

Inside this issue

Leadership qualities	5
Leadership story	8
Courtesy and chivalry	10
Adab	12
Palmerston North.....	14
Athan in UK.....	15
Voice of Islam.....	16
Prayer timetable	17

Rocket Science

July 2020

Thul-Qaida / Thul-Hijjah 1441



In the name of Allah,
most Gracious, most Merciful

Leaving a legacy behind

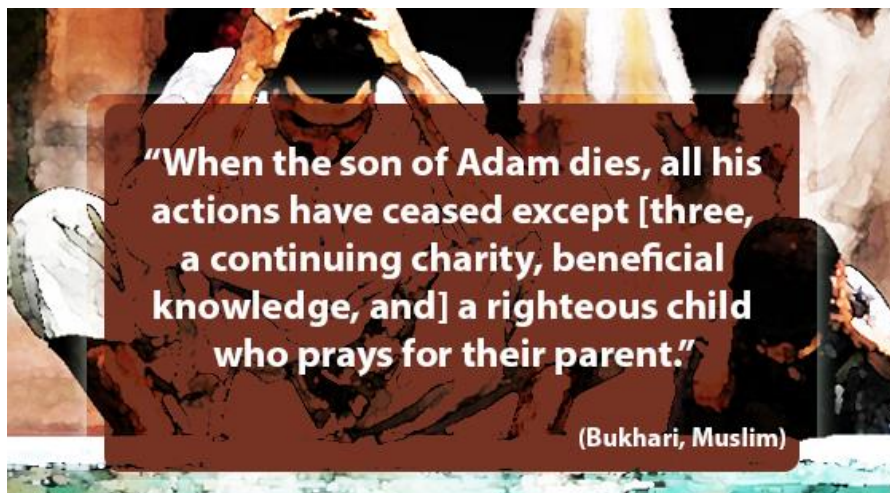
A common saying is that only two things in life are certain – death and taxes. It is attributed to Benjamin Franklin in 1789, although it had previously been used by Christopher Bullock in *The Cobbler of Preston* (1716) and Daniel Defoe in *The Political History of the Devil* (1726)¹. This article is about the former – death.

Have you ever thought what are people going to say about you once you have passed away? Surely, we want it be a good, happy ending and, most of all, we want to leave behind a legacy that will benefit us even after we die.

In a famous hadith recorded by Muslim, Abu Hurairah (ra) reported that the Messenger of Allah (saw) said, "When a human being dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

A common saying that warns against materialism is that "you can't take it [your money, your possessions, your wealth] with you." That is, everything that you had in this world remains in this world. Your worldly deeds stop at death, and you can gain no further reward, apart from the three things mentioned in the hadith: ongoing charity (eg you set up a charity, an orphanage), beneficial knowledge (ie you taught other people about Islam, the Quran, etc), or a righteous child who prays for him (ie you brought up your children in a proper Islamic way, and they pray for you after your departure, just as we pray for our ancestors).

A true believer will therefore be planning their legacy before they go. This is in fact an Islamic commandment. Prophet Ibrahim (as) said "O Allah, leave my memory to be a good one in the later generations." Of the memories we leave behind, we surely want to leave behind a good legacy for the later generations.



Quran

We often recite the Quranic dua (25:74), "And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'" In this dua, we are constantly asking Allah (swt) to help us leave behind a good example, a good legacy that will benefit us even after we die.

In the dua of Prophet Ibrahim (as) above, we can see that no human being is universally recognised or respected more than Prophet Ibrahim (as). We call it the Abrahamic tradition, the religions that came directly after the descendants of Ibrahim (as): Judaism, Christianity and Islam.

Allah (swt) says in the holy Quran (36:12), "Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register." Here "what they have put forth" refers to what we did in this world when we were alive – prayers, charity (sadaqa), good manners and good deeds in general (hasanat), etc. And when Allah (swt) says "what they left behind", it literally means your remnants. What will my remnants be and what your remnants be? What will my legacy be and what will your legacy be? We surely want to have the best legacy to leave behind.

Past legacies

Imam Bukhari (810 – 870), the recorder of many hadiths, lived for

around 60 years in this world. But look at the legacy he leaves behind. virtually every religious talk or khutba mentions a hadith recorded in his hadith collection *Sahih al-Bukhari*. Imagine the vast rewards he is getting right now in the grave, as we use his work to propagate our religion. Every time we speak about a hadith and quote Imam Bukhari, he gets a little bit of that reward.

We want to leave a good legacy behind not because we want maximise our fame, but because we want to increase in our good deeds and make it easier for us in the Hereafter. We want to make sure that, when we meet Allah (swt) on the Day of Judgement, our good deeds far outweigh the bad ones, so that we have a chance of going to Jannah. What better way of getting these rewards that leaving behind a good legacy that works in our absence?

We cannot all be hadith scholars, we cannot all build an orphanage, we cannot all be famous Islamic teachers, etc. Here are three practical steps that we can all take to leave behind a good legacy.

1 Sincerity

The first of these three steps is sincerity (ikhlas). If you want to leave a good legacy, then your intention (niah) must not be for the people but for the Creator of the people. That is, your niah should, as always, be to please Allah (swt).

Regarding the dua of Ibrahim (as) mentioned earlier, some may wonder whether this is asking for fame and to be famous amongst the people? No. The dua instead asks for the speaker to be made a leader or model of the righteous. Leaders are role models for their followers. It is asking to make us the leaders of the righteous people so that we can spread good and propagate Islam. Insha Allah, by this process we will benefit by increases in our good deeds and rewards, and ultimately earn the pleasure of Allah (swt) and enter Jannah.

The dua is not asking the people to make us the imams or leaders. We cannot all be imams or leaders; you cannot have leaders without some followers. Imam here does not mean the one who leads the prayers in front, but rather someone who demonstrates leadership. A leader can be a leader in different respects, not just in prayers but in teaching Islam, projecting good manners, in charity, etc.

The dua is asking Allah (swt) to make us leaders of the righteous. We are not asking the people to make us leaders; rather we are asking the Almighty, the Creator (swt) to do so.

In the Quran (12:24), Allah (swt) describes Yusuf (as): "Surely he was one of Our sincere servants." As Allah (swt) increased the level of Yusuf from one level to the next, he says that Yusuf was one of the most sincere servants of his. Yusuf

sincerely asked Allah to save him from the fitnah of the wife of the governor (Zulaikha), by saying that prison would be better for him rather than pleasing this woman.

Why did he end up as a highly regarded man? Because he was a sincere servant.

2 Erase ego and pride, and embrace humility

True leaders who are genuinely respected by the people are humble. The Prophet (saw), in one of his sermons, raised his right hand while lowering his left hand, and said, "Whoever humble themselves, Allah will raise their rank."

If you want to leave a legacy, and be a real leader in the light of Allah's teachings, then you must humble yourself. You need to eliminate arrogance, the glory and fame, the desire to be recognised and served, and instead serve and become humble. That is why all great leaders serve the people that they are leading.

For some leaders in the real world, their honour, fame and power (izza) is purchased with money. They are surrounded by "yes men". People only follow them because they have money; they have been bought over. These are not real leaders.

True glory is given to those who do not seek it. You don't set out to be famous. You humble yourself for the sake of Allah (swt). Then the people will love you.

Abu Hurairah (ra) reported that the Messenger of Allah (saw) said, "When Allah loves a slave, He calls Gabriel (Jibril), (saying), 'Indeed I love so-and-so, so love him.' Gabriel loves him, then he calls the inhabitants of heaven and says, 'Allah loves so and so, so love him.' They start loving him, then he is granted acceptance on earth."

That is as in the Quranic verse (19:96), "Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them."

The hadith continues, "And when Allah hates a slave He calls out to Gabriel, (saying): 'Indeed I hate so-and-so.' Then Gabriel also hates him. He (Gabriel) then announces amongst the inhabitants of heavens, 'Verily, Allah hates so-and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also" (Bukhari, Muslim).

In short, Gabriel said that when the inhabitants of the heavens love him, so will the people living on earth.

3 Patience

The third step is patience (sabr). We will not leave a legacy in one

hour, one day, one month, one year. That's not leaving a legacy. A temporary enthusiasm is not leaving a legacy. If you want to leave a legacy, you must work on it day after day after day.

Consistency over a long period of time requires patience in what you do. Allah (swt) says in the Holy Quran (32:24), "And We made from among them leaders guiding by Our command when they were patient."

There is no leader without consistency, systematic work, and perseverance. Success in this world and the Hereafter relies heavily on being patient and consistent in what we do.

Allah (swt) says that when we go to Jannah, we will be greeted by the angels who will say "As-salamu alaikum" because you were patient. That is, being patient is one of the prerequisites of entering Jannah.

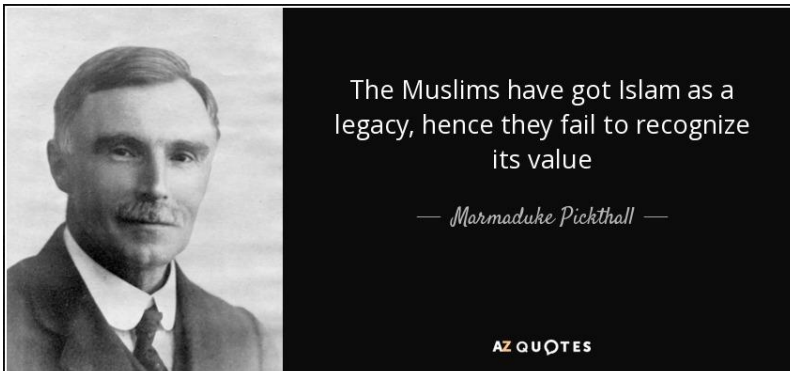
Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said, "Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little."

Conclusion

In conclusion, like the many who have gone before us, we should plan our life to create a lasting legacy by following the three steps: sincerity, being humble and being patient.

We ask Allah (swt) to guide and enable us to be sincere in the deeds we do, help us to be more and more humble, and endow us with patience, so that we can leave behind a legacy that will benefit us after we are gone.

1
en.wikipedia.org/wiki/Death_and_taxes_(idiom)



What makes a leader?

In the previous article, we touched on the qualities of a leader. This article briefly summarises what writers on the topic have said, usually from the point of view of business leaders.

What all business writers on the subject emphasise is that leadership relates not so much to what you do, but more to who you are. That is, a leader is someone who displays certain personal qualities, characteristics, traits.

Sarmad Hasan¹ gives a list of 15 such qualities, that corresponds by and large with those of other writers. He gives quotations from famous businesspeople and others about the qualities. These have been augmented here with quotations from the Quran and hadiths.

1 Honesty and integrity

The 34th President of the United States, Dwight D Eisenhower once said, "The supreme quality of leadership is unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office."

2 Confidence

Muslims have confidence through their trust in Allah (swt) (tawakkul). A hadith states, "The supplication of the one who is in distress: 'O Allah, for Your mercy I hope, so do not abandon me to myself even for the blink of an eye. Set all my affairs straight, there is no god but You'" (Abu Daud).

3 Inspire others

John Quincy Adams, 6th President of the United States, said, "If your actions inspire others to dream more, learn more, do more and become more, you are a leader."

4 Commitment and passion

All Muslims must have commitment to Allah (swt) and Islam, and this commitment should carry over into everyday life. "But yes, whoever fulfils his commitment and fears Allah, then indeed, Allah loves those who fear Him" (Quran, 3:76).

5 Good communicator

Aishah (ra) reported, "The speech of the Messenger of Allah (saw) was clear and straightforward and understood by anybody who heard it" (Muslim).

6 Decision making capabilities

In the Quran (4:65), Allah (swt) states that Prophet Muhammad (saw) was the best decision-maker: "But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."

7 Accountability

Arnold H Glasow, a US businessman, said, "A good leader takes little more than his share of the blame and little less than his share of the credit."

8 Delegation and empowerment

Prophet Muhammad (saw) delegated power to his envoys sent to various neighbouring countries. Some companions of Muadh ibn Jabal said, "When the Apostle of Allah (saw) intended to send Muadh ibn Jabal to the Yemen, he asked, 'How will you judge when the occasion of deciding a case arises?' He replied, 'I shall judge in accordance with Allah's book.' He asked, '(What will you do) if you do not find any guidance in Allah's book?' He replied, '(I shall act) in accordance with the Sunnah of the Apostle of Allah (saw).' He asked, '(What will you do) if you do not find any guidance in the Sunnah of the Apostle of Allah (saw) and in Allah's book?' He replied, 'I shall do my best to form an opinion and I shall spare no effort.' The Apostle of Allah (saw) then patted him on the breast and said, 'Praise be to Allah, Who has helped the messenger of the Apostle of Allah to find something which pleases the Apostle of Allah (saw)'" (Abu Daud).

9 Creativity and innovation

Steve Jobs, the CEO of Apple, said, "Innovation distinguishes between a leader and a follower."

10 Empathy

Prophet Muhammad (saw) encouraged his followers to show empathy for those who are in worse situations. "You see the believers as regards their being merciful among themselves and

showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it" (Bukhari).

11 Resilience

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that" (Bukhari).

12 Emotional intelligence

Emotional intelligence can be divided into four components: self-awareness, self-management, empathy and social awareness². Many hadiths cover these factors.

"A man was with Prophet Mohammad (saw) when another man passed by and the former said, 'O Messenger of Allah! I love this man.' Allah's Messenger asked, 'Have you informed I him?' He said, 'No.' Allah's messenger then said, 'Tell him that you love him.' So he went up to the man and said to him, 'I love you for the sake of Allah' and the other replied 'May Allah, for whose sake you love me, love you'" (Abu Daud).

"A funeral procession passed in front of us and the Prophet (saw) stood up and we too stood up. We said, 'O Allah's Messenger, this is the funeral procession of a Jew.' He said, 'Whenever you see a funeral procession. You should stand up. Isn't it a soul!'" (Bukhari).

13 Humility

Thomas Merton, a US Trappist monk, stated, "Pride makes us artificial, and humility makes us real."

14 Transparency

"Worship Allah and associate none with him, perform prayer, give charity, fast the month of Ramadan, and perform the two pilgrimages. Listen to and obey your leaders. You must be transparent and beware of secrecy" (Ibn Abi Asim).

15 Vision and purpose

Jack Welch, CEO of General Electric, said, "Good business leaders create a vision, articulate the vision, passionately own the vision, and relentlessly drive it to completion."

Conclusion

In short, if Muslims follow the teachings of the Quran and hadiths, they should be capable of being good leaders.

Many western non-Muslims have acknowledged that Prophet Muhammad (saw) was a great leader, because he displayed all the qualities listed above. For instance, Prof Jules Masserman, US psychiatrist, stated, "History's

great leaders must fulfil three functions:

1. provide for the well-being of the led.
2. provide a social organisation in which people feel secure.
3. provide them with one set of beliefs.

People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all times was Mohammed, who combined all three functions. To a lesser degree, Moses did the same."

1 Sarmad Hasan (2019). Top 15 leadership qualities that make good leaders. Taskque. blog.taskque.com/characteristics-good-leaders/

2 Abdullah A. Alghamdi (2006). Role of Islamic educational values in developing emotional intelligence skills, scholarworks.umt.edu/cgi/viewcontent.cgi?article=6015&context=etd#:~:text=The%20holy%20Qur'an%20and,social%20awareness%20and%20relationship%20management.

3 Jules Masserman. Who were history's greatest leaders? Time magazine, 15 July 1974.

"Every one of you is a leader, and you shall be asked about those you lead. An imam is a leader over the people and shall be asked about them. A man is a leader of the house and shall be asked about his household. A woman is a leader over her children and she shall be asked about them." (Bukhari, Muslim)

Leadership qualities of a wise man

The May issue of the *Australasian Muslim Times* (AMUST)¹ contained an article by Mitch Ditkoff entitled "How to use a story to solve a tough problem: The 18th Camel". Ditkoff² is a business trainer, who especially likes the use of stories in order to make points and stimulate creative thinking. The following story relates to the leadership qualities of a wise man in an Islamic context.

Once upon a time, in Egypt, there was a much beloved camel merchant named Hamid.

Hamid was known throughout the land as not only a connoisseur of fine camels, but a kind-hearted, generous, and extremely wealthy man. So, when, one hot summer day at the age of 55, he had a sudden heart attack and fell off his camel and died, the entire country went into mourning.

In no time at all, thousands of people gathered at his estate for the funeral, feast, and celebration of his life. When the gathering was over, Hamid's Chief Executor sat down with the camel

merchant's three sons for the ritual reading of the will.

The boys were astonished by the size of their inheritance, but of all the treasures bequeathed to them, the most precious were their father's prized camels – 17 of them, which he requested be divided in the following way: one-half to his eldest son, one-third to his middle son, and one-ninth to his youngest.

But since 17 cannot be divided up equally in this fashion, the three sons began arguing, then pushing each other, then wrestling on the ground. Realising they needed help to resolve their disagreement, they summoned the local wise man.

After listening to each of the three sons make their case, the wise man explained he needed some time to think about the matter and would return, God willing, in an hour.

Sixty minutes later, the three sons, still arguing, looked up and saw in the distance the wise man, riding a camel, approaching them.



"Boys," he exclaimed, upon dismounting, "I have so much respect for your father that I've decided to donate one of my own camels to your inheritance. Now you have 18.

"Let's see ..." he said, stroking his beard. "Half of 18 is nine ... so the eldest of you will inherit nine camels. And ... hmm ... one third of 18 is six, so the middle son will inherit six ... and one ninth of 18 is two, which means the youngest of you will inherit two camels."

Then he smiled, paused, and spoke again.

"Based on my calculations, oh fortunate sons of Hamid, $9 + 6 + 2 = 17$ – which is the exact number of camels your father wanted you to have. That leaves one camel remaining – mine – so I guess I'll just get back on top of him now and continue on my way. May Allah be with you. Enjoy your inheritance!"

Food for thought: Every problem has a solution, even if the solution may not be immediately apparent. Your opportunity, at this precise moment in time, is to think about your problem differently than you usually do. It's possible. It is. All you need to do is to let go your old assumptions, go beyond the status quo, and be open to entertaining some out-of-the-box possibilities.

Footnote: If you are wondering about the mathematics of this, the problem is that one half, one third and one ninth do not add up to a whole 100%. The father's will therefore contained a mathematical mistake.

1 www.amust.com.au/2020/05/how-to-use-a-story-to-solve-a-tough-problem-the-18th-camel/

2 www.mitchditkoff.com/



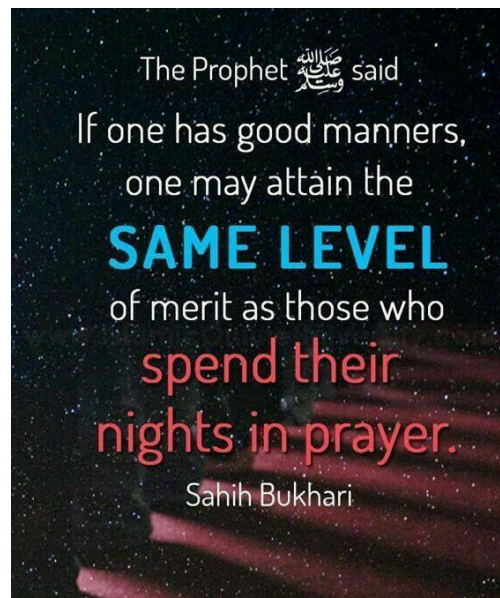
A return to courtesy and chivalry

The Prophet (saw) and the old woman

The Prophet (saw) once saw an old woman. He didn't ask about her religion or where she came from, as this wasn't important. When one is sincere, it doesn't matter what colour skin one has, what nationality one is, religion status, etc. Good service is good service.

The Prophet (saw) saw this old woman had no one to assist her in lifting some load and attaching it to her camel and going home. The Prophet (saw) rushed to her assistance, lifting the load on top and dragging the camel along, assisting the old woman and keeping her company until she reached home.

She looked to him and said "Young man. Your face is full of light and your words are full of comfort. You bring softness to my heart. You are one of the best people I have ever met. I thank you for this company. How can I ever repay you? I have no wealth, money, or possessions, but I have advice for you."



In those days, advice was very valuable and bought for the price of camels in some instances. The Prophet (saw) said "Yes, advise me."

She said to him, "There is a man. His name is Muhammad. He is a very bad man. He has disunited the people and disunited our family. He teaches people sorcery and he leads them astray from ancestral belief. Keep away from him. I do not want you to be destroyed. You are too good a man."

Finally, she asked him for his name. Note the Prophet (saw) was patient and calm. He turned around and smiled, and said, "My name is Muhammad."

She could not do anything except fall to her knees and testify the shahadah. Dawah does not have to be given through what we utter with our tongues every time. Our character and manners, a quality so lacked amongst us today, can turn people's hearts, where tongues have failed.

Courtesy and chivalry

Though they may be no longer widely practised or known, Islam teaches and encourages courtesy and chivalry. Courtesy is the showing of politeness in one's attitude and behaviour towards others. Chivalry is the qualities idealised by knighthood, such as bravery, courtesy, honour, and gallantry towards women.

There are many hadiths that deal with courtesy and chivalry.

"None of you truly believes until he loves for his brother what he loves for himself" (Bukhari, Muslim).

"Whoever wishes to be kept away from the Fire and admitted to Paradise should have death overtake him while he believes in Allah and the Last Day and should treat people the way he wants them to treat him" (Muslim).

"The best among you are the best in character (having good manners)" (Bukhari).

"The best of you are those who are best to their wives" (Tirmidhi).

Think before you act

How will your actions impact others? We claim to love the Prophet (saw), but do we follow in his example? His was the ultimate example of selflessness, a mercy to mankind.

Dawah by example

We are ambassadors for Islam and our Prophet (saw) in our lives. We need to ensure, whether at work or at home, that we carry out the Prophetic example. How people will perceive Islam and our Prophet (saw) will be strongly based on their interaction with us. We need to show them that Islam is something that worked for us and will work for them. Passing pamphlets and lip service will not change the hearts so easily. Real action changes hearts.

Dawah in the home

This applies even in the home. How can we convince our children to follow Islam and that Islam is the solution to their problems when we do not apply Islam and use it as a solution for our problems?

It all starts in the home. How are we treating our wives? Are we being chivalrous towards them? How are we treating our children?

Are we showing them courtesy and teaching them to be courteous with others?

What are Muslim fathers doing? Are they teaching their sons the sunnah of chivalry? As with pretty much everything, it all starts within the home. What is practised and taught at home will be reinforced and applied outside the home

Courtesy and etiquette with Allah (swt)

Do not forget etiquette (adab) to Allah (swt) and that is in following what he has prescribed.

Conclusion

Courtesy: Greet all those you meet – Muslim or Non-Muslim – with a smile and politeness. And let this be your demeanour

Chivalry: Treat your wives with the highest respect and honour. Lower your wing of mercy to them.

Be part of the solution, not the problem. Islam is beautiful; don't make it ugly.



The Islamic way of behaving

Our religion is so complete, it even tells us how to behave with one another. This completeness and the guidance for living provided by our religion is part of the attraction of Islam for many converts.

Here's an example, from a hadith narrated by Abu Hurairah (ra): "A man said to the Prophet (saw), 'Advise me!' The Prophet said, 'Do not become angry and furious.' The man asked (the same) again and again, and the Prophet said in each case, 'Do not become angry and furious'" (Bukhari).

Other hadiths and Quranic verses similarly emphasise the need to avoid getting angry. In verses 133 and 134 of Surah Ali Imran, the Quran speaks of Allah's love for the good-doers who repress their anger: "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good."

We are also famously warned against backbiting, but what is this sin? Our Prophet said that backbiting is "to mention about a man what he does not want to hear." The questioner in this hadith said, "Even if it is true?" The Prophet replied: "If you utter something false, then it is slander" (Imam Malik).

In short, if what you say behind someone's back is untrue, it is a lie or slander. However, if it is true, it is backbiting, and equally disliked.

We can even lapse into hypocrisy by behaving badly. In a hadith, one of the four listed characteristics of hypocrisy is someone who

"whenever he quarrels, he behaves in a very imprudent, evil and insulting manner" (Bukhari).

If asked, we would probably all say that we follow the Quran and Sunnah but to then publicly and loudly flout their teachings is hypocrisy, which the *Shorter Oxford English Dictionary* defines as: "The practice of falsely presenting an appearance of virtue or falsely professing a belief to which one's own character or conduct does not conform."

Put simply, hypocrisy is saying one thing but doing another.

Further guidance on how to behave comes from a rather odd source: an Appendix to the Constitution of an Islamic association. They have a *Code of Conduct for Behaviour during Meetings*. It includes about a dozen directives, including: "Speak in [a] natural tone of voice without losing temper"; "Do not use threatening or abusive language or threatening body language"; and "Do not assault or attempt to assault anyone."



It became clear at a recent meeting why the authors of the Constitution felt it necessary to include such directives. Voices were raised, accusations and insinuations were made, interruptions were frequent. It stopped short of assault, alhamdu lillah. This particular meeting happened to be an AGM, but similar bad behaviour has been witnessed at many meetings of Muslim men.

Muslims involved in non-Muslim organisations (Residents' Associations, for example) will probably never have witnessed such bad behaviour. A raised eyebrow, perhaps, but rarely a raised voice.

As Muslims we have a concept to guide us: *adab*. The literal meaning of this Arabic word is behaviour. It is used to describe overall Islamic etiquette: refinement, good manners, morals, decorum, decency, humaneness – all the things that were missing at the meeting.

Now all we need to do is internalise the concept of *adab* and we might raise ourselves to the same standard of behaviour we generally observe in the non-Muslims among whom we live.



Lockdown in Palmerston North

Members of Manawatu Muslims Association (MMA) Committee and senior members of their community met urgently at Palmerston North mosque on the evening of 16 March to implement a plan for the mosque as the coronavirus started to affect New Zealand.

MMA took active steps after that meeting. They believe their mosque was the first in the country to start practising social distancing prior to lockdown. They were also the first to implement multi sessions for Jumuah.

Initially their committee was questioned vigorously on taking such actions but later all other Associations followed suit as the seriousness of Covid-19 became apparent.

Their mosque has eight tenants on the premises thereby creating a bubble in their own right. Alhamdulillah, they were able to do all salaah in jamaah including Jumuah.

During lockdown MMA also started a Helping Hand project for members of their community in need, soon extending its reach to needy members of the larger community, Muslims and non-Muslims alike.

As families and individuals were facing considerable stress trying to make ends meet under the economic downturn they decided to assist in a little different way. They targeted to make 5,000 freshly cooked hot traditional dinner packs for Ramadan. In this 5,000 they included front-line people working in the hospital as well.

This project was well received in Palmerston North and the feedback was great. This way, they as Muslims fulfilled their obligations as a community while at the same time extending their generosity.

Food packs went to staff of Palmerston North Hospital, Legacy Centre in Highbury, Women's Refuge and needy members of the community. Their neighbours around the mosque also benefited.

On 9 May in Ramadan (during Alert Level 3) the committee also cooked around 800 dinner packs to distribute to their own community for iftar.

Manawatū Muslim Association providing thousands of hot meals

Rachel Moore · 14:40, May 13 2020



DAVID UNWIN/STL

Shelly Rafiq, from the Manawatū Muslim Association, prepares hot meals to donate to people in need and frontline workers.

UK Ramadan athans by loudspeaker

Until now, most mosques in Britain have been barred from using a loudspeaker for the call to prayers. But several councils decided to relax the rules when the nation embraced strict social distancing rules amid the pandemic¹.

However, dozens of mosques across the UK were permitted to call worshippers to prayer through loudspeakers during Ramadan to encourage Muslims to stay at home but keep in touch with their place of worship amid the coronavirus quarantine. This included 25 mosques in London, as well as others around the country.

This initiative was pioneered by Kensington and Chelsea Council, who reported that the feedback on the athan during the lockdown has been "*really positive*" overall, eliciting only a few complaints.

Muslim imams are now lobbying for the athan to be made more permanent. Allama Sadiq Qureshi, an imam at Newham Mosque, East London, said, "Just one symbolic athan per day, if Newham Council allow us. Just one athan at the daytime, at thuhr [afternoon prayer], then it will be really good." Raja Ilyas, the general secretary of the Waltham Forest Islamic Association, northeast London, said it was *his wish* to maintain the practice once a day, or at the very least, on Friday afternoons.

There are just over 1 million Muslims in London, approximately one eighth of the population.

1 Make it permanent! UK mosques broadcast Ramadan calls to prayer through loudspeakers during Covid-19 and want to keep it that way. RT, 25 May. www.rt.com/uk/489732-uk-mosques-prayers-loudspeakers-covid



Athan at Canary Wharf, London



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). In order to save costs, it now only broadcasts on APNA TV. However, Voice of Islam programmes are available on YouTube.

5 July

Quran: 2:286. No burden greater than we can handle.
 Animation clip 52: What is the meaning of al-Raheem?
 Islamophobia 1: 21. Can a Muslim believe in evolution and stay a Muslim?
 Is belief rational? DNA intelligent design.
 Al Baqarah series 12: Muslim convert & the story of Adam. Nouman Ali Khan.
 People of Quran 07: Wisdom of elders. Omar Suleiman.
 Quran: Is it the word of God? Shabir Ally.

12 July

Quran: 2:286. No burden greater than we can handle.
 Animation clip 53: What is the miracle of the Quran?
 Islamophobia 1: 22. Women's inheritance in Islam
 Is belief rational? Proofs of existence.
 Al Baqarah series 13: The meaning of tasbeeh. Nouman Ali Khan.
 People of Quran 08: Whispers of Satan. Omar Suleiman.
 Quran: Is it the word of God? 02: Did Muhammad author the Quran? Shabir Ally.
 Clip: This is why you can't wake up for fajr.

19 July

Quran: 2:286. No burden greater than we can handle.
 Animation clip 54: What is the ultimate gift of iman?
 Islamophobia 1: 23. Is Islam against having fun?
 Simple ways to save money.
 Al Baqarah series 14: The pride before the fall. Nouman Ali Khan.
 People of Quran 09: Speak up. Omar Suleiman.
 Quran: Is it the word of God? 03: Miraculous structure of the Quran. Shabir Ally.

26 July

Quran: 2:286. No burden greater than we can handle.
 Animation clip 55: What is purpose in life?
 Islamophobia 1: 24 The Prophet's marriage.
 Clip: 8 deadly sins you want to stop doing.
 Al Baqarah series 15: Heal your heart with the Quran. Nouman Ali Khan.
 People of Quran 10: Angels of Badr. Omar Suleiman.
 Quran: Is it the word of God? 05: How the Quran is ahead of science. Shabir Ally.
 Clip: 10 important points to remember. Abdul Hakim Quick.

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

Auckland prayer timetable for July 2020

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

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

"Offer the Fajr salah in good light. There is more reward in that." (hadith Ahmed, Abu Daud, Nisai)

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

Asr 2: Hanafi school (double shadow length)

Credits

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

Rocket Science editorial board

Editor in chief: Dr Adam Brown

Board members / writers: Dr Sharif M A Fattah, Sheed Ali, Idjaz Sheriff, Azoora Ali, Tazkiya Ali

Circulation manager: Sharif Nazre Hannan Saadi

Disclaimer: Any material or information posted on the *Rocket Science* mailing list is the sole responsibility of the writer or contributor. The Mount Albert Masjid Board of Trustees, *Rocket Science* list owner, moderator(s) and editor(s) have no obligation to, and may not, review or agree with any item of material or information that anyone makes available through the *Rocket Science* list, and the Mount Albert Masjid Board of Trustees, *Rocket Science* list owner, moderator(s) and editor(s) are not responsible for any content of the material or information.

Postal Address: P O Box 16138, Sandringham, Auckland

Phone: (+64)(9) 629 4222

Email: mtalbertmasjid@gmail.com

Website: www.mtalbertislamiccentre.org

Bank	Kiwibank
Branch	St Lukes
Address	Shop 791 Westfield Shopping Ctr, St Lukes, Auckland 1025
Bank phone	(+64)(9) 846 3887
Account name	Mount Albert Islamic Trust
Account no	38-9009-0739910-01

Why attend Rocket Park jumuah?

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

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

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

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)