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# Rocket Science

July 2015

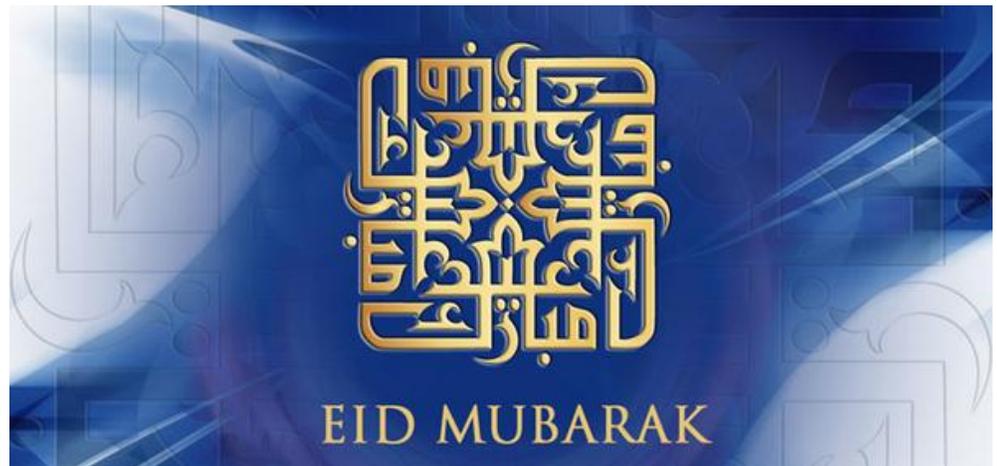
Ramadan / Shawal 1436



In the name of Allah,  
 most Gracious, most Merciful

## Eid Mubarak!

Insha Allah, Ramadan 1436 is likely to end on Saturday 18 July (subject to confirmation). All of us at *Rocket Science* and the Mount Albert Islamic Trust wish all our readers "Eid Mubarak!" May Allah (swt) grant you the rewards for your fasting and your extra devotional activities during this special month, and may He help us to continue in the heightened sense of iman once Ramadan is over.



And don't forget the rewards for fasting any six days in Shawwal (except Eid ul-Fitr). Abu Ayub (ra) reported that the Messenger of Allah (saw) said, "Whoever fasts Ramadan and follows it with six days of Shawwal, it will be as if he fasted *dahr* (the whole year or possibly forever)." (Narrated by Muslim, Abu Dawood, al-Tirmidhi, al-Nisaa'i and Ibn Maajah)

**123456** The virtue of fasting  
 six days of Shawwaal

## The Night of Power

What will make you know? The only person who has the knowledge is Allah (swt). We don't have the knowledge; only Allah will give the knowledge.

The five ayahs of Surah al-Qadr are a wonderful gift given by the mercy of Allah (swt).

### Surah al-Qadr and Surah al-Alaq

There is a correlation between Surah al-Qadr and the preceding surah (Surah al-Alaq), and is why they are so close to each other. The last ayah of the Surah al-Alaq ends with "But prostrate and draw near (to Allah)". The key message is to prostrate (make sajdah) and come close to Allah. The first sentence of Surah Al-Qadr relates to coming close to Allah on the night of Al-Qadr. Similarly, Allah (swt) says in the previous surah that Allah "Taught man that which he did not know." In Surah Al-Qadr, Allah says "And what can make you know what the Night of Decree is?" Here we understand that it is Allah (swt) that taught us what the Night of Decree is, and without his teachings, we will never know.

### Which day?

There are many different opinions on when the night of Al-Qadr is exactly. The majority opinion is that it is in the odd nights of the

last ten nights. This gives us five nights: 21, 23, 25, 27 and 29 Ramadan.

Aisha (ra) narrated that Allah's Apostle (saw) used to practice itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of al-Qadr in the last ten nights of the month of Ramadan" (Bukhari).

At-Tirmidhi recorded from Abu Qilabah that he said, "The Night of Al-Qadr moves around (ie from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilabah has also been recorded by Malik, Ath-Thawri, Ahmad bin Hanbal, Ishaq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shafi'i, and Al-Qadi reported it from him. And Allah knows best.

### Tafsir

*Indeed, We sent the Quran down during the Night of Decree.*

*And what can make you know what the Night of Decree is?*

*The Night of Decree is better than a thousand months.*

*The angels and the spirit descend therein by permission of their Lord for every matter.*

*It is peace until the emergence of dawn.*



### ***Indeed, We sent the Quran down during the Night of Decree.***

This night is already a powerful night that existed. On this night, the Quran came down. Allah says *Inna anzalna*, meaning the entire Quran was sent down at one time. The word *nazzala* means it came down over time. However in this ayah, the word form used is *anzalna*; therefore, Allah says the entire Quran came down to the seventh heaven at one time.

It is important to note that, although the entire Quran came down to the seventh heaven at one time, it didn't come down to the people at once. Allah (swt) sent each ayah down to the Messenger (saw) based upon the incidents that occurred over a period of 23 years. Therefore, we learn that the study of the Quran is a deep study that requires much time. The Prophet (saw) himself did not receive the Quran all at once; rather, when the need arose, it was sent down to him through Jibril (as).

The word *qadr* is a powerful word and embeds many meanings within the one word:

- It is commonly translated as "the Night of Power" or "the Night of Decree".
- It is an estimation or determination. Allah (swt) informs the angels the plan for the year for the people on the night of Al-Qadr.
- It also means honour and nobility, as the night is an exalted night.
- It is the night of appreciation. The night is better than a thousand months for those who obey and appreciate Allah (swt).

It also means congestion, because of the enormous number of angels being sent down to earth.

### ***And what can make you know what the Night of Decree is?***

The rest of the surah answers the question, "What is the Night of Decree?" The word *maa* in this ayah asks, "What could possibly make you know what the Night of Power is?"

The Quran was revealed on this night, so it makes this night very special. In the second ayah, Allah (swt) repeats the words Night of Al-Qadr, showing the importance of al-Qadr. A word is repeated multiple times to give it emphasis.

This is the only surah where a word is repeated for the third time, in the following ayah (#3), showing the immense power of the night, and the strength within it.

This is the only place in the Quran where a question is repeated in the answer. "What will make you know what the Night of Decree is? The Night of Decree is ...".

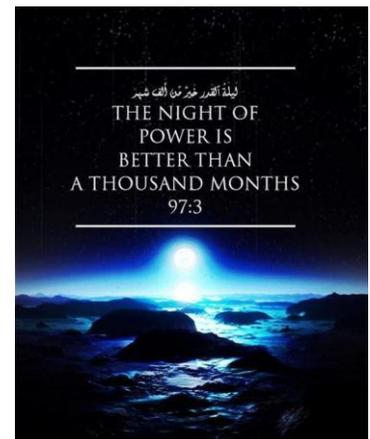
### ***The Night of Decree is better than a thousand months.***

The good that one performs on the night of Al-Qadr is better than the deeds one would perform in 1,000 months (83 years and 4 months).

Many people live less than 83 years, and therefore Allah (swt) is giving the reward of a lifetime of worship all in one night.

Abu Hurairah (ra) narrated that Allah's Messenger (saw) said, "The lifespan of my ummah is from 60 to 70 (years)" (At-Tirmidhi).

Aishah (ra) narrated, "Allah's Messenger died when he was 63 years of age" (Sahih Bukhari).



The Prophet (saw) was worried that his ummah would have a short life span, and would not be able to worship as the previous nations did who had much greater lifespans. Therefore, Allah (swt) gifted this night of al-Qadr to the Prophet's ummah.

The ayah states *khayrun min alfi shahr*, meaning "better than 1,000 months". The word *khayr* is used here, and therefore commentaries state that in this night much good (*khayr*) can be performed, such as mending broken ties.

The Arabs of the time used to take 1,000 months as a hyperbolised statement to mean something that will be forever. This ayah therefore could be taken as meaning that the Night of Decree is better than forever.

***The angels and the spirit descend therein by permission of their Lord for every matter.***

The angels are looking forward to seeing the believers, so that they can say salam to the believers, and hence they seek permission from Allah (swt). That is why at the end of the surah, it says *salamun*.

The words *bi idhni rabihim min kulli amr* mean "by the permission of their Lord for every matter". The angels need the permission of Allah (swt) to descend.

The angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Quran is recited. They surround the circles of *thikr* (remembrance of Allah) and they lower their wings with true respect for the student of knowledge. In reference to *ar-ruh*, it is said that here it means the angel Jibril (as). Therefore, the wording of the ayah

is a method of adding the name of the distinct object (in this case Jibril) separate from the general group (in this case the angels) (Ibn-Kathir).

***It is peace until the emergence of dawn.***

The angels pass by the believers doing worship and give salam to every single one of them individually.

There is peace until the appearance of dawn. Said bin Mansur said, "Hushaym narrated to us on the authority of Abu Ishaq, who narrated that Ash-Sha'bi said concerning Allah's statement, (With every matter, there is a peace until the appearance of dawn.) 'The angels give the greetings of peace during the Night of al-Qadr to the people in the masjids until the coming of dawn.'" Qatadah and Ibn Zayd both said concerning Allah's statement, (There is peace.) "This means all of it is good and there is no evil in it until the coming of dawn" (Ibn Kathir).

A massive group of angels descend with Jibril (as) and they enter every masjid and give salam, sending peace and blessings to every single believer who is in worship.

Abu Hurayrah (ra) narrated that the Messenger of Allah (saw) said, "Whoever stands (in prayer) during the Night of al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins" (Sahih Bukhari, Muslim).

Let us therefore take the last ten nights seriously. May Allah (swt) bless us all with the love of the Quran and enable us to experience the night of Al-Qadr.



## Suffering in Islam

A common question that is often asked by an atheist is, "How can there be a God when there is so much suffering in the world? How can God let there be so much grief and pain in the innocent people living amongst us? Surely if there is a God, He would not let such events take place?"

First and foremost, when encountering such arguments, we must determine if such questions are asked by a set of people with a closed mindset trying to boost their egos, or even trying to portray Islam in a way that would only benefit the media. We must try to uncover their motive – whether it is for the sake of argument or whether it is really trying to uncover the truth.

However, in this serious discussion, pain and suffering is in fact the very basis of God's existence and his mighty wisdom. Allah (swt) has created equal opposites so that we can appreciate the good things in life. Take for instance the following examples: life and death, beauty and ugliness, love and hate, light and darkness, and good and bad. How can we appreciate happiness when we have never felt pain and grief? How can you demonstrate courage without knowing what cowardice is? How can we experience one thing when we are ignorant of the other?

As Muslims we know that world did not come to existence by chance. It was in fact created by almighty Allah (swt). He created everything with a purpose. As Allah (swt) says in the Qur'an, he created human beings so that we would worship

him. So our duty is to love, adore and obey Allah (swt).

When we obey our mighty God, Allah (swt) removes ignorance from us. He gives us more insight and even more inner sight into things that are happening around us, so that we can tame our selfish ego (*nafs*) and keep it sound and healthy. People with belief know that pain and suffering are essential to building a good character.

Suffering teaches us patience and total reliance on Allah (swt) so that we completely accept what He has ordained for us. It teaches us perseverance, humility, and compassion. In one hadith, the Prophet (saw) said, "How fortunate is the believer. He endures hardship, and it is good for him (it teaches patience). Then he enjoys relief from hardship, and it is good for him (it allows us to be grateful to Allah). Indeed, the true friends (*wali*) of Allah are always overflowing with gratitude, in good times and in hard times ...".

If we look at this closely, we get to know that there is no "problem" really with suffering. Ignorance is the problem. If we don't know Allah (swt), we won't know what He has planned for us. As the Prophet (saw) said, "He who knows himself, knows his Lord." When we know why we are here on Earth, where we are going, and where we will end up after our death, then we become more knowledgeable in what is happening around us. And then we start to understand why Allah allows suffering in the world.



Allah (swt) says in the Quran, "Behold, on the friends of Allah, there is no fear, and no grief."

And you will find, if you look at the beloved prophets of Allah (as), that they were in fear, and grief. How can Allah allow such events to take

place with his friends of Allah? This is not because Allah (swt) hated them or wanted to punish them. It is so that they can accept Allah and his decree and his infinite wisdom. It's about being islands of calm in the oceans of turbulence.

## Mistakes in salat

There is no disagreement among the scholars that whoever abandons the obligatory prayers is leaving the boundaries of Islam; that is, it is the dividing line between a believer and a nonbeliever. Therefore, it is important to perform this duty without any hesitation. At the same time, one must make every effort to perform it in the most perfect way it is supposed to be performed. This article explains some common mistakes committed during salat which can completely nullify our salat or, if not they don't completely invalidate it, take its essence away.

### Leaving the salat altogether

Abandoning salat is indeed disbelief (*kufir*) and the evidence is found within the Quran, the sunnah and the consensus of the ummah. Allah (swt) states, "If they repent and establish the salat and give the zakat, they are your brothers in faith" (Quran 9:11). And Allah says, "What landed you in Hell (*As-Saqar*)? They said, 'We were not of those who made salat (*almusalleen*)' (Quran 76:42-43). Abdullah Ibn Shaqeeq (ra) stated, "The companions of Muhammad (ra) did not view the abandonment of any other deed as kufir, other than abandoning salat" (At-Tirmidhi and others with an authentic chain).

### Delaying the salat intentionally

This is the most common mistake in prayer made by most of us. While being busy in our worldly affairs, we often delay the salat from its preferred time. We think that praying is the last thing to do and we must attend to other matters first. Many workers delay *thuhr* and *asr* prayer till night-time. The Quran speaks strictly on guarding our salat: "Guard strictly (five obligatory) *as-salawat* (the prayers) especially the middle *salat* (ie *asr* prayer)" (Quran 2:238). Here, "to safeguard the salat" means to perform it at its prescribed time and to be steadfast upon it.

Anas (ra) said, "I heard the Messenger of Allah (saw) saying, 'This is the salat of the hypocrite (*munaafiq*); when he sits observing the sun until it is between the horns of Shaitaan, then he stands to perform four (*rakaat*) remembering Allah little'" (Muslim).

Therefore, one must make every effort to complete the prayer at its right time and, if we do not, there is very little doubt that we also label ourselves as hypocrites (*munaafiqun*) as indicated by the above hadiths.



### **Abandonment of the congregational prayer in the masjid by able men either regularly or on occasion**

The commandment has been given to perform the salat in congregation in the masjid. Congregational (*jumuah*) salat is a duty except for those who have a valid excuse according to the shariah. The Messenger of Allah (saw) said, "Whoever hears the call (*athan*) and thereafter does not answer it (ie attend the congregational salat), there is no salat for him except for a valid excuse" (Ibn Maajah and others with a strong chain). Allah (swt) also says, "And bow down with those who bow down" (Quran 2:43). In a hadeeth in Bukhari and Muslim, Muhamad (saw) says, "I would then leave (after the salat has begun) and go to those men who do not attend the salat and burn their houses down over them."

### **Performing the salat hastily**

Salat should be performed slowly and calmly. Bending (*ruku*) or prostrating (*sujud*) must be performed unhurriedly. In order to complete the *ruku*, you must stay in *ruku* posture long enough until your limbs come to a complete standstill and you have enough time to recite *Subhana Rabbi al-Atheem* at least three times. In the same manner, for *sujud*, the person should say *Subhana Rabbi al-Ala* three times slowly. The following hadith commands us to complete the *ruku* and *sujud* in a proper manner. The Messenger of Allah (saw) said: "The worst thief is the one who steals from his own prayer." People asked, "Oh Messenger of Allah! How could one steal from his own prayer?" He said, "By not completing its *ruku*

and *sujud*" (at-Tabarani). The Prophet (saw) also said, "He who does not complete his *ruku* and *sujud*, his prayer is void" (Abu Dawood).

### **Lack of proper reverence and humility in the salat and excessive movement in it**

The place of humility (*khushu*) is in the heart and it is evident in the tranquility of the limbs and humility before Allah. Allah has indeed praised His slave by His statement: "Those who offer their salat with all solemnity and full submissiveness" (Quran 23:2). He has also praised the prophets by his statement: "Verily they used to hasten on to do good deeds and they used to call upon Us with hope and fear, and used to humble themselves before Us" (Quran 21:90).

The limbs of the slave in prayer should be still and his heart should be solemn until he may be rewarded for his salat. It is narrated on the authority of Ammar ibn Yasir (ra), "I heard the messenger of Allah saying, 'Verily a man leaves after completing his prayer and nothing has been written for him except a tenth of his salat, a ninth, an eighth, a sixth, a fifth, a fourth, a third, or half of it'" (Abu Dawud, An-Nisai, and others in an authentic hadeeth). The reason for the shortcoming in its reward is the lack of *khushu* in the heart of the one who prays or in the limbs.

### **Gazing right, left or upward during salat**

While performing Salat, one should concentrate on looking to the point where the head is placed during *sujud* rather than looking upwards, because this may destroy concentration.



The Prophet (saw) said, "Let those who raise their gaze up during prayer stop doing so, or else their sights would not return to them (ie they will lose their eyesight)" (Sahih Muslim).

### **Walking in front of a praying person whether they are the imam or praying alone**

It is a sin upon the person who passes in front of someone who is praying. If there is no clear line before one who is praying, then a passerby should pass beyond the point of prostration. Abu Juhaim ibn Haarith (ra) said, "The Messenger of Allah said, 'If the one who passes in front of the praying person knew how serious a sin it was for him to do so, it would have been better for him to wait for forty than walk in front of him'" (Bukhari and Muslim). Forty may refer to forty days, months or years, and Allah knows best.

### **Eating food of bad smell before performing prayers**

Foods that have a bad smell, like garlic or onion, should not be eaten before the salat because the bad smell may irritate the angels and the worshippers. The Prophet (saw) said, "He who eats from the smelly plant [garlic or onion], let him not come near our mosque; the angels are bothered by that which bothers men" (Muslim).

### **Raising the voice in recitation to the point of distracting those around you**

It is recommended (mustahab) that one hears himself, but not to the point that it interrupts anyone who is reciting the Quran or making salat. Umran Ibn Husain (ra) reported that the Messenger of Allah (saw) prayed thuhr and there was a man behind him reciting

Sabbihisma rabbik al-ala. So when Muhammad (saw) finished, he asked, "Who among you was reciting or who was the reciter?" The man said, "Me." So Muhammad said, "I thought that some of you were disputing with me in it" (Bukhari and Muslim). The scholars state that the meaning of his words is a disapproval of the act.

### **Not making the lines straight**

There is a very great and unique importance placed on the straightening of the rows when salat is performed in congregation. In the sahih ahadith it is mentioned that the straightening of the rows in congregation is a part of performing salat correctly and also a means of beautifying it. It is also stated in fiqh that, of all the sunnah muakkad of salat, the straightening of the rows is the most important and in some rulings compulsory (wajib)(Dars'e Tirmidhi vol 1, p485).

Straightening the rows according to the sunnah is as follows. The followers of the imam should join their shoulders with others in the row either side of them (the feet should not be so far apart that shoulders cannot be joined) and not leave any space between each other. The feet and chest should face towards the qiblat. No individual should be slightly forward or behind the others (they should all be in one straight line.) The imam should stand in a central position to the rows behind him and the followers should form rows, completing the front rows first. The Prophet (saw) stated that the imam should be ahead of the rows in a central position and no gaps should left in the rows (Sunan Abu Dawood, vol 1, p99).



Sayyidina Ibn Umar (ra) reported, "The Prophet stated, 'Straighten the rows! Align your shoulders to each other's, fill the gaps and be soft to your brother's hand, do not leave an empty space for Shaitaan within the rows. Whoever joins the rows, Allah will join him. Whoever breaks the rows, Allah will break him'" (Sunan Abu Dawood, vol 1, p97).

### **Moving before the imam in congregational prayers**

One should not race with the imam, ie try to move before the imam or with the imam. The correct ruling is that, when the imam says Allahu Akbar, then the person who is following the imam should say Allahu Akbar – not before the imam or with the imam. The Prophet (saw) stated, "Surely the imam is there to be followed" (Muslim). In another hadith, the Prophet (saw) said, "Does not the one who raises his head before the imam fear that Allah would transform his head into a donkey's head?" (Muslim).

### **Closing the eyes for no reason**

This is an objectionable act (makruh) as mentioned by Ibn Al-Qayyim (ra): "Closing the eyes was not from the guidance of the Rasul (saw)." He also said, "However, the scholars of fiqh have differed on its detestability. Imam Ahmed and others deemed it detestable and they said that it was of the habits

of the Jews. However a group of other scholars have ruled it allowable without any detestability and they said that it may indeed be a closer means of achieving khushu which is the spirit of the salat, its heart and its aim. Most correct is that, if keeping the eyes open has no detrimental effect upon khushu, then it is preferable to do it. If decorations, adornments or the like are around the worshipper or between him and the qiblat to the point of distraction, then there is no objection to closing the eyes. Indeed the statement that to do so is desirable (mustahab) in this case is closer to the spirit of the law and its aims than the statement that it is objectionable. And Allah knows best."

### **Recitation of the Quran in ruku or during sujud**

This is prohibited, based on a narration from ibn Abbas (ra) that the Prophet (saw) said, "I have been prevented from reciting the Quran while bowing or in prostration" (Muslim). Ali (ra) narrates, "The Messenger of Allah prevented me from reciting the Quran while bowing or prostrating" (Muslim and others).

May Allah guide us to perform our salat perfectly and help us to guard our salat so that, when on the Day of Judgment we are questioned about our prayers, we may succeed. Ameen.





## More hunger games

We congratulate the Serbian football team, who won the FIFA Under-20 World Cup held recently throughout New Zealand. In the final, they beat Brazil 2-1 at North Harbour Stadium, Auckland.

There were several players in several national teams who, judging by their names, were Muslim.



Youssef Kone  
Mali & Lille (France)



Mansoor Sahib (#18)  
Fiji & Suva FC (Fiji)



Musa Yahaya (#11)  
Nigeria & Tottenham Hotspur (England)



Jasem Mohamed (#12)  
Qatar & LASK Linz (Austria)



Ibrokhim Abdullaev (#3)  
Uzbekistan & Pakhtakor  
Tashkent FK (Uzbekistan)



Ibrahima Sy  
Senegal & F C Lorient (France)



The end of the tournament coincided with the start of Ramadan. Once again, we are left asking why worldwide sporting events are held during the Muslim holy month, when players are disadvantaged by their religious duty of fasting. While many of the national sides with Muslim players had been eliminated by the start of Ramadan on 19 June, in the 3<sup>rd</sup> and 4<sup>th</sup> place playoff on 20 June, Mali beat Senegal 3-1.

This tournament therefore joins a list of worldwide sporting events coinciding at least partly with Ramadan:

- 2012 Summer Olympics, London, 27 July to 12 August 2012
- 2014 FIFA World Cup, Brazil, 12 June to 13 July 2014
- 2014 Commonwealth Games, Glasgow, 23 July to 3 August 2014
- 2015 FIFA Women's World, Canada, 6 June to 5 July 2015

## Hazrat Abu Bakr (ra)

### *A short speech by Fatima Asfia at the Islamic Family Gathering*

Assalamu alaikum.

Abu Bakr Siddiq (ra) was a friend of the Prophet (saw) since early childhood. Abu Bakr Siddiq (ra) was the first man to freely accept Islam. Throughout his life he was kind hearted, honest, and trustworthy. The title "Siddiq" was given to Abu Bakr (RA) by Prophet Muhammad (saw). The word *Siddiq* means truthful, and faithful, and is a very high honour indeed. Abu Bakr (ra) was a man who always spoke the truth and was therefore given this surname. Some of important aspects of his character are as follows:

- He had the highest level of faith in the Prophet (saw) and in Islam.
- He was a man of high intelligence and was able to make sound judgments because of his wisdom.
- He was always supportive of his religion, especially during the difficult times in Makkah when Muslims were attacked for their faith.
- Being a man of great wealth, he would always make an attempt to fulfil the needs of the poor.
- He was a very humble man and would never take praise from others in a proud way.
- He was a very wealthy man and was the first to donate his money.

Once, when the Prophet (saw) asked the companions to help out with the battle of Tabuk, Abu Bakr (ra) brought everything he had and heaped it at the feet of the Prophet (saw). When the Prophet (saw) asked him what he had left behind,



Abu Bakr (ra) answered "For me and my family, Allah and his apostle are sufficient." He not only contributed financially, he was also among the bravest during the battles. For the sake of Allah and the protection of the life of the Prophet (saw), Abu Bakr (ra), the kind, soft hearted man would stand up front and give his all on the battlefield.

After the Prophet (saw), Abu Bakr (ra) became the first khalif of Islam. He was the closest and most trusted man near the Prophet (saw), and no doubt carried out this responsibility to the best of his knowledge. The Prophet (saw) gave glad tidings of paradise to ten of his companions (*ashra-e-mubash-shirin*), and Abu Bakr (ra) was at the head of this list. The Prophet (saw) said to Abu Bakr (ra), "Abu Bakr, you will be the first of my people to enter paradise." May Allah bless us to be benefited from his wonderful character.



## A mosque in a church in an exhibition

A report by Business Insider<sup>1</sup> describes how a disused church has been turned into a functional mosque as an installation by Iceland at the Biennale art fair in the Italian city of Venice. Entitled "La Moschea", the installation was created in the Santa-Maria della Misericordia, a former Catholic church that was rented to Iceland's national pavilion by its private owner.

Heralding the initiative as promoting religious tolerance,



The disused Santa-Maria della Misericordia church ...

several Muslims came to pray at the building. Leaving their shoes at the door, the worshippers faced Mecca and knelt to pray whilst around them visitors toured the exhibition.

The installation, by Swiss artist Christoph Buechel, aims to draw attention to the absence of a mosque in the historic centre of Venice, a city with historic trading links to the Muslim world.

But city authorities expressed reservations, citing, among other things, the risk of the building being attacked by anti-Muslim elements – or, at the other side of the spectrum – Islamist radicals.

The president of Veneto region, Luca Zaia, called the installation a "provocation". "The real issue", he said, was "not freedom of religion but respecting the rules" of an international art exhibition.

1 [www.businessinsider.com/afp-church-cum-mosque-causes-controversy-at-venice-biennale-2015-5?IR=T](http://www.businessinsider.com/afp-church-cum-mosque-causes-controversy-at-venice-biennale-2015-5?IR=T)



becomes a functioning mosque installation

## Paradise with the Prophet (saw)



Ramadan is the month of great blessing where every reward is multiplied by 70 times or more! It is a month of the Quran, and a month to implement the teachings of the Quran.

"They ask you, (O Muhammad), what they shall spend. Say: that which you spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good you do, lo! Allah is Aware of it" (Quran 2:215).

Allah (swt) talks to us about orphans many times in the Quran. Not only does he encourage us to do good to orphans, but he also mentioned our beloved Prophet (saw) amongst the orphans, linking him directly to this virtue as an example for all of us.

"Did He not find you an orphan and give you shelter?" (Quran 93:6).

Our beloved Prophet (saw) was one who lost both his parents at a tender age. The Prophet (saw) said, "I and the one who looks after an orphan will be in Paradise like these two" and he gestured with his forefinger and middle finger, holding them apart (Sahih Al-Bukhari).

Sponsor an orphan, and earn the reward of looking after an orphan for just a \$1 a day with the International Centre for Children Charitable Trust (ICCCT).

ICCCT have 379 orphaned children being looked after by generous contributions from donors. The "Dollar a day" program is one of the main sources of income going to the orphans directly, alhamdulillah. As days go on, the living conditions for those orphaned in villages and places

where little assistance reaches them, continues to increase. Therefore, every \$1 of donation received is now being used to maximise the support for orphans and stretched out to accommodate as many orphans as possible. The waiting list continues to grow each day as new donors are sought.

ICCCT are calling all donors to dig into their pockets and help this *sadaqatul jariyah*. Help an orphan to become self-sustainable and reap the rewards forever, insha Allah!

To sponsor an orphan today go to [iccct.org/sponsor](http://iccct.org/sponsor). You too can join the company of those who are near and dear to our beloved Prophet (saw).

If you wish to donate for any other project, visit [iccct.org/project-list](http://iccct.org/project-list).

Remember every \$1 makes a difference in the life of a child that is living with minimal support. Even if you can only afford a one off donation this Ramadan, the team are calling for you to open your hearts and wallets to help this cause and spread the word amongst your friends and relatives.

Donations can be made to NZ Account:

Name of Account: International Centre For Children (ICC) Charitable Trust

Account Number: 38-9007-0549566-00

Name of Bank: Kiwibank  
Name of Branch: St Lukes  
Swift Code No: CITINZQX

Details for donations in Sri Lanka or via PayPal can be found at [iccct.org/donate-now](http://iccct.org/donate-now).



## SPONSOR A ZAKAT ELIGIBLE ORPHAN

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**\$1 A DAY**

**YOU HAVE THE PROMISE OF ENTERING PARADISE!**

Sahl bin Sa'd (ra) reported that the Messenger of Allah (s.a.w) said, "I will be like this in Jannah with the person who takes care of an orphan." The Messenger of Allah (s.a.w) raised his forefinger and middle finger by way of illustration.

[Sahih Al-Bukhari]



### WAYS TO DONATE:

1. **Name of Account:** International Centre for Children (ICC) Charitable Trust.  
**Account Number:** 38-9007-0549566-00  
**Bank:** KIWIBANK Branch: St Lukes  
Swift Code: CITINZOX
2. **Credit / Debit card:** Paypal  
<http://iccct.org/donate-now/>
3. **Fill out a sponsor form online:** <http://iccct.org/sponsor>

### CONTACT US:

[www.iccct.org](http://www.iccct.org)  
[icccharity@gmail.com](mailto:icccharity@gmail.com)  
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Sami Yusuf

## 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:

- SKYTV CH 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)

### 4 July

Quran 17: 88-89 Miracle of the Quran

LECTURE: Quran – Miracle from God by Abdur Raheem Green.

DOCUMENTARY: The perfect creation in the universe is not by chance part 4.

My Path to Islam by Melissa McCoskery.

### 11 July

Quran 17: 88-89 Miracle of the Quran

LECTURE: Remember me and I will remember you by Sheikh Tawfique Chowdhury.

DOCUMENTARY: Evidence of the true faith in historical sources.

### 18 July

Quran 17: 88-89 Miracle of the Quran

LECTURE: Quran and the modern world by Abdur Raheem Green.

No Stone Unturned: Festivals in Islam by Sheikh Bilal Dannoun.

Tid Bits: Zakat (poor dues) by Sheikh Yusuf Estes.

### 25 July

Quran 51: 56-60 Purpose of Life.

LECTURE: The aim of our life by Sheikh Yasir Qadhi.

FEATURE: Muallim by Sami Yusuf.

Watch VOI online, or order a free copy of the Quran: [www.voitv.org](http://www.voitv.org)

## Auckland prayer timetable for July 2015

(from [www.islamicFinder.org](http://www.islamicFinder.org). For other cities in New Zealand, see [www.fianz.co.nz](http://www.fianz.co.nz)).

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

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

Asr 2: Hanafi school (double shadow length)

“Let the free women, the virgins and the menstruating women go out to attend the Eid prayer, and witness the good and the supplications of the believers. As for the menstruating women, they should stay away from the musallah (ie should not participate in the prayer itself).” (hadith)

## 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
- ✓ Bayaan (religious talk) before jumuah 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 jumuah 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.

## Back issues of *Rocket Science*

Missed an issue of *Rocket Science*? All our monthly issues are available online at the Mount Albert Islamic Trust website: www.mtalbertislamiccentre.org

## *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)