



Rocket Science



Thulqadah/
Thulhijjah 1432

October 2011

*In the name of
Allah, most
Gracious, most
Merciful*

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Go the ABs!

IRB: Islamic Rugby Bulletin

While it is common for a number of players in the FIFA Football World Cup to be Muslims (eg from African nations such as Algeria and Nigeria, Middle East nations such as Turkey, Iran, Iraq and Saudi Arabia, and others such as Nicolas Anelka and Franck Ribéry of France and Mesut Özil of Germany), we believe that All Black star Sonny Bill Williams is the only Muslim taking part in the Rugby World Cup. He took shahadah two years ago. FIANZ first vice-president Javed Khan said, "He is practising the religion and he is a great role model for the youngsters."



Here are eight things you may not know about Br Sonny Bill¹:

1. His full name is Sonny William Williams.
2. He is of Samoan descent on his father's side.
3. He is a local to Rocket Park, having attended Owairaka Primary School, Wesley Intermediate, and Mount Albert Grammar School.
4. He has successfully made the transition between rugby league and rugby union, and represented New Zealand in both codes.
5. Like most All Blacks, he is a big guy: 1.91m, 108kg.
6. His younger sister Niall Williams is a New Zealand international Touch Rugby Football player.
7. He is also a professional heavyweight boxer of four fights, winning all four.
8. His manager Khoder Nasser and his mentor, rugby league star and boxer Anthony Mundine, are both Muslims, as is his brother Johnny, who lives with him in Christchurch.

We wish Br Sonny Bill and the All Blacks every success in RWC 2011.

¹ en.wikipedia.org/wiki/Sonny_Bill_Williams

gathering of 4,500

*non-Muslim
visitors*

*“a real sense of
community and
calm”*

“Muslim Glastonbury”

An estimated 4,500 Muslims flocked to the Living Islam¹ cultural and religious festival held at the 100-plus acre Lincolnshire Showground 28 – 31 July 2011. Many of the participants camped out in the showground's fields.

Organiser Khalid Anis of the Islamic Society of Britain described the purpose, “People come together and have a great time. It's about people enjoying themselves and expressing their British Muslim identity.” He

explained that everyone, Muslim or non-Muslim, was welcome. “We get visitors who just want to come down for a day trip just to have a look around and enjoy the atmosphere. There's something for everybody; sports, games, talks and small seminar discussions.” There were other family-friendly events including horse riding, bouncy castles, fireworks, and a fly-past by flight display troupe AeroStars Aerobatic Team.

This year's was the fourth Living Islam, which is held every two years. Over 100 volunteers were involved in making the festival a success. On the Friday, over 2,000 people took part in jumah prayers held outdoors in the showground's main arena.

Gill Hicks MBE, a survivor of the 2005 bombings in London, appeared at the festival and delivered a series of talks and workshops. She lost both legs in the bombings and has set up an organisation called Making A Difference For Peace (MAD). Launching a peace initiative at the festival, she said, “It's great to be part of the festival and to be working alongside the ISB to help promote empathy, peace and acceptance. The organisers have staged a lovely festival this year and achieved a real sense of community and calm.”

Taslim Bibi, from High Wycombe in Buckinghamshire, attended the festival with her four children. “I've never been to the festival, or Lincolnshire, before and we have all really enjoyed it so far. It's a safe and fun environment for the children and it's great to be together with so many other Muslims in such a peaceful environment. It means we can meet up with old friends and make new ones, and it allows us the chance to learn, have fun and feel proud of who we are.”

It has been dubbed the “Muslim Glastonbury”. Glastonbury is an annual outdoor festival of contemporary music, but also for dance, comedy, theatre, circus, cabaret and other arts. It has been held on farmland at Glastonbury, 170 km west of London, since 1970.

1 www.livingislam.org.uk



The power of dua

by M C A Hassan

Today, people have generally forgotten the power of dua. Translated, dua literally means 'calling'. The modern world is a technology-driven world. Hence, people have become arrogant. They believe that, somehow, they have become masters over their own destinies, and that dua is ineffective.

If I may add a personal note, I want to thank everyone who prayed for the welfare and long life of my wife who was taken critically ill last December. You were kind enough to pray for her health and I received supporting emails from all over the world.

If I may relate the happenings, on a Tuesday in the middle of January, the doctors treating my wife called the family for a conference, telephoned my son in Australia, held a video conference and gave us the sombre news that she was sinking and she would die either that evening or the following morning. If she pulled through on her own, the most she would do is to linger on for three weeks. They wanted our consent to discontinue treatment. My son pleaded with them not to withdraw the antibiotics she was being given, to continue it for another 24 or 48 hours and that, if she did not pull through, they could do what they proposed.



An hour later, they brought a lady specialist and she too related the same story before my wife. I told them that life and death are in the hands of Allah (swt), and when the time comes, no one can stop it and she must go. But whether this was the end-stage of her life, no one had the power to say. Nevertheless, we kept vigil in the hospital for three long days, making all the recitations.

Ma sha Allah, on the third day, she bounced back and she became an object of wonder in the whole ward. They could not believe she was walking around with a walker. This, I believe, was the answer of Allah to my pleadings, and yours and everyone else's, and a lesson to the sceptics. Praise be to Allah she is

recovering marvellously well. I thank Allah first, and then all of you, for your special duas and words of consolation.

This should convince us that dua is the most beneficial type of medicine for healing. It is therefore the enemy of illnesses and affliction. Our Prophet (saw) said, "Dua is the weapon of the believer, the pillar of the deen, and the light of the heaven and earth."

There's a saying that you will never find a disbeliever on a sinking ship. This is exactly the same message we find in the Quran; when man realises his weakness in the face of a mighty storm, then he knows only Allah (swt) can save him.

"Seest thou not that the ships sail through the ocean by the grace Of Allah ? And when any wave befalls them like mountains, they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are

humility

cure for illness

*“... even the lace
of your shoes”*

among them those that hover between (right and wrong, keeping to the middle course)” (Surah Luqman (31): 31 – 33).

We must become slaves of Allah and show utter humility when making dua. Allah mentions repeatedly that you should work for His pleasure. But we do the opposite. The idea is to please Allah and not yourself. If there is a delay in Allah answering our dua, then it is because of our constant wrong doings and wrong actions. If, however, you open the door by developing taqwa for Allah, then the response (to your dua) would arrive more quickly.

Dua is also a cure for illness. Aishah (ra) said, “Dua benefits those things that have occurred and have not yet occurred. For indeed while the tribulation is descending the dua meets it and they remain struggling with one another until the Day of Judgement.”

Allah says in the Quran, “When my servants Ask thee concerning Me, I am indeed close to them: I listen to the dua of every supplicant when he calls on Me” (Surah Al-Baqarah: 186).

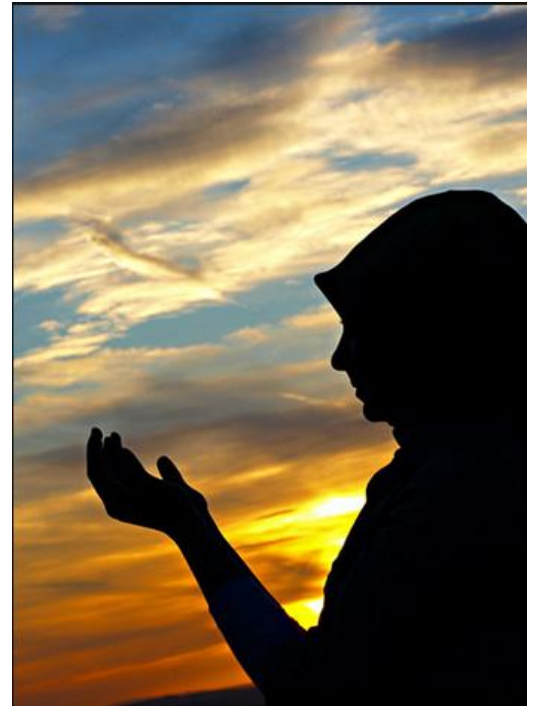
The place of dua is so high to Allah (swt) that Prophet Muhammad (saw) has said, “There is nothing more noble in the sight of Allah than dua.” The Prophet (saw) also said, “Ask Allah for everything, even the lace of your shoes.” So make dua for everything you want, no matter how big or small.

And let no one say “My Lord won’t answer my dua prayer, because of this and that.” Indeed Allah is the Most Generous King. Indeed, our beloved Prophet (saw) said, “Indeed, Allah is Shy and Beneficent. He is Shy when His servant raises his hands to Him (in a dua) to return them empty, disappointed!” (Ahmad, Abu Dawud, at-Tirmidhi, ibn Majah).

Dua is the weapon of a believer. It will protect you from the evils of enemies. Dua is the shield of a believer. It will increase your sustenance. Dua is more forceful than a sword. Dua replaces what has been destined and also creates that what has not been destined. Dua is a form of ibadat. Dua removes both the present suffering and that which will come down later. Dua and sufferings challenge each other until the Day of Judgment, and dua comes out victorious.

Whoever knocks on a door persistently will be allowed in. If you keep on knocking the door of Divine Mercy, sooner or later it will be opened for you.

So the moral is that where there is dua, there is hope. It should always be your pot of shining gold at the end of the rainbow, your hope in times of despair, your silver lining in every dark cloud.



Sa'd bin Abu Waqqas

This article describes another companion who was promised Paradise while still alive.

His proper name was Malik bin Uhaib bin 'Abd Manaf bin Zuhrah bin Kilab. His lineage meets that of Allah's Messenger (saw) at Kilab bin Murrah. His mother was Hamnah bint Sufyan bin Umayyah bin 'Abd Shams bin 'Abd Manaf. He was the one whom the Prophet (saw) used to call "my maternal uncle". His grandfather was Uhayb ibn Manaf, the paternal uncle of Aminah (ra), the mother of the Prophet. He accepted Islam when he was only 17 years of age. About this, he himself would say, "I had witnessed a day when I was the third in Islam", meaning that he was the third companion to accept Islam. Soon after the Prophet began to speak about the one God and about the new religion, even before he used Dar al-Arqam as a refuge for himself and the companions in those early days, Sa'd had already sworn an oath of allegiance to the Prophet. He was one of those who accepted Islam through Abu Bakr (ra).

An often quoted incident happened between Sa'd and his mother when he accepted Islam. She made many attempts to hinder and obstruct him from the cause of Allah. All such attempts failed. His mother used a device which many thought would conquer Sa'd's soul and drive him back to his people's idols. She announced that she would abstain from food and drink until Sa'd returned to his ancestors' religion. She actually continued with her hunger strike which almost resulted in her death. But Sa'd did not care. He would not exchange his faith for anything, even his mother's life. Hoping that his heart would yield upon seeing her, some relatives took him to his mother, who was about to breathe her last. He came close to her and shouted so that she could hear him, "You know, mother, by Allah, if you had a hundred souls coming out one after the other, I would not abandon my faith in return for anything. Then eat if you like or don't eat!" His mother yielded and changed her mind. Then a divine revelation greeted Sa'd's position: "But if they (both) strive to make you join in worship with Me things of which you have no knowledge, obey them not." (Surah Luqman, 31:15).

As for his character, Sa'd was a man of many noble qualities. Nevertheless, he did not boast about his noble qualities, except for two incidents which he always cherished as great blessings. They are, firstly, that he was the first to throw a spear in the cause of Allah (swt) and the first to be struck by one. This took place in Rabigh during the first year after migration, when a skirmish broke out between the Muslims and the polytheists. Secondly, he was the only one for whom Allah's Messenger said his parents should be his ransom. That happened when the Prophet said to him on the day of Uhud, "Throw, Sa'd. May my father and mother be your ransom." Ali bin Abi Talib (ra) said, "I have never heard the Prophet wishing that his parents be someone's ransom except to Sa'd."

Sa'd was one of the most courageous Arab horsemen and he had in his possession two potent weapons: his lance and his prayer. His spear never missed an enemy and whenever he invoked Allah, Allah accepted his invocations. He and other companions believed that this was due to the Prophet's prayer for him. One day the Prophet saw him doing something which made him glad, whereupon he made the following plea: "O Allah, make his spear unerring and hit its target, and answer his prayer."

Sa'd was one of the wealthiest Muslims. Allah granted him a great amount of lawful wealth. He was well known for his charity in the cause of Allah. During

third convert

mother's hunger strike

first to throw a spear

charity

the farewell pilgrimage, in which he accompanied the Prophet, he was taken ill. When the Prophet visited him, he asked him, "O Messenger of Allah, I own a lot of wealth and there is nobody to inherit from me except one daughter. May I give two-thirds of my wealth as alms?" The Prophet said, "No". Then he said, "Then half of it?" The Prophet said, "No". Then he said, "Then, a third?" Then Prophet said, "Yes, and the third is too much. It is better for you to leave your heirs wealthy than to leave them begging. If you spend any money in the cause of Allah, you will be rewarded for it. Even feeding your wife is money spent in the cause of Allah."

no spite or hatred

One day the Prophet was sitting with his companions gazing at the horizon in deep thought, when all of a sudden he said, "A man who belongs to Paradise will appear soon." The companions turned in all directions anxious to know who that blessed person would be. It was Sa'd who showed up shortly afterwards. 'Abdullah ibn 'Amr ibn al-'As once pestered him to tell him what made him eligible for such a reward. Sa'd said, "Nothing more than what we all do, perhaps because I do not carry any spite or hatred towards any Muslim." This should be taken as a great lesson by every Muslim.

**"Tough-Pawed
Lion"**

Sa'd is the man whom Abd al-Rahman ibn 'Awf described as the "Tough-Pawed Lion", whom Caliph Umar ibn al-Kattab (ra) chose for the great day of the Battle of Al-Qadisiyyah. At the battle of Al-Jisr, the Persians used deceitful tactics against the Muslims. There was a loss of 4,000 Muslim lives in a single day. At the same time the Iraqis betrayed Umar, who decided to personally lead the Muslim troops in the war against Persia. Some of his companions strongly persuaded him not to expose himself when his leadership was sorely needed in Madinah. Abd al-Rahman ibn 'Awf, a senior among the companions, insisted that the caliph must return to Madinah. Bowing to public sentiments, Umar asked who was fit to be sent to Iraq. 'Abd al-Rahman ibn 'Awf suggested the best man to be sent as governor of Iraq and commander of the army would be Sa'd. For the Battle of Al-Qadisiyyah, the Persians recruited more than 100,000 trained and well-equipped warriors. Sa'd led 30,000 warriors equipped only with swords and spears. Their only advantage was that in their hearts were strong faith and a will and longing for martyrdom.

Handing over command to Sa'd, Umar ibn Al-Kattab said, "O Sa'd ibn Wahib, do not be deluded by being the Prophet's uncle and his companion. Remember that there is no relationship between Allah and anyone except through obedience to Him. All people are equal before Him; the noble ones as well as the ordinary. Allah is their God and they are all his servants. The relationship between them is one of rivalry for preference by means of obedience to Him. Recall the Prophet's words from the time he was sent to us until he left this world; hold to them. These are my instructions."

Even though he was sick with abscesses on his body, he directed the army bravely and admirably. The Persian army leader Rustum, a dreaded general, was killed, they pursued the remnants of the army to Nahawind, and fought and captured the emperor's throne and crown as war booty.

death

In the year 54 AH, well beyond the age of 80, he was called to his Creator. His son spoke of his final moments, "When he was slipping into unconsciousness, his head was upon my lap. I wept, but he said, 'What makes you cry, my son? Allah will never torture me, I belong to Paradise.'" His memory never failed him until his last breath. As he breathed his last on the lap of his son, he pointed to his coffer. They opened it and found an old, torn, threadbare gown. He ordered his children to shroud him in that gown saying, "I met the disbelievers at the Battle of Badr wearing that gown which I have kept for this day." He was the last of the Muhajireen and lies buried in Baqi cemetery, Madinah.

Jumuah, its origin and the legality of its conduct

This is the second of several instalments of an article that analyses the history and concept of jumuah based on the Quran, hadith, conduct of rightly guided sahabas and rulings of erudite jurisprudence of major mathhabs; Maliki, Hanafi, Shafi and Hanbali. It is abridged from a publication by Islamic Publications Ltd, Lahore, Pakistan.

Meaning of hastening for jumuah

“Hasten to the remembrance of Allah” does not mean that one should come to the mosque running, but it means that one should make haste for it. The commentators also agreed on this very meaning. “Hastening” according to them means that on hearing the call one should immediately start making preparations to attend the mosque.

The hadith even forbids coming to the mosque for the prayer running. Hadrat Abu Hurairah has reported that the Holy Prophet (saw) said, “When the prayer has begun, one should come walking to it with calm and dignity, and not running. Then, one should join in whatever remains of the prayer, and should make up whatever one has missed independently later.”

Hadrat Abu Qatadah Ansari says, “Once we were offering the prayer under the leadership of the Holy Prophet when suddenly we heard some people coming to join the prayer running. When the prayer was concluded, the Holy Prophet asked, ‘What was the noise about?’ They replied, ‘We came running for the prayer.’ The Holy Prophet said ‘Don’t do that: whenever you come for the prayer, come with calm and dignity. Join behind the imam in whatever remains of the prayer, and make up whatever you have missed independently’” (Bukhari, Muslim).

“Leave off your trading” also includes every other worldly activity and business which prevents one from getting ready for the prayer with full attention and care. “Buying and selling” has been particularly forbidden, for commerce flourished on Fridays. People from the surrounding areas gathered together at a central place, the merchants also arrived with their merchandise, and the people became occupied in buying the necessities of daily use. The prohibition, however, is not restricted only to buying and selling, but it applies to all other occupations as well. And since Allah has forbidden these, jurists of Islam agreed that after the call has been sounded for the Friday prayer, all forms of trade, business and worldly occupation became forbidden.

Jumuah is compulsory

This command absolutely confirms the obligatory nature of the Friday prayer. In the first place, the exhortation to hasten for it after one has heard the call is by itself a proof of its being obligatory. Then, the prohibition of a lawful thing like trade and business at the time of the prayer also shows that it is obligatory in nature. Moreover, the elimination of the obligatory tuhr prayer on Friday and its being replaced by the Friday prayer is a clear proof that it is obligatory in nature, for an obligatory duty becomes eliminated only when the duty replacing it is more important. This very thing has been supported in many hadiths, in which the Holy Prophet exhorted the Muslims in most emphatic words to attend the Friday prayer and has declared it in clear words to be obligatory.

Hadrat Abdullah bin Masud has reported that the Holy Prophet said, “I feel I

“hasten”

leave off trading

*one who misses
jumuah*

*no prayer, no
zakat, no hajj, no
fasting*

*the only
exceptions*

should ask somebody to stand in my place to lead the prayer, and I myself should go and set fire to the houses of the people who do not come for the prayer" (Musnad Ahmad, Bukhari).

Hadrat Abu Hurairah, Hadrat Abdullah bin Abbas and Hadrat Abdullah bin Umar say, "We heard the Holy Prophet say this in the Friday sermon: "The people should refrain from giving up the Friday prayer; otherwise Allah will seal up their hearts and they will become totally heedless" (Musnad Ahmad, Muslim, Nasai).

Allah seals the heart of a person missing jumuah

From the traditions reported by Hadrat Abu al-Jad Damri, Hadrat Jabir bin Abdullah and Hadrat Abdullah bin Abi Aufa from the Holy Prophet, one comes to know that Allah seals up the heart of the person who abandons three Friday prayers, one after the other, without a genuine reason and lawful excuse.

Indeed in one tradition the words are to the effect, "Allah turns the heart of such a one into the heart of a hypocrite" (Musnad Ahmad, Abu Daud, Nasai, Tirmidhi Ibn Majah Darimi, Hakim, Ibn Hibban, Bazzar, Tabarani in al-Kabir).

Hadrat Jabir bin Abdullah says that the Holy Prophet said, "From today till Resurrection, the Friday prayer is obligatory on you. Allah will neither bless nor set right the condition of the one who abandons it disregarding it or considering it an ordinary thing. Note it well: the prayer of such a one will be no prayer at all, his zakat will be no zakat at all, his hajj no hajj, his fasting no fasting, and no good done by him will be good, until he repents. Then, for the one who repents, Allah is Most Forgiving" (Ibn Majah, Bazzar).



Another tradition, which is very close in meaning to this, has been cited by Tabarani in Auset from Ibn Umar. Furthermore there are many traditions in which the Holy Prophet has declared the Friday prayer as obligatory in clear words. Hadrat Abdullah bin Amr bin al-As has related that the Holy Prophet said, "The Friday prayer is obligatory on every person who hears the call to it" (Abu Daud Daraqutni).

Jabir bin Abdullah and Abu Said Khudri say that he said in a sermon, "Know that Allah has enjoined the Friday prayer as a duty on you" (Baihaqi). However, He has exempted the women, children, slaves, the sick and the travellers from this duty.

Hadrat Hafsah has reported that the Holy Prophet said, "Attendance at the Friday prayer is obligatory on every adult male" (Nasa'i).

Hadrat Tariq bin Shihab's tradition contains this saying of the Holy Prophet: "The Friday congregational prayer is obligatory on every Muslim except the slave, women, children and the sick" (Abu Daud, Hakim).

In the tradition of Hadrat Jabir bin Abdullah, his words are to this effect:

*when jumuah
ends*

"Friday prayer is obligatory on the person who believes in Allah and the Last Day unless it is a woman, or a traveller, or a slave, or a sick man" (Daraqutni, Baihaqi).

On account of these very exhortations of the Quran and the hadith, the entire ummah is in agreement that the Friday congregational prayer is of obligatory nature.

In the Quran (62:10), Allah (swt) says, "But when the Prayer is ended, disperse in the land and seek Allah's Bounty, and remember Allah much so that you may prosper." This does not mean that after the Friday prayer is over, it is obligatory to go in search of livelihood, but it only implies permission. As it was ordered to stop all worldly business as soon as the call was made for the prayer, so it is allowed that after the prayer is over, the people may disperse and resume or pursue whatever occupation or business they may like.

It is just like the prohibition of hunting in the state of ihram, but after ihram is put off, one is told to hunt (Al-Maidah, 2). That does not mean that one must hunt, but that one may hunt if one so likes. Or, for instance in Surah An-Nisa, permission to marry more than one wife has been given, saying, "Marry two or three or four women whom you choose." Here, although the verb is in the imperative mood, no one has taken it in the meaning of a command. This gives the principle that the imperative form of the verb does not always imply an obligation or command; it sometimes implies the permission and sometimes exercise of choice or preference.



The context determines where it implies the command, where the permission and where Allah's approval of the act, and not that the act is obligatory. Immediately after this very sentence itself, it has been said, "And remember Allah much." Here also the verb is in the imperative mood, but obviously it implies exercise of one's choice and not that it is a duty or compulsion.

Remember Allah

"Remember Allah much": "Do not forget Allah even when you are otherwise occupied; but remember Him under all circumstances and remain conscious of Him at all times."

At several places in the Quran, after giving an instruction or an admonition, or a command, words to the effect "Perhaps you will achieve success" or "Perhaps you may be shown mercy" have been used. The use of "perhaps" on such occasions does not mean that Allah is entertaining a doubt, but it is in fact a royal style of address. It is just like a kindly master's giving out hope to his servants to continue doing their best so that they may achieve and win the desired goal and reward. It contains a subtle promise which fills the servant with hope and he carries out his duties and obligations with enthusiasm.

thikr Allah

YMWA corner

YMWA marks its 10th year of success

YMWA was previously known as the Auckland Muslim Girls' Association (AMGA) and was established by a group of founders in 2001. This followed a workshop held at Ponsonby Mosque which identified the need for such an organisation in Auckland at the time with a limited number of Muslimah youth.



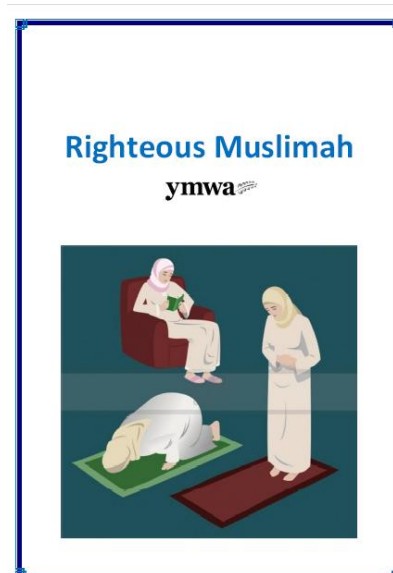
The AGM and a Mother-and-Daughter Tea gathering was held on 18 September, marking YMWA's 10th year of service to the community. The AGM was held at Ponsonby Mosque where YMWA had its roots. The meeting commenced with a mix-and-mingle session, followed by the AGM formalities.

There was also a workshop session held where the mothers and youth were split, with excellent outcomes coming from the discussions. The lack of services provided to youth was identified, along with possible solutions for the community to work among the youth.

To mark YMWA's 10th year, a publication entitled *Righteous Muslimah* was released. This publication is intended as a guidance to the youth in the purification of the soul and advancement towards drawing closer to Allah (swt).

Summary of YMWA's 2010/2011 year

This year has been a challenging yet rewarding year for the Young Muslim Women's Association (YMWA). We have had a high turnover of executives with four leaving us this year due to relocations overseas and around New Zealand. Despite having a smaller team, we have been able to continue and grow our range of services and activities. We have also been fortunate to recruit a volunteers team, a partnership team to work with our organisation and three new executives to work with us in the upcoming year.



activities

This year we have had growth towards our vision in every area to provide spiritual, physical, education and emotional support to young Muslimah. This growth of the activities and services we provide comes with increased responsibilities and highlights the need for further resources to the organisation. Outsourcing some of our services and working in partnership with other like-minded organisations are possibilities in the near future.



We have also achieved much to add to the YMWA profile this year, which we will strive to improve and maintain in the coming year. This includes our established and consistent events and contributions to monthly study circles, monthly contributions to the *Rocket Science* magazine and our summer monthly series of walks for females.

We have also hosted the Daar Aisha Sharia College for the event entitled "Hijaab in the West" and provided assistance to the two-day intensive workshop by the college. YMWA has also worked with Al-Hiqmah trust, AUIS and AUTMSA to support NZBLOOD. Another highlight of this year was the screening of the movie on Imam Al-Ghazali, which brought together more than 90 women and young girls to enjoy a ladies-only movie screening.



Future events

"Productive Leadership" youth camp

The camp will be held 2-4 December at Kokako Lodge, Hunua Falls, insha Allah. The camp will consist of workshop sessions, story sessions, physical activities, team building and leadership activities. It will be a female-only event in a safe environment giving young Muslimahs an opportunity to bond with each other and draw closer to Allah (swt).

Quiz night

This will be an opportunity for females to come together and compete with each other and have a fun social time as well as learn from each other. There will be spot prizes on the day as well as other entertainment such as plays and presentations from youth.

Correction

The September Issue of YMWA Corner stated that "Sheikh Habib Umar conducted a training programme in New Zealand." The training programme was conducted in Sydney, Australia.

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). The show neither delivers nor promotes any political, national, ethnic, social or class perspective – its focus is purely on da'wah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

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

1 & 2 October

Quran 2: 255-257

LECTURE: Explanation of the 2 Shahadahs part 1 by Yasir Qadhi

MY PATH TO ISLAM: by Sister Aisha Wood-Boula

8 & 9 October

Quran 2: 255-257

LECTURE: Explanation of the 2 Shahadahs part 2 by Yasir Qadhi

DOCUMENTARY: The Creator by Harun Yahya

TID BITS: Shirk by Sheikh Yusuf Estes

MY PATH TO ISLAM: by Abu Bakr

15 & 16 October

Quran 2: 255-257

LECTURE: Explanation of the 2 Shahadahs part 3 by Yasir Qadhi

MY PATH TO ISLAM: by James Butler

TID BITS: Muhammad by Sheikh Yusuf Estes

22 & 23 October

Quran 2: 255-257

LECTURE: Explanation of the 2 Shahadahs part 4 by Yasir Qadhi

MY PATH TO ISLAM: by Sister Rhonda

NO STONE UNTURNED: Hajj by Sheikh Bilal Dannoun

29 & 30 October

Quran 4: 131-134

LECTURE: Slave of Allah by Yahya Ibrahim

DOCUMENTARY: The Miracles of Breathing by Harun Yahya



Yasir Qadhi

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

Auckland prayer timetable for October 2011

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

“The Lord does not regard a prayer in which the heart does not accompany the body” (hadith)

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

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
- ✓ 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 mosque in New Zealand with air-conditioning and heating.

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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)