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In the name of Allah,
 most Gracious, most Merciful



Jannah Road struggles to get volunteers

Ever since opening, Jannah Road op shop has struggled to get volunteers to help in the shop. This now risks putting in jeopardy the future of New Zealand's only Islamic op shop.

There are several reasons for this. Unlike, for example, Christian charity shops, Jannah Road feels it can only take in female volunteers because most of the customers are themselves women and would not feel comfortable being served by a man. (Men have volunteered their time but have been regretfully declined.)

In the few periods when the shop has had volunteers, they have not been Muslims but Hindu girls. Their help was gratefully accepted and very welcome but one wonders why no sisters came forward to help.

One explanation is that many sisters are career women, often working full time as well as caring for families. Another, less palatable explanation is that some brothers prevent their wives from going out and helping in the shop; they want

their women to stay at home regardless of their wives' wishes.

Jannah Road has another problem. The "donations" left on its doorstep are frequently dirty and unusable. In fact, 90% is destined for the rubbish bins as it cannot be sold. This is a shameful situation.

Jannah Road continues to be run by the dedicated, hard-working sister who founded it, with the support of her immediate family.

To put this in perspective, a Christian organisation recently sought volunteers for their new op shop in Onehunga. They were seeking 30 (thirty!) people to cover the opening hours each week, and probably got them.

It is time to examine our collective consciences and wonder why our Islamic community in Auckland cannot get its considerable weight behind Jannah Road, an amazing project, and as busy as we undoubtedly are, support it with just a few hours of our time each week. Not to mention with clean, decent quality donations.



The cost of alcohol

As Muslims, we all know that alcohol is forbidden (haram) by Allah (swt), as it is one of the major intoxicants, and intoxicants (including alcohol, drugs, etc) are expressly forbidden in the Quran:

“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan’s handwork: eschew such (abomination), that ye may prosper. Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?” (5:90-1)

“They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit.” (2:219)

Just as with other prohibitions, such as pork, this is enough for Muslims. If Allah (swt) tells you in the Quran not to do something, you do not do it, regardless of whether the reason for the prohibition is obvious or not. Nevertheless, Muslims should search for the reasoning behind the prohibition.

It should also be remembered that the Quran was revealed 14 centuries ago, when science was in a rudimentary state. The reasoning behind certain prohibitions, and other comments, in the Quran, has only become evidence in recent centuries.

Journal article

In a recent article by Jennie Connor of the University of Otago

in the journal *Addiction*, she reviews the findings of a number of long-term studies including the World Cancer Research Fund/American Institute for Cancer Research, the International Agency for Research on Cancer, and the Global Burden of Disease Alcohol Group.

The main thrust of her article is that alcohol is not only related to various forms of cancer, but may actually cause it. “There is strong evidence that alcohol causes cancer at seven sites, and probably others,” says Connor¹. Those seven parts of the body are the oropharynx (the throat near the soft palate), larynx (the throat near the vocal cords), esophagus (the food passage), liver, colon, rectum and, in women, the breast.

In medicine, as in other areas of research, there is caution in assigning causation (saying that one thing causes another). The only scientific way to prove that alcohol causes cancer is to assign babies at random to “alcohol-drinking” and “non-alcohol-drinking” groups for the rest of their lives, and observe the incidence of cancer in the two groups. This of course is impossible, impracticable and unethical.

It cannot therefore be proven, with adequate scientific rigour, that alcohol causes cancer. However, in her article, Connor argues that the whole body of literature taken together gets about as close to showing causation as one can.

1 Alice G. Walton_The 7 Types Of Cancer That Alcohol Might Actually ‘Cause’. 22 July 2016. www.forbes.com/sites/alicegwalton/2016/07/22/the-7-types-of-cancer-that-alcohol-might-actually-cause/#8a9d8c924d90

Similarly, suggesting a causal relationship between alcohol and cancer does not mean that the mechanism behind this is well understood. "One mechanism, at least for cancers of mouth, pharynx, larynx, esophagus and liver, may be due to DNA damage from acetaldehyde, a metabolite of alcohol and a carcinogen. In other cases, compounds in alcohol may also facilitate entry of other types of carcinogens, like those from tobacco, into the mucosal cells that line the upper digestive tract. And for breast cancer, alcohol is known to increase levels of reproductive hormones, like estrogen, which can increase cell division and increase cancer risk."¹

As Walton concludes, "Drinking lightly, or even sparingly, may be the new normal, at least if we look at the science. But the beverage industry may not be ready to hear that."¹

The beverage industry

The beverage industry is clearly not ready to hear that. No sooner had the article appeared, than it was rubbished by others. Mole² dismisses it as an opinion piece with no new research. However, there are two types of research: primary research (original new research conducted by the author) and secondary research (a review of research conducted previously by others, usually with a view to establishing links). Mole also tries to dilute the conclusion by bringing in other factors such as the amount of alcohol a person drinks, and genetics.

Connor's article has also been rubbished by groups with vested interests in alcohol. Spirits New Zealand³ represents over 98% of spirit (brandy, vodka, gin, rum, whisky, etc) industry interests in New Zealand. Their chief executive

Robert Brewer called Connor's research "misleading and oversimplified."⁴

Academic rigour

It is worth remembering that Connor's article appeared in the journal *Addiction*. This journal was established in 1884 by the Society for the Study of Addiction to Alcohol and other Drugs⁵. It is a peer-reviewed journal, meaning that all submitted manuscripts are subjected to critical review by at least one peer, a professional specialist in the subject. It is ranked "second out of 14 journals in the category 'Substance Abuse' and 24th out of 126 journals in the category of 'Psychiatry'. It is also ranked 1st out of 29 journals in the Social Sciences category 'Substance Abuse' and 12th out of 107 journals in the Social Sciences category 'Psychiatry'"⁵. The journal is thus a well-established, well-regarded journal.

In a final paragraph, Mole concedes that Connor has academic support. "Alan Boobis, professor of biochemical pharmacology at Imperial College London, told *The Guardian* that alcohol's role in cancer has been well established."²

Cancer Research UK⁶ is the UK's cancer research and awareness charity. It was an amalgamation in 2002 of two previous bodies: the Imperial Cancer Research Fund (founded in 1902) and the British Empire Cancer Campaign (1923, later renamed the Cancer Research Campaign). In short, it has a history of over a century of researching into cancer. Their website⁷ has a webpage simply entitled "How alcohol causes cancer". This reports that "Every year, alcohol causes 4% of cancers in the UK, around 12,800 cases."

2 Mole, B. That time a bunch of journalists confused an opinion piece for a study. 24 July 2016.

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3 spiritsnz.org.nz/about-us

4 Radio New Zealand. Cancer, alcohol study misleading - Spirits NZ. 24 July 2016.

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7 rethinkingdrinking.niaaa.nih.gov/tools/Calculators/calorie-calculator.aspx



Calories

A fact that is often overlooked is that alcohol contains a large number of calories. And a large intake of calories, without a large amount of exercise to work them off, leads to obesity with associated problems such as heart disease, type 2 diabetes, high blood pressure, stroke, osteoarthritis, sleep apnea, gallstones, and reproductive problems.

The table⁷ shows you the average number of calories in various

alcoholic drinks. According to the UK National Health Service, the average male adult needs approximately 2,500 calories per day to keep his weight constant, while the average adult female needs 2,000, although other factors, including age, size, height, sex, lifestyle, and overall general health, may affect this. So, note that a single piña colada, with 490 calories, represents about a quarter or fifth of daily recommended levels.

Drink	Serving size (fl oz)	Calories (average)
Regular beer	12	153
Light beer	12	103
Gin, rum, vodka, whiskey, tequila	1.5	97
Brandy, cognac	1.5	98
Liqueurs	1.5	165
Red wine	5	125
White wine	5	121
Sweet wine	3.5	165
Sherry	2	75
Port	2	90
Champagne	4	84
Vermouth, sweet	3	140
Vermouth, dry	3	105
Martini, traditional	2.25	124
Martini, extra dry	2.25	139
Cosmopolitan	2.75	146
Mojito	6	143
Margarita	4	168
Piña Colada	9	490
Manhattan	3.5	164
Daiquiri	2	112
Whiskey sour	3.5	160

Drunkorexia

A new phenomenon identified in Australian research was recently reported in the *Herald on Sunday*⁸. It is the habit, prevalent in young women, of using extreme dieting, exercise, self-induced purging, and other extreme weight-control behaviours, to offset the calorie intake from a session of alcoholic drinking. It has been termed *drunkorexia*, a blend of *drunk* and *anorexia*, the desire to be thin, achieved by similar dieting, exercise, purging, and other weight-control.

So, not only does binge drinking have a range of short- and long-term health problems, but the practice of drunkorexia also leads to disordered eating, with associated health problems.

The societal cost of alcohol

So how much does alcohol cost society, ie members of the public and taxpayers? George Arnett and Delphine Robineau⁹ summarise statistics from the UK:

- There were 1,059,210 hospital admissions in England wholly or partially attributable to alcohol consumption in 2013-14.
- Just under a third of these, or 307,710 admissions, were directly related to alcohol, and of those 204,450 were linked to "mental and behavioural disorders due to use of alcohol".
- The remaining 751,500 were defined as partially attributable to alcohol.
- There were about 50,720 unintentional injuries caused by alcohol, including 12,790 falls and 4,950 road accidents. Another 9,350 intentional injuries requiring hospital treatment were reported, 6,030 of which were self-harm, and

3,160 assaults.

- Around 6,592 people in England died from causes related to alcohol in 2013, about 18 a day, with 64% of them from alcoholic liver disease.
- Alcohol is estimated to cost the National Health Service (NHS) around £3.5bn per year, which amounts to £120 for every taxpayer, about 3.6% of the NHS's annual budget.
- 195,000 prescriptions were written in primary care and NHS hospitals to treat alcohol dependence in 2014, at a cost of £3.4m.
- The total cost of alcohol harm to society is estimated to be much higher, if the direct healthcare costs are combined with those of crime and lost productivity in the workplace.

Conclusion

It cannot be proven with 100% scientific rigour, that alcohol causes cancer. This is because it is impractical to perform long-term research on "alcohol-drinking" and "non-alcohol-drinking" groups. There are also other factors that have some influence, such as amount of alcohol consumed, and genetic make-up.

From the Islamic perspective, alcohol is forbidden (haram) because it is an intoxicant. Intoxicants are forbidden because they make people lose their senses, and lose their God-consciousness (taqwa). "And be not like those who forgot Allah, and He made them forget their own souls. Such are the rebellious transgressors" Quran, 59:19). It is also addictive, and addictive practices lead us away from the middle path.

The treatment of alcohol-related problems costs countries a fortune.

8 Niki Bezzant: Are you suffering drunkorexia? Herald on Sunday, 14 August 2016. www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11693295

9 George Arnett & Delphine Robineau. Alcohol is responsible for 10% of the burden of disease and death in the UK. The Guardian, 22 January 2016. www.theguardian.com/news/datablog/2016/jan/22/alcohol-and-the-nhs-five-key-questions

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Footballers and alcohol

Many celebrities have seemed to have it all (fame, fortune, etc), but then have thrown it all away because of alcoholism. Here is a list of household names in world football, whose lives have been ended, ruined, or severely affected by addiction to alcohol¹⁰ sometimes accompanied by addiction to drugs.

Manuel Garrincha¹¹ was a Brazilian legend, a member of the 1958 and 1962 World Cup winning team. But he drank heavily and was involved in several road accidents. His last years were spent unhappily with him in an alcohol coma. He later died of liver disease.

George Best¹² was one of the greatest footballers of the 1960s, but he squandered most of his money on booze, women and fast cars. He struggled with alcoholism not only throughout his footballing career, but also for the rest of his life.

Jimmy Greaves¹³ is the 3rd all-time top scorer of the English national team with 44 goals in 57 matches. In the 1970s he openly fought against his alcoholism, while he was still playing. To his credit, he quitted drinking in 1978.

Newcastle and England striker Malcolm Macdonald¹⁴ struggled with alcoholism throughout his career. He was able to beat the addiction, but it was already too late for him to revive his football career.

Socrates¹⁵ was capped 60 times for Brazil between 1979 and 1986, scoring 22 goals. He appeared in both the 1982 and 1986 World Cups. Despite a doctorate in medicine, he indulged in alcohol abuse, which left him with stomach problems. He had a liver transplant in 2011 but died later that year.

Diego Maradona¹⁶ was widely regarded as the best footballer ever. His biggest footballing achievement was when he almost single handedly made his country Argentina world champion in 1986. However, addiction to both cocaine and alcohol led to his downfall.

Defender Kenny Sansom¹⁷ played in three Wembley cup finals for Arsenal, and won 86 caps for England. However, he fell on hard financial times with business and gambling problems, and alcoholism. In 2013, it was reported that he was homeless after having drunk and gambled away his fortune. In 2015, a homeless and alcoholic Sansom, stated he was close to suicide. He has since appeared on the Jeremy Kyle Show to try and sort out his alcoholism problems.

Tony Adams¹⁸ was for years a top defender for both his club Arsenal and the national team of England (66 appearances). However, because of alcoholism, he was caught up in many bar fights and other incidents from the mid 1980's. In 1990 he got sentenced to four months in prison for drunk driving.

Paul Gascoigne¹⁹ was considered by many to be the best English footballer of his day. He helped England in its World Cup bid in 1990. He struggled with both mental illness and alcoholism, and quickly went downhill.

Paul Merson²⁰ played 289 games for Arsenal, and 21 for England, scoring three goals. However, in November 1994 his football was almost ended when he admitted to being an alcohol, cocaine and gambling addict. He underwent rehabilitation, but his first marriage ended as a result. In 2011, he was involved in a car crash with a lorry on the M40 near Warwick, UK, and arrested for drink-driving.



George Best



Jimmy Greaves



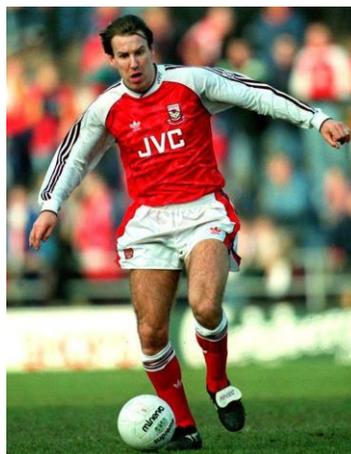
Diego Maradona



Kenny Sansom



Paul Gascoigne



Paul Merson

The middle path

These days, we are often bombarded with how extremist Muslims have killed so many innocent people around the world, terrorised other nations, and caused insecurity for the citizens of such nations and Muslims living all over the world. It really does portray an ugly picture of Islam.

But is this Islam at all?

Islam strongly condemns such extreme actions. Those who commit such heinous crimes are not Muslims. In fact, they are so far away from Islam that we need to mention the famous ayah from the Quran where Allah (swt) says, "...whoever kills a soul – unless for a soul or for corruption [done] in the land – it is as if he had slain the whole of mankind" (5:32).

So what does Islam encourage? It is just the opposite – the moderate way, the middle path – not the extreme or the radical way.

Allah (swt) says in the Holy Quran, "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you" (2:143). The Arabic word used here is *al-wasatiyyah*, which means "moderate" or "just". The Tafseer ibn Kathir says that *al-wasatiyyah* means (i) the best and most just, and (ii) just and balanced between extremism and negligence. In Arabic, it means equality or balance between two opposite things. So Islam, for example, is the middle between spirituality and materialism. We should neither have greed for worldly things, such that it is all we care about, and nor should we be so spiritual that we discount anything material.

In relation to materialism, Allah (swt) says, "Know that the life of this world is but amusement, and diversion, and adornment, and boasting to one another, and competition in increase of wealth and children" (57:20).

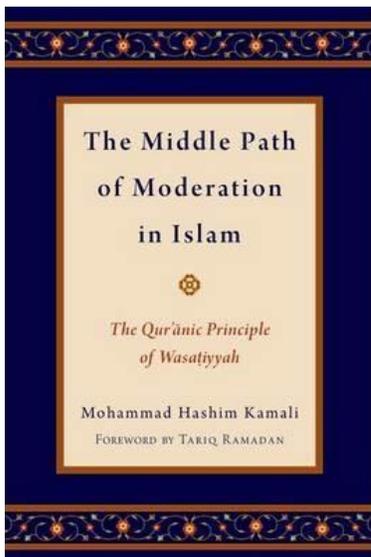
In relation to spirituality Allah (swt) says, "And I did not create the jinn and mankind except to worship Me" (51:56).

The scholars have said that worshipping the Almighty (ibadah) is not just performing the five pillars. Worldly actions done with the right intention also count as ibadah. For example, earning halal income, spending time with your wife and children, and looking after your health all count as ibadah.

A famous hadith from the Prophet (saw) says, "Indeed, your soul has a right upon you, your family has a right upon you, your body has a right upon you, and your Lord has a right upon you. So give each one his due right" (Ahmed and Muslim).

Likewise, *al-wasatiyyah* also means to be in the middle between reality and imagination. Hence, we perform our prayers with eyes open so that we are neither fully immersed out of this world, nor are we fully engaged in this world when we perform our salah. We also need to believe in the unseen, as shown in this verse from the Holy Quran: "This is the book about which there is no doubt, a guidance for those conscious of Allah – who believe in the unseen, establish prayer, and spend out of what We have provided for them" (2:2-3).

And a hadith from the Prophet (saw) states, "Trust in Allah but tie your camel" (Tirmidhi).



There are several other examples where Islam encourages us to follow the middle path: between individuality and community, between change and stagnation, and between mind (reasoning) and sympathy (emotion). Just as the leader of a group is in the middle of his team, and a gem is in the middle of the necklace, Islam discourages extremism which is always subject to risks and danger.

Further, the sun is most effective when it is in the middle of the sky, while man is strongest in middle age. There is an Arab proverb that says, "The best decision in all affairs is that which is moderate". And the following hadith explains the stance taken by our Prophet (saw) on asceticism (severe self-discipline): "Amongst you, I am the one who fears Allah most and I am the most pious; but nevertheless I fast and I eat, I pray and I sleep and I marry women. So whoever turns away from my way is not from my ummah" (Bukhari). He

also said, "This religion is easy. So practise it gently. No-one becomes harsh and strict in the religion without it overwhelming him".

So what do we learn from this? Essentially, in order to follow the middle path:

- We should not fast every day of the year. At most we should fast one day and break our fast the next day.
- We should not keep awake all night and worship Allah (swt). Our body has a right over us. So we should give some rest to our body.
- We should marry women when we become adults, remembering that marrying is half our religion.

Subhan Allah! How excellent are these words from our beloved Prophet (saw) and from our Creator (swt)! May Allah (swt) make it easy for us to be moderate in all affairs in our lives.

Our relationship with Allah (swt)

By Naima Mortuza, a 14-year-old student at the Iqra children's classes

Surah al-Ikhlās (112) begins, "Say he is Allah Who is One."

But is He really the One? Is He really the One in our lives? Are our lives actually committed to Him? Yes, our heads fall five times a day in worship, yet are we actually enslaved to Him in between those times? This article reminds you Who the One in our lives should be, how we replaced Him, and how to commit our lives for Him.

You and I, no matter how much love we receive from our parents, from our spouses, from our

siblings, from our friends, from our relatives etc, there will always be this hole in our hearts. That space can only be filled with the love of Allah (swt). And when we are lost, we try to fill that hole in our hearts with desires.

Some people can only think about money and they can only talk about their jobs. Some people can only see their children and will do anything and everything for them. These are actually two things that can easily divert us from Allah and we used them as replacements.





"O you, who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that – then those are the losers" (Quran, 63:9).

But now there are even more replacements. There are people who will go all out for their looks. They go to the gym or do those exercises all the time to get that perfect or ideal body. There are even women now who go to great lengths of cosmetic surgery because they are not okay with how their faces or bodies look. These people are obsessed with themselves. Most of all, there are now people who will fill that space for Allah by entertaining themselves; people who are addicted to playing video games, or are on social media 24/7, or are watching shows continuously. Then there are some other people who try to fill the hole with other desires like women, alcohol and drugs.

But one day your wealth could all be stolen or just disappear; you could even be in debt. One day your children will leave you, they won't be with you forever, and in fact they may not look back at you at all. One day you will be hit with reality and see the truth, and your entertainment will be of no use. You don't even own the body you have; one day it will return. All these replacements will either be gone eventually or will never please you entirely, because that space in your heart was made for the One Who designed you, created you and provided for you. That space is for Allah only and the difference is that He will never be gone nor will he displease you.

When Allah enters your heart and is the One in your life, that means your life should be committed to Him. A lot of us just say the few

words "La ilaha ilallah", and go about our daily lives and don't think much of it. But do you really know what this means?

You can't just say "La ilaha ilallah" and then cheat in business or with others. You can't just say "La ilaha ilallah" and not pray at all. You can't just say "La ilaha ilallah" and not understand the Quran and Sunnah. You can't just say "La ilaha ilallah" and be an alcoholic or a murderer or a druggie or a slanderer. When you declare "La ilaha ilallah" ("There is none worthy of worship except Allah"), from that moment a new life should have begun for you, a life committed to Allah.

I would like to give an example to help you understand how I got inspired by from one of my teachers. He said it is just like when you get married; you say you accept them, just a few words. But those words mean that this person you will marry, you will start a new life with them and it means you are committed to them. No man after he marries just says, "Oh I have to feed you with *my* money? Oh you're even gonna *borrow my* money sometimes? Wait I need to make you happy and buy you a diamond necklace!?" Was the mahr not enough?!" No man usually says this, because they knew they would be committed for their wife when they said those few words. Likewise declaring "La ilaha ilallah" means our life should be committed to Allah (swt), over and above the five times our foreheads are on the ground in worship. In those times in between, when we study or pursue our careers or chat, we should behave obediently (for example, not gossiping or backbiting when talking to others), as we are enslaved to Him. Any act should be done in the way of Allah and that would make us perform complete ibadah.

We should clean that space in our hearts for Him only, and no matter how much we try and fill up that space with this life (dunya), it will never work. We should try to live the rest of our lives righteously in commitment to Him because He is the One in our lives Who has created us, provided for us, guided

us, is watching us and loves us. So shouldn't we return that love as well?

"And verily for everything that a slave loses, there is a substitute; but the one who loses Allah will never find anything to replace Him" (Imam Ibn Al-Qayyim).

What a night to miss

A poem by Naima Mortuza about Qiyamul Layl

*The cobalt carpets have unrolled,
The vague crystals have been called,
As the rays and glints have fallen to the west,
Creatures slip into deep rest.
The world's silence then arrives,
That is the moment when the heavens become alive,
But in the hours of dead when life is still,
There is a thing I must fulfil.
Under this brilliant navy canopy,
I could stand before Him properly,
Prostrating alone unheard of vanity,
Instead with no witness I truthfully stay in modesty.
As He descends to the lowest for granting,
I could be close to Him in such an hour so enchanting,
By His presence my soul could be uplifted,
While others in their slumbers have already drifted,
My gratitude and wishes would strike the targets,
When no soul surrounds me I can reveal to Him when I am at
my hardest.
I could receive the Gardens so high above,
O how much for that reward I long for and would love,
My spirit could leave the world in this holy state,
How blessed I would be if I had that fate,
I could choose this magnificent night with only my Creator,
Yet I choose mere sleep which is no greater...*



Muslims at the Olympic Games

Several Muslims recorded outstanding achievements at the recent Olympic Games in Rio de Janeiro.

Perhaps the most inspirational is the story of Syrian swimmer Rami Anis. As war began to ravage his native city of Aleppo in 2011, his family sent him to stay with his older brother in Istanbul, Turkey. In order to pursue his dream, he left Turkey in an inflatable dinghy with makeshift tree branches for oars, and made his way to the Greek island of Samos. He eventually ended up in Belgium, where he was granted asylum in December 2015. In the Olympics, he competed as one of the ten athletes in the Refugee Olympic Team (ROT). While he did not win a medal, he broke his personal best of 54.25 seconds in the 100 metres freestyle. This earned him a standing ovation from the spectators.

American fencer (sabre) Ibtihaj Muhammad broke several moulds at the Games. She is the daughter of American-born converts. She became the first female Muslim-American athlete to earn a medal at the Olympics, as a member of the US women's bronze-winning fencing team. With her four siblings, she has set up a clothing company, Louella (www.louellashop.com), which aims to bring modest fashionable clothing to the US market.

Born in Somalia, Mohamed Muktar Jama "Mo" Farah moved to the UK as a child. He won the 5,000 and 10,000 metre gold medals at the London Olympics in 2012, and repeated this feat in Rio. He attributes a lot of his success to his faith. "I normally pray before a

race, I read dua, think about how hard I've worked and just go for it. The Quran says that you must work hard in whatever you do, so I work hard in training and that's got a lot to do with being successful. [It] doesn't just come overnight, you've got to train for it and believe in yourself; that's the most important thing."

American Dalilah Muhammad was the 2013 and 2016 American national champion in the 400-metre hurdles. Her parents, Nadirah and Askia Muhammad, are sure that her Muslim faith, along with her discipline and talent, has been instrumental in her reaching the Olympics. She became the first American woman ever to win gold in the event, with a time of 53.13 secs, a little slower than her personal best of 52.88 seconds.

Kianoush Rostani is a Kurdish Iranian, and won a gold medal for weightlifting (85 kg) by tying an Olympic record with a 217 kg clean and jerk – set by China's Tian Tao just minutes prior – and setting a world record total with 396 kg.

Egyptian Hedaya Malak Wahba won a bronze medal in taekwondo (57 kg).



Rami Anis



Ibtihaj Muhammad



Dalilah Muhammad



Hedaya Malak Wahba



Kianoush Rostani

A number of Muslim athletes won the first Olympic medals for their countries:

Majlinda Kelmendi was Kosovo's flag bearer during the opening ceremony. She became the first athlete from Kosovo to win an Olympic medal, a gold in judo (52 kg).

Tunisian Ines Bubakri won the first bronze medal in fencing (foil) for Africa.

Ahmad Abu Ghoush (also spelt Abughaush), whose family left Israel 20 years ago, was born in Jordan, and won Jordan's first Olympic medal, a gold in taekwondo. His victory was celebrated in Amman, and also at the Israeli-Arab village of Abu Ghoush southwest of Jerusalem.

Iranian Kimia Alizadeh Zenooin (age 18) won a bronze medal in taekwondo (57 kg). She is the first woman in Iran to win an Olympic medal.

Another 18-year-old, Egypt's Sara Ahmed won a bronze medal in weightlifting (women's 69 kg).

The stark difference in dress between different athletes was most evident from the beach volleyball competition. Egypt's Doaa Elghobashy and her partner Nada Meawad lost to German pair Laura Ludwig and Kira Walkenhorst. One photo featured in newspapers across the world highlighted the extremes in modesty: Elghobashy in long sleeves, long pants and a hijab, while Walkenhorst wore what most female volleyballers wear, a bikini, which is tantamount to underwear. The rules relating to uniform were changed before the 2012 London Olympics. "It was to open it up culturally," said Richard Baker,



Sara Ahmed

from the international federation of volleyball (FIVB). "The goal was to allow more people to play the sport of volleyball."

This opened the sport up to female athletes from Muslim countries, such as Elghobashy. She explained, "I've been wearing a hijab for the last ten years, and the international union of the game gave us the right to play with the hijab and I'm really happy for this. The hijab doesn't keep me away from the things I love to do, and beach volleyball is one of them."



Majlinda Kelmendi



Ines Bubakri



Ahmad Abu Ghoush



Kimia Alizadeh Zenooin

Some thoughts on France’s burkini ban



Recently the mayors of some French Côte d’Azur seaside resorts, including Nice and Cannes, issued a ban on the wearing of burkinis on the beach. This story is still unfolding, and is likely to run for some time to come. Many newspaper column inches have been devoted to the story. So, rather than trying to keep up with developments, here are some thoughts about the episode from a Muslim perspective.

OK at Olympics

Firstly, as the previous story in this issue shows, the Olympic Games committee, and the Rio de Janeiro authorities have no problem with Egypt’s Doaa Elghobashy taking part in the women’s beach volleyball competition wearing an all-covering outfit similar to a burkini. And this was a beach in Rio de Janeiro, where most females wear skimpy bikinis.

Language

Disrobing

French authorities have instructed officers to require Muslim women not to wear all-covering clothes on the beach or face a fine. In a recent episode, officers required a Muslim woman to take off part of her Islamic wear on the beach – or face the fine. What is curious about the reports of this episode is that

she was told to “disrobe”. The Cambridge Dictionary¹ defines *disrobe* as “to remove your clothes, especially an outer or formal piece of clothing worn for ceremonies”. There is nothing particularly formal or ceremonial about Islamic wear; it is everyday wear that covers the aurah, and may be formal or informal. *Disrobe* sounds like a euphemism for what the officers were telling the lady to do, namely “undress” or “strip off”.

Burkini

The word *burkini* (sometimes spelt *burqini*) was invented as a blend of the words *burqa* and *bikini*. Let us look at both these words individually.

The word *bikini* was coined in the 1940s for a two-piece female swimming costume, from the name of Bikini Atoll in the Pacific, where the USA conducted an atomic bomb test in 1946. The Douglas Harper Online Etymological Dictionary² states, “Various explanations for the swimsuit name have been suggested, none convincingly, the best being an analogy of the explosive force of the bomb and the impact of the bathing suit style on men’s libidos.” So, the purpose of the bikini was to arouse men’s libido, a far cry from the purpose of a burkini.

The word *burqa* describes a particular type of dress worn by some Muslim women. However, in the media, it often seems to be used for all female Muslim wear; there is no understanding of the differences between *hijab*, *chador*, *niqab* and *burqa*. Suffice it to say that the most common worldwide is the hijab. Given that the burkini does not cover the face, the burqa part of the word seems inappropriate.



Who else wears burkinis?

The word *burkini* is regularly used nowadays when the outfit in question is worn by a female Muslim. However, no special word is used when similar all-covering outfits are worn by non-Muslims.

Togs vs undies

In 2006, the New Zealand Tip Top ice cream company launched an advertising campaign³. A man wearing only skimpy speedos walks from the beach to a shopping area. "When does a speedo become underwear?" The voiceover says, "Togs, togs, togs, ... undies, undies, undies", with passers-by eventually giving him disapproving looks (Togs means swimwear; undies means underwear.) The voiceover conclusion is, "If you can't see the water, you're in underpants." So, the question is, "What is the difference between modern swimwear and underwear?" and "Why is wearing modern swimwear OK at the beach, but not anywhere else, because it is tantamount to underwear?" Would the French authorities act if you went to the beach wearing what was clearly underwear rather than swimwear?

Backlash

Apart from the verbal backlash in the media against what seems like a clearly religiously discriminating ban, various other forms of backlash have appeared.

Fines

A wealthy French Muslim businessman has said⁴ that he will happily pay any fines imposed on Muslim women for wearing all-covering wear at the beach.

Increased sales

The Australian-Lebanese inventor of burkinis, Aheda Zanetti, reports⁵ that she is getting increasing demand for them from around the world. This includes from non-Muslims, who make up 45% of her clientele, and are looking for covering swimwear for modesty or health reasons. "Every time anyone says something bad about the burkini, I get enquiries and sales out of it."

Zanetti was originally asked to design the burkini for Australian lifeguards. "The Muslims themselves were so happy that the Western world accepted it. They felt it was a part of integration."

Enquiries from non-Muslims show that the burkini has almost been criminalised by the media:

"Would the Islamic community be offended if I purchase a burkini swimsuit?"

"I am a non-Muslim southern Californian woman. I am a skin cancer survivor, which means I can't get out in the sun [in a regular swimsuit]."

While media regularly portray the burkini (and female Muslim wear in general) as repression of women by men, the demand for her swimwear shows that this is not the case. "This is about choice. The burkini stands for freedom, flexibility and confidence, it does not stand for misery, torture and terror."

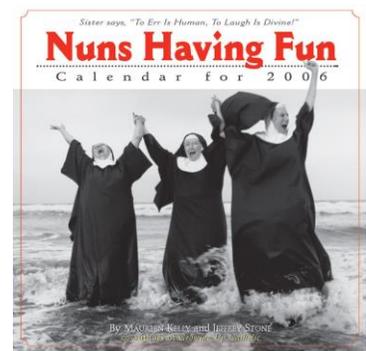
Zanetti has detractors. "One Italian man wrote to me to say, 'I enjoy watching women in a bikini – why are you doing this to us?' And I wrote back, 'Use your imagination!'"



Australian lifeguard



Scuba diver



Testing the water

Zanetti shows that there is clearly a worldwide market for burkinis. Auckland-based swimwear designer Carena West included a burkini in her show at New Zealand Fashion Week⁶. If her floral burkinis sell, she says she'll look at creating a swimwear range specifically for Muslim women.

Lowered standards?

The invention of the bikini is attributed to entrepreneurial French designer Louis Réard⁷. He realised that the introduction of fabric rationing by the US government during the war presented him with a money-making opportunity. "The only problem that Réard faced was finding a model brave enough to wear his invention. Thankfully, a nude dancer by the name of Micheline Bernardini was up for the challenge. In 1951 the controversial item was banned following the first Miss World Contest in London. Declared sinful by the Vatican, it was soon banned in Belgium, Italy, Spain and Austria."⁷ Pictures of French actress Brigitte Bardot wearing a

bikini on the beach at the Cannes film festival in 1953 soon changed the attitudes of the French and others.

Conclusion

The latest news is that France's highest court has overturned the ban. Let us hope that common sense has prevailed.

If not, as Zanetti says, "We do as we please and we'll work around it. We'll find another beach. Maybe [French burkini wearers] should come to Australia. You can wear what you please here." And New Zealand?

(Both *burkini* and *burqini* are registered trade marks of Ahiida Pty Ltd, the Australian company started by Zanetti)

- 1 dictionary.cambridge.org/dictionary/english/disrobe
- 2 www.dictionary.com/browse/bikini?s=t
- 3 www.youtube.com/watch?v=h-Lx2ihpGbc
- 4 www.theweek.co.uk/politics/13269/rich-muslim-vows-pay-all-french-burka-fines
- 5 www.smh.com.au/lifestyle/news-and-views/news-features/nonmuslims-flock-to-buy-burkinis-as-french-bans-raise-profile-of-the-modest-swimwear-style-20160819-gqwx95.html
- 6 www.radionz.co.nz/news/national/311863/burkini-fashion-designer-'what-you-wear-is-a-personal-choice'
- 7 www.mirror.co.uk/3am/style/celebrity-fashion/what-first-bikini-looked-like-8347940



Aheda Zanetti (right), inventor of the burkini



The boys' and girls' soccer teams from **Al-Madinah School** competed recently in the Counties Manukau Sport junior soccer tournament. Although not placed this year – as they have been in previous years – they acquitted themselves with honour and displayed notable good manners and sportsmanship, accepting decisions and results and congratulating their opponents cheerfully.



Who is this lady?



You are looking at a descendant of Prophet Muhammad (saw).

Queen Elizabeth II of the United Kingdom, who recently celebrated her 90th birthday, is the 43rd great-granddaughter of the Prophet¹. This has been confirmed by *Burke's Peerage*, the genealogical guide to royalty. While this may come as a surprise to most people, it is apparently known and a source of pride to many Muslim religious leaders.

The connection was established when Harold B Brooks-Baker, publishing director, wrote to Margaret Thatcher, British prime minister in the 1980s, expressing concern over security for the royal family. "The royal family's direct descent from the Prophet Muhammad cannot be relied upon to protect the royal family from Muslim terrorists," he said.

Important elements in the lineage are:

Abu al-Qasim Muhammad ibn Abbad (#32 below), a descendant of Prophet Muhammad (saw) became the ruler of Seville, in Muslim Spain. Spain was under Muslim rule for eight centuries.

Abu Al-Qasim had a descendant named Zaida (#29 below), who converted to Roman Catholicism and married King Alfonso VI.

Two centuries later in 1352, a descendant of Zaida and King Alfonso, Maria de Padilla had children with King Peter of Castille. The king fathered four children with her, two of whom married sons of King Edward III of England (including #20 below).

The ancestry of Queen Elizabeth is as follows:

1. Elizabeth II, Queen of the UK – daughter of
2. George VI, King of the UK – son of
3. George V, King of the UK – son of
4. Edward VII, King of the UK – son of
5. Victoria, Queen of the UK – daughter of
6. Edward, Duke of Kent and Strathearn – son of
7. George III, King of Great Britain – son of
8. Frederick, Prince of Wales – son of
9. George II, King of Great Britain – son of
10. George I, King of Great Britain – son of
11. Sophia, Electress of Hanover – daughter of
12. Elizabeth of Bohemia – daughter of
13. James I/VI, King of England, Ireland & Scotland – son of
14. Mary, Queen of Scots – daughter of
15. James V, King of Scots – son of
16. Margaret Tudor – daughter of
17. Elizabeth of York – daughter of
18. Edward IV, King of England – son of
19. Richard Plantagenet, Duke of York – son of
20. Richard of Conisburgh, Earl of Cambridge – son of
21. Isabella Perez of Castille – daughter of
22. Maria Juana de Padilla – daughter of
23. Maria Fernandez de Henestrosa – daughter of
24. Aldonza Ramirez de Cifontes – daughter of
25. Aldonza Gonsalez Giron – daughter of
26. Sancha Rodriguez de Lara – daughter of
27. Rodrigo Rodriguez de Lara – son of
28. Sancha Alfonsez, Infanta of Castile – daughter of
29. Zaida (aka Isabella) – daughter of
30. Al-Mu'tamid ibn Abbad, King of Seville – son of
31. Abbad II al-Mu'tadid, King of Seville – son of
32. Abu al-Qasim Muhammad ibn Abbad, King of Seville – son of
33. Ismail ibn Qarais – son of
34. Qarais ibn Abbad – son of
35. Abbad ibn Amr – son of
36. Amr ibn Aslan – son of
37. Aslan ibn Amr – son of
38. Amr ibn Itlaf – son of
39. Itlaf ibn Na'im – son of
40. Na'im II al-Lakhmi – son of
41. Na'im al-Lakhmi – son of
42. Zahra bint Husayn – daughter of
43. Husayn ibn Hasan – son of
44. Hasan ibn Ali



Queen Victoria (#5)



Mary, Queen of Scots
(#14)



Isabella Perez of Castille
(#21)

The fact that Queen Elizabeth is related to Prophet Muhammad (saw) is not necessarily so surprising. Everyone has two parents. Your parents each have two parents, giving four grandparents. And so on, doubling each generation. This soon reaches huge numbers:

- you
- 2 parents
- 4 grandparents
- 8 great-grandparents
- 16 great-great-grandparents
- 32 great-great-great-grandparents
- 64 great-great-great-great-grandparents
- 128 great-great-great-great-great-grandparents
- 256 great-great-great-great-great-great-grandparents
- 512 great-great-great-great-great-great-great-grandparents
- 1024 great-great-great-great-great-great-great-great-grandparents

So, assuming you were born in 1947 (such a date is used extensively in genealogy studies), you should have had 1,024 ninth great-grandparents. This takes us back to the 1700s, around the time of the first British settlements in North America. If we go back even further to the 1500s, an average child born in 1947 would have had 60,000 ancestors (out of an estimated world population of 500 million). Even allowing for some doubling-up, this is still a huge number of ancestors.

In short, Queen Elizabeth is not only related to prophet Muhammad (saw), but also to thousands of others in the 6th and 7th centuries. We all are.

1 foundily.com/queen-elizabeth-ii-descendant-of-prophet-muhammad

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BEAUTIFUL NAMES OF
G O D



ISLAM & DEMOCRACY: BREAKING DOWN THE MYTHS

Pearl of the Islands Foundation has the great pleasure of hosting from Australia Prof. Greg Barton (Deakin University), an expert in the area of radical terrorism for a series of speaking engagements. He will be in New Zealand with a number of meetings, panel discussions and round tables. On the 13th of September, he will present how to best counter terrorism and provide pragmatic solutions to steer youth to positive action. More specifically, his panel discussion will be based on "Islam & Democracy: Breaking down the Myths." There will be a Q&A after his presentation. Please RSVP if you wish to attend.

RSVP

Tea, coffee, and light refreshments will be served.

Please RSVP by 10 September.

If you have any questions, please forward them to info@pif.org.nz

Venue: Pearl of the Islands Foundation
Address: Pearl Centre, 404 Khyber Pass Road, Newmarket, Auckland, 1023
Date: 13 September
Time: 6.30 - 8.00 pm



Mufti Ismail Menk

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)
- Fiji Broadcasting Corporation in Fiji (9.00 am Sun)
- METRO TV in Ghana, West Africa (see TV guide for times)

3 & 4 September

Quran 64: 15-18 Your wealth and family are a trial.
Islamophobia Ep 18: Jihad on terrorism part 1 by Fadel Soliman.
Quran Weekly: Juz 24 by Mufti Ismail Menk.
DOCUMENTARY: Time – one of God’s great blessings part 1.
Tid Bits: Deen – way of life by Sheikh Yusuf Estes.

10 & 11 September

Quran 64: 15-18 Your wealth and family are a trial.
Islamophobia Ep 19: Jihad on terrorism part 2 by Fadel Soliman.
Quran Weekly: Juz 25 by Nouman Ali Khan.
DOCUMENTARY: Time – one of God’s great blessings part 2.
Tid Bits: Hajj by Sheikh Yusuf Estes.
Humility of the Prophet.

17 & 18 September

Quran 64: 15-18 Your wealth and family are a trial.
Islamophobia Ep 20: Violence in the Quran & Sunnah by Fadel Soliman.
Quran Weekly: Juz 25 by Nouman Ali Khan.
My path to Islam by sister Sakinah Reddy.
Excellent advice from Allah by Nouman Ali Khan.

24 & 25 September

Quran 64: 15-18 Your wealth and family are a trial.
Islamophobia Ep 21: Darwinism & Evolution by Fadel Soliman.
Lecture: Allah is the creator of everything by Abdur Raheem Green.
Quran Weekly: Juz 26 by Nouman Ali Khan.
DOCUMENTARY: The unique art in the oceans part 1.

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

Auckland prayer timetable for September 2016

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

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

Asr 2: Hanafi school (double shadow length)

"I made it fard for your ummah to perform five daily prayers. And I made a promise to myself: If someone comes to me by paying attention to performing five daily prayers, I will send him to Paradise. I have nothing to say for the one who does not pay attention to prayers." (hadith qudsi)

Credits

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- ✓ Bayan (religious talk) before jumuah prayers
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NB We are only open for Friday prayers – not for the five daily prayers.

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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)