul, such as trees, rocks, landscapes, and so on. This concession was given by Ibn Abbas (ra) when he was asked for a judgment regarding images.

Said ibn Abu Al-Hasan (ra) reported, "A man came to Ibn Abbas (ra) and he said, 'Indeed, I am a man who makes pictures, so give me a judgment regarding them.' Ibn Abbas said, 'Come closer.' The man drew closer, and he said again, 'Come closer.' The man came close enough to touch his head, and Ibn Abbas said, 'I will tell you what I heard from the Messenger of Allah (saw). He said, "Every picture-maker will be in Hellfire, for every image will have its soul breathed into it and will punish him with Hell."'" Ibn Abbas added, "If you must do so, then make pictures of trees or whatever does not have a soul" (Sahih Muslim).

According to some opinions, it is completely forbidden to make images of things with a soul. This is the strictest opinion and is the safest for Muslims who want to avoid unlawful pictures. However, there is strong

evidence to suggest that it is not the images in themselves that are unlawful, but rather the intention for which they are used.

The Prophet (saw) informed us about the reason Allah (swt) would punish the image-makers. Aisha (ra) reported, "The Messenger of Allah (saw) said, 'Verily, the companions of these images will be punished on the Day of Resurrection. It will be said to them, "Bring to life what you have created!"'" (Sahih Bukhari).

Abu Huraira (ra) reported, "The Prophet (saw) said, 'Allah the Exalted said, "Who is more unjust than he who considers his creation as My creation? Let him create an ant, or a grain of wheat or barley!"'" (Sahih Bukhari).

So the reason image-makers are punished is because they intend to rival Allah's creation or to use images for idol-worship. Furthermore, it is confirmed in the Quran (Surah Saba, 34:13) that the law of previous prophets did not completely forbid images: "They made for Solomon what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. We said, 'Work, O family of David, in gratitude, and few of My servants are grateful.'" Ibn Kathir reported in his commentary on this verse, "As for the statues, Atiyyah Al-Afiy, Ad-Dahhak, and As-Saddi said statues means pictures, images."

Some scholars say that this permission was abrogated by the advent of Islam. However, the verse is still evidence that images are not in themselves an unlawful major sin, because previous prophets cannot commit major sins.

In fact, the Prophet (saw) made an exception to the prohibition of image-making in some specific cases. Abdullah ibn Utbah reported he visited Abu Talha Al-Ansari when he was ill, and he found Sahl ibn Hunaif with him. He said, "Abu Talha called for someone to remove a sheet that was under him." Sahl said, "Why did you remove it?" He said, "There are images upon it, and you know what the Prophet (saw) has said about them." Sahl said, "Did the Prophet (saw) not also say, 'Except for patterns on fabric?'" Abdullah said, "Of course, but this makes me more comfortable" (Sahih Sunan At-Tirmidhi).

In this narration, the Prophet (saw) made a clear exception that images stitched on fabric are lawful if they are not being glorified, although some of the companions felt more comfortable if they did not take this concession. This permission was also extended to images of things with a soul as long as the items are not glorified.

The Prophet (saw) allowed children to play with dolls that were images of living beings. Aisha (ra) reported, "I used to play with dolls in the presence of the Prophet (saw) and my friends would play with me. When the Messenger of Allah

(saw) would enter, they would hide themselves but he would call them to join me and play with me" (Sahih Bukhari).

Aisha (ra) continued to keep these dolls, some of which were in the image of a horse, even after she became an adult. She reported that when the Messenger of Allah (saw) arrived home after the expedition to Tabuk, the wind raised the end of a curtain which was hanging in front of her room and it revealed her dolls. The Prophet (saw) asked, "O Aisha, what is this?" She said, "My dolls." Among them was a horse with wings made of rags, so he (saw) asked, "What is this I see?" She said, "A horse." He (saw) asked, "What does this have on it?" She said, "Two wings." He (saw) asked, "A horse with two wings?" She said, "Have you not heard that Solomon had horses with two wings?" Then, the Messenger of Allah, peace and blessings be upon him, laughed so deeply that I could see his back teeth." (Sahih Sunan Abu Dawud). This narration is an authentic and clear tacit approval from the Prophet (saw) on the permissibility of having images of living beings as children's toys.

In another narration, Aisha (ra) had a curtain with images of birds on it. The Prophet (saw) at first prayed towards the curtain, but later he had the images removed because it distracted him during prayer. He did not command her to tear it up and instead she made it into pillows that he would sit upon.





Aisha (ra) reported, "We had a curtain that had pictures of birds upon it. Whenever a visitor came in, he would find them in front of him. The Messenger of Allah (saw) said, 'Change them, for verily, every time I enter, it brings to my mind the worldly life.'" Abd Al-A'la added, "The Messenger of Allah did not command us to tear it up" (Sahih Muslim).

Aisha (ra) reported she had a curtain with pictures upon it and the Messenger of Allah (saw) entered and pulled it down. Aisha (ra) said, "So I tore it and made it into two pillows. The Messenger of Allah (saw) would recline upon them" (Sahih Muslim).

Aisha (ra) reported, "We had a curtain with images upon it that was placed in a niche and the Prophet (saw) would pray toward it. Then he said, "Take it away from me." Aisha said, "So I removed it and made it into two pillows" (Sahih Muslim).

These narrations show that the Prophet (saw) at first prayed towards a curtain that had the image of a bird on it, but he later had it taken down so as not to distract himself during prayer. Had the image been inherently unlawful, he would not have prayed towards it in the first place. He also did not command the image to be torn and he allowed Aisha (ra) to make pillows from it.

In addition, Jibril (Gabriel, ra) once came to the Prophet (saw) with an image of Aisha (ra) on a cloth in order to show him a picture of his future wife. Aisha reported, "Gabriel (ra) came to the Prophet (saw) with her image on a green, silken cloth

and he said, 'Verily, this is your wife in this world and in the Hereafter'" (Hasan Sunan At-Tirmidhi). This narration demonstrates that it is permissible to use an image for the purpose of selection in marriage, as it is lawful for a man to look at the face of a woman he is considering to marry.

Based upon all this and similar evidence, modern scholars have permitted images, pictures, photography, and cartoons if they are used for a good purpose.

The European Council for Fatwa and Research issued a judgment regarding this issue as follows:

"Most of the scholars, however, are against making and acquiring pictures for both humans and animals, with the exception being made for children's toys and those which are not glorified such as those made in carpets, curtains and the like. This opinion is held by a number of the Prophet's companions as well as many other scholars. Their reasons being that the Prophet, peace and blessings be upon him, confirmed Aisha (may Allah be pleased with her) to play with children's dummies, when she was still young. He, peace and blessings be upon him, also used to pray while a partition was in front of him with a bird's picture drawn on it, and all he, peace and blessings be upon him, asked was for it to be moved sideways as it was distracting him while in prayer, and he also used to rest on a cushion made by Aisha (may Allah be pleased with her) which had pictures on it.

The strongest position which we advocate and which we see as closest to the intentions of Allah and His Prophet, peace and blessings be upon him, is that the making of three-dimensional representation is not allowed except where it is used as an educational tool or children's toys. So far as other forms of drawn pictures we do not see any harm in them, particularly where they serve a useful purpose."

Likewise, Sheikh Saud al-Funaysan, former Dean of Islamic Law at Al-Imam Islamic University, issued a judgment regarding this issue as follows:

"In today's world, images – especially two-dimensional images – are indispensable for people to carry out the necessary activities of life. The ruling that such images are permissible is in harmony with the general ease and facility of Islamic Law. Allah says, 'Allah wants to make things easy for you, and he does not want things to be difficult for you.' (2:185)

From all of this, I hold that the pictures used to make cartoon movies are among the images that are permissible to produce – and Allah knows best. Consequently the sale, purchase, and viewing of cartoons is also permitted as long as all of these activities are engaged in according to the dictates of Islamic Law. The cartoons should have appropriate content and be used

in an appropriate manner. They should be free from falsehood and immorality.

Indeed, the production, distribution, and showing of Islamic animated cartoons that accord to Islamic teachings are ways by which a Muslim can seek Allah's reward."

Therefore, many scholars believe that there is no harm in images, pictures, and photography if it serves a useful purpose such as education, identification, and entertainment for children. However, you can still find completely different opinions from what is mentioned above. In the opinion of others, use of any type of images, pictures or any form of sculptures is forbidden and there is no exception according to the hadith of the Prophet (saw) mentioned above which curses those who make any form of image or sculpture which represents creatures which have a soul. Therefore, the final conclusion is that, if there is no need for the use of images, then it may be better for Muslims to be cautious and avoid them, as was done by many of the companions. And Allah (swt) knows best.

Hijab: an Abrahamic tradition



Painting of the Virgin Mary (Mariam, ra) by 17th century Italian painter Sassoferrato



Orthodox Jewish women



Mother Teresa



Hutterite women and girls

In a post to the World Hijab Day Facebook page¹ (now unavailable), a writer named Chelsea Flores points out the history of women covering their heads (hijab).

In recent decades, the hijab has become associated with alleged terrorism, the alleged oppression of women, and general dislike and mistreatment of women (misogyny). This stereotype is perhaps most prevalent among those who claim to belong to the Judaeo-Christian tradition. However, if we examine the history of the Judaeo-Christian tradition, we see that covering the head is as much a part of it, as it is of the Islamic tradition. (Muslims would of course say that we are not talking about two different traditions here. It is all one tradition dating back to Prophet Abraham (Ibrahim, as))

Since the inception of Judaism, Jewish women have covered their hair. Even today, many Orthodox Jewish women cover their heads with snoods, *tichels*, or wigs after marriage. This is done in order to preserve modesty, as well as to denote their status as married women. Among certain Orthodox groups, it is believed that the hair possesses sensual properties that are reserved for the husband's eyes alone.

The Bible contains a similar requirement for women to cover their heads: "But every woman who prays or prophesies with her head uncovered dishonours her head—it is the same as having her head shaved. ⁶ For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head" (1

Corinthians 11:5-6). Bible scholars and historians have debated the historical context of this verse; however, many denominations of Christianity interpret this verse literally.

There are many well-known examples of Judaeo-Christian women covering their heads. All paintings of Mary (Mariam, ra), the mother of Prophet Jesus (Isa, as) depict her with a head covering. Similarly, paintings of older female saints honoured by the Catholic Church normally show them with covered heads. Latter-day female saints are portrayed in photographs wearing head coverings.

For hundreds of years, the Catholic Church required women to cover their heads while within the Church. Hats, scarves, hoods, *mantillas* (a sheer lace veil) or even handkerchiefs adorned women's heads within the Catholic Church until the 1960s, when that rule was abandoned in pursuit of a more modern Church. However, many Catholic women still choose to cover their heads when attending services.

Female adherents to the Anabaptist branch of Christianity wear head coverings. This branch started in Europe, but migrated to various parts of the world. They include the Amish community of the USA and Canada; the Schwarzenau Brethren of the USA; the Hutterites of Western Canada and the USA; the Mennonites of India, Ethiopia, Canada, the Democratic Republic of the Congo, and the USA; and the Bruderhof Communities of the USA, the UK, Germany, Paraguay, and Australia.

Do all these women need to be rescued from their head coverings, and liberated? Are they extremists or terrorists, because they cover their head? Of course not. These women cover their hair for the sake of modesty and humility, as well as in obedience to scripture. As do Muslim women.

As Flores concludes, "Stop discussing how to rescue women from the "oppressive" hijab and start defending and supporting the right to choose."

1 World Hijab Day
www.facebook.com/WorldHijabDay



Mennonite women

Write a letter to Prophet Muhammad (saw)!

The mission of the Jannah Road Charity Trust is to support the Muslim community, especially children. They are holding a letter-writing competition for children aged 10 - 15. They are sponsoring this competition to allow our Muslim youth to express themselves about Islam and being a Muslim today. The topic is:

If you could write a letter to our beloved Prophet Muhammad (saw), what would you say?

Letters can be submitted:

- by email, as a Microsoft Word attachment, to jannahrdcompetition@gmail.com
- as a printed letter to the Jannah Road Op Shop, 164E Stoddard Rd, Mt Roskill

The deadline is 18 October.

The prizes, sponsored by Jannah Road Charity Trust and Proactiv Computer Solutions Ltd are:

1. a family pass to Rainbows End for two adults and four children,
2. a \$100 gift voucher for Khyber Food and Spices
3. a \$60 gift voucher for Shefco Halal Meats
4. a \$40 gift voucher family meal for Tandoori Hut
5. a \$30 gift voucher for Cuts & Trims Hair Salon

If you would like to be part of this and future activities (see www.jannahroad.co.nz), you can make a gold coin donation to their account:

Account Name: Jannah Road
 Account Number: 38-9016-0844751-01



Bacon and eggs don't mix

A recent report in the *New Zealand Herald*¹ quotes research findings from a group at the Harvard School of Public Health "that bacon and ham might be best kept off the menu for men looking to boost their fertility." Among men participating in in vitro fertilisation (IVF) treatment, those men who ate the lowest amount of processed meats (fewer than 1½ servings a week) had a 28% better chance of achieving pregnancy compared to those who ate the most (4.3 servings a week).

This would, of course, be bad news for the New Zealand bacon industry. So, Nikki Bezzant, editor-in-chief of *Healthy Food Guide* magazine, attempts to make the argument that this does not mean that bacon should be avoided. "This particular finding is an association only. ... It could be that men who eat less bacon also eat more vegetables and drink less alcohol, for example." Equally, there could be no relationship between bacon consumption, and consumption of vegetables and alcohol. This is conjecture; no evidence is given. Bezzant does, however, concede that "It is known that processed meats – bacon, ham, salami, cured sausages – are not great for us. They tend to harbour high amounts of salt and saturated fat. Even more concerning is the link between processed meat and cancer. The World Cancer Research Fund says there is 'strong evidence' that processed meats are a cause of bowel cancer."



Her conclusion is that "As for the bacon butty: swapping chicken – or even better, vegetables – for bacon is a good idea."

So, on the whole, she seems to be agreeing with Harvard scientists that bacon is bad for you.

None of this should come as any surprise to Muslims. In the Quran, Allah (swt) says, "He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful" (Surah al-Baqarah, 2:173; the same prohibition is contained in 5:3, 6:145, 16:115). In Surah al-Anam, 6:145, Allah (swt) points out the reason for this prohibition: "...the flesh of swine – for indeed, it is impure." Muslims can, however, eat pig meat as a last resort, that is, if they are dying of hunger and nothing else is available – but only enough to stop the hunger.

The same prohibition is contained in the Bible: "The pig is also unclean; although it has a split hoof, it does not chew the cud. You are not to eat their meat or touch their carcasses" (Deuteronomy 14:8).

And Allah (swt) knows best.

1 Bezzant, N. Bacon and eggs don't mix. *New Zealand Herald*, 30 August. www.nzherald.co.nz/lifestyle/news/article.cfm?c_id=6&objectid=11504939

AMUST is a must

If you enjoy reading *Rocket Science*, our free monthly online newsletter, you will probably also enjoy AMUST¹. This stands for the *Australasian Muslim Times*, which describes itself as "a community newspaper for all presenting news and views using multimedia technologies in the following formats:

Monthly Newspaper: Monthly full colour print editions published on the first Friday of every month and distributed through newsagents throughout Australia in general and Sydney in particular. It will also be available at Mosques and Islamic centres, business outlets and posted to organisations and subscribers in Australia and overseas. It will also be available for on-line reading on computers as well as via an app on mobile phones and other smart devices.

Frequent Website

updates: AMUST website will be frequently updated with latest news together with photos and videos and upcoming community events.

Periodic Email

Newsletters: Multimedia emails will be sent to subscribers registered with AMUST on a regular basis highlighting latest news and community event.

Social Media Forums: AMUST will have presence on Facebook, Twitter, Google + YouTube etc for networking, comments and discussion.

Mass Distribution: AMUST will be distributed in tens of thousands at community Mega-events and festivals such as *Multicultural Eid Festival and Fair* MEFF by way of strategic alliance."

On their website you can sign up to subscribe to their free monthly online newspaper (just like *Rocket Science*).

While AMUST stands for the *Australasian Muslim Times*, in reality it seems to be overwhelmingly Australian, rather than Kiwi.

1 www.amust.com.au



Mount Albert Senior Citizens' Club to end

The jumuah Friday prayer of Mount Albert Islamic Trust takes place each week in the Senior Citizens' Hall at Rocket Park off New North Road. A report in the *Central Leader* local newspaper¹ announces that the Mount Albert Senior Citizens' Club is going to disband. The club has been active for six decades. The club has at times had a membership of about 100, with weekly fitness classes, card games and indoor bowls. However, it only has three members at present.

The hall was opened in 1977 by the then National prime minister, Robert Muldoon. It was originally owned by the club, but declining membership forced them to donate the hall to Auckland Council in order to avoid the burden of maintenance costs.

By 2011, the club had dwindled to 16 members, with only once-

weekly meetings for tea and scones, games and infrequent outings. Its further decline was due in part to the increasing practice of senior citizens choosing to live in retirement villages which organise their own activities.

The three remaining members handed over the keys to council staff on 14 September, the sad end of an era.

None of which affects the jumuah Friday prayers of Mount Albert Islamic Trust held in the hall, for which we pay a weekly rental charge to Auckland Council.

1 Elesha Edmonds. End of an era for Mt Albert's Senior Citizens Club. *Central leader*, 16 September 2015. <http://www.stuff.co.nz/auckland/local-news/central-leader/72114934/end-of-an-era-for-mt-alberts-senior-citizens-club>



Rocket Park playground, with the Senior Citizens' Hall in the background

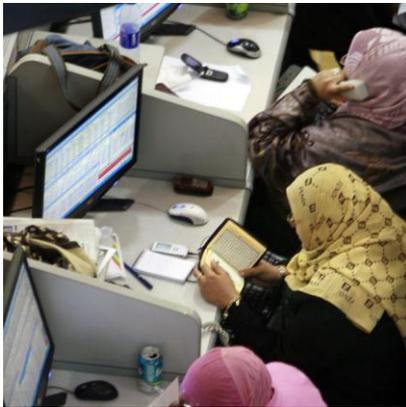
You can read the Quran anywhere

An article by Quartz India¹ shows that Muslims read the Quran anywhere and anytime, "from war zones and refugee camps to stock markets and beaches".

The pictures below come from that article, and demonstrate the

importance that the Quran holds in the everyday lives of Muslims.

1 Quartz India (23 July 2015). From sandy beaches to busy stock markets: people read the Quran in unusual places. qz.com/462042/from-sandy-beaches-to-busy-stock-markets-people-read-the-quran-in-unusual-places



A broker during a break in the Egyptian stock market, Cairo



A Syrian refugee in hospital in Antakya, Turkey



On a digital player in a bookshop in Jakarta, Indonesia



On a beach in Dubai



On the Cairo underground



A relief camp for flood victims in Sindh province, Pakistan

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)**
- SKYTV channel 83 (Face TV) in New Zealand (11.30 am Sat & 9.00 am Sun)
- CTV in Christchurch (see TV guide for times)
- Channel 9 in Dunedin (see TV guide for times)
- Mai TV in Fiji (10.00 am Sun)
- METRO TV in Ghana, West Africa (see TV guide for times)



3 October

Quran 114: 1-6 An-Nas - mankind.
 DOCUMENTARY: The light illuminating the world - Islam.
 No stone unturned: Islam & Muslim & Zakah – poor dues.

10 October

Quran 114: 1-6 An-Nas - mankind.
 LECTURE: Priests & Preachers enter Islam by Sheikh Yusuf Estes
 DOCUMENTARY: Eyes – A great blessing from God part 1.

17 October

Quran 114: 1-6 An-Nas - mankind.
 LECTURE: Be happy whatever the weather by Asim Hafeez.
 DOCUMENTARY: Eyes – A great blessing from God part 2.

24 October

Quran 2: 21-23 worship.
 LECTURE: Why don't you pray? Part 1 by Sheikh Bilal Dannoun.
 DOCUMENTARY: Looking through the eyes of wisdom part 1.
 Tid Bits: Shirk – associating others with God by Sheikh Yusuf Estes.

31 October

Quran 2: 21-23 worship.
 LECTURE: Why don't you pray? 10 common excuses by Sheikh Bilal Dannoun.
 DOCUMENTARY: Looking through the eyes of wisdom part 2.
 My path to Islam by Mousa Taher.



Asim Hafeez

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

Auckland prayer timetable for October 2015

(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	5:32	6:59	1:12	4:43	5:37	7:24	8:46
2	5:28	6:56	1:11	4:43	5:38	7:25	8:48
3	5:27	6:55	1:11	4:44	5:39	7:26	8:49
4	5:25	6:53	1:10	4:44	5:39	7:27	8:50
5	5:23	6:52	1:10	4:44	5:40	7:28	8:51
6	5:22	6:50	1:10	4:44	5:40	7:29	8:52
7	5:20	6:49	1:09	4:45	5:41	7:30	8:54
8	5:18	6:47	1:09	4:45	5:41	7:31	8:55
9	5:17	6:46	1:09	4:45	5:42	7:32	8:56
10	5:15	6:44	1:09	4:45	5:42	7:32	8:57
11	5:13	6:43	1:08	4:46	5:43	7:33	8:58
12	5:12	6:42	1:08	4:46	5:43	7:34	8:59
13	5:10	6:40	1:08	4:46	5:44	7:35	9:00
14	5:10	6:40	1:08	4:46	5:44	7:35	9:00
15	5:08	6:39	1:08	4:46	5:45	7:36	9:01
16	5:05	6:36	1:07	4:47	5:46	7:38	9:04
17	5:03	6:35	1:07	4:47	5:46	7:39	9:05
18	5:02	6:33	1:07	4:47	5:47	7:40	9:06
19	5:00	6:32	1:07	4:48	5:47	7:41	9:07
20	4:59	6:31	1:06	4:48	5:48	7:42	9:08
21	4:57	6:29	1:06	4:48	5:48	7:43	9:10
22	4:55	6:28	1:06	4:48	5:49	7:44	9:11
23	4:54	6:27	1:06	4:48	5:50	7:45	9:12
24	4:52	6:25	1:06	4:49	5:50	7:46	9:13
25	4:51	6:24	1:06	4:49	5:51	7:47	9:15
26	4:49	6:23	1:05	4:49	5:51	7:48	9:16
27	4:48	6:22	1:05	4:49	5:52	7:49	9:17
28	4:46	6:21	1:05	4:50	5:52	7:50	9:19
29	4:46	6:21	1:05	4:50	5:52	7:50	9:19
30	4:45	6:19	1:05	4:50	5:53	7:51	9:20
31	4:42	6:17	1:05	4:50	5:54	7:53	9:23

"Verily, the prayer keeps one from the great sins and evil deeds" (Surah al-Ankaboot 45)

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

Asr 2: Hanafi school (double shadow length)

Credits

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

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Why attend Rocket Park jumuah?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ 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.

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 jumuah in New Zealand with air-conditioning and heating.

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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)