

Inside this issue

Moses, Jesus and Muhammad	4
Australian Q Society	8
UK marriage laws	9
FIANZ AGM.....	11
Voice of Islam.....	12
Prayer timetable	14

Rocket Science

March 2020

Rajab / Shaban 1441



In the name of Allah,
most Gracious, most Merciful

Racism and Islam

The cultural diversity of the Muslim community is one of our greatest blessings. Statistics^{1,2} show that every country in the world has some Muslims, with one exception – the Vatican City. New Zealand is a very multicultural country³, with over 200 cultures represented in Auckland alone⁴. This diversity of race is seen in the New Zealand Muslim population too⁵.

Unfortunately, beneath the surface, this beautiful Muslim diversity is being soiled with the disease of racism. The dictionary defines *racism* as “prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior”. This point of view is also known as ethnocentrism, “a term used in social sciences and anthropology to describe the act of judging another culture and believing that the values and standards of one's own culture are superior – especially with regard to language, behaviour, customs, and religion”⁶.

This disease manifests itself in our community in various ways:

- In a number of countries in the Muslim world, through laws, discrimination, or social customs

- Through attitudes and words in the form of slander, backbiting, or mockery
- Through marriage based on tribal lines as opposed to actual compatibility and uprightness
- Through a masjid ethos that is based on ethnic dominance, resulting in the isolation of others.

This sickness still affects many people in our Muslim community. It has been called the disease of Iblis.

The first act of racism

Racism goes back all the way to Iblis. Iblis worshipped Allah (swt), and there was no place on Earth he didn't make prostration (sajdah). However, every prostration increased him in his sense of superiority, as opposed to humility. Allah commanded him and the angels to prostrate to Adam (as), but Iblis refused out of arrogance, proclaiming “I am better than him. I am created from fire and he is created from clay” (Surah Araf, 7:12). He believed that this made him superior, making this the first recorded act of racism.

Racism not Islamic

Islam came to abolish this disease of racism. In the Quran, Allah (swt) tells us this in a clear-cut categorical manner.

"And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (17:70).

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (49:13).

The Prophet (saw) fought racism

One of the greatest role models whose teaching countered bigotry and is a model for true coexistence is our Prophet Muhammad (saw). Various hadiths give practical examples of how the Prophet (saw) fought racism.

Various non-Arabs were among his companions (sahabah), and were people with whom he had deep friendships and mutual trust.

Bilal (ra) was a black African slave who was entrusted with the job of calling the first Muslims to prayer. Abu Bakr and Umar (ra) both Arabs, referred to him as a "master". On one occasion, Abu Dharr (ra) called Bilal "the son of the black woman", as an insult. The Prophet (saw) got angry and told him, "You are a man who has ignorance in him."

Salman al-Farsi ("the Persian"), a prominent companion, was thus also non-Arab. However, the Prophet (saw) used to say, "Salman is a member of our family."

Another companion, Suhayb (ra), was a Roman.

In his Farewell Sermon, the Prophet (saw) delivered a very clear statement of the equality of all people, being distinguished only by their piety (taqwah) and good deeds.

"An Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab ... a white person has no superiority over a black, nor does a black have any superiority over white, except by piety and good action"



Conclusion

We should reflect and ask ourselves whether we are guilty of the trait of racism. As Muslims, we should not be, because we have several reminders in the Quran, the hadith, etc.

There are several courses of action open to us to try to avoid racism:

- Eradicate racism at home and within ourselves, by teaching your children and others the sunnah of being anti-racist.
- If you see yourself as better than others, you are likely to be dismissed of the mercy of Allah (swt), as happened with Iblis, and you are following his sunnah, not the sunnah of the Prophet (saw).
- Speak out against acts of racism.
- Step out of your comfort zone, and get to know people outside your cultural circles.
- End generalising and stereotyping. If a native of a certain country or race was rude to you, do not assume that this behaviour is typical of all members of that country or race.
- Recognise in the end, that our reality is that we are all created slaves of Allah (swt), nothing more. And none of us had any choice in the race we were born into, the colour of our skin, etc.

1 Pew Research Center (2009). *Mapping the global Muslim population*. www.pewresearch.org/wp-content/uploads/sites/7/2009/10/Muslimpopulation.pdf

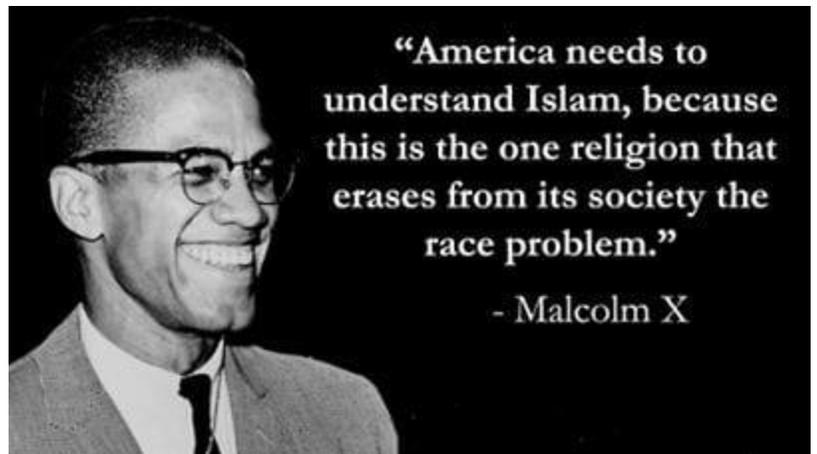
2 *Islam by country*. Wikipedia. www.pewresearch.org/wp-content/uploads/sites/7/2009/10/Muslimpopulation.pdf

3 Victoria University of Wellington (2011). *Muslims in New Zealand*. www.wgtn.ac.nz/cacr/research/identity/muslims-in-new-zealand

4 Auckland now more diverse than London. NZ Herald, 4 March 2014. www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11213317

5 *Islam in New Zealand*. Wikipedia. en.wikipedia.org/wiki/Islam_in_New_Zealand

6 Ethnocentrism. Wikipedia. en.wikipedia.org/wiki/Ethnocentrism



Was Moses (Musa, as) like Jesus (Isa, as), or like Muhammad (saw)?

Ahmed Deedat (1918 – 2005) was a South African of Indian descent¹. While he was born in India, he migrated to South Africa at age 9. He is well-known to Muslims as a writer and missionary, who defended Islam against attacks by Christian missionaries, usually by quoting back to them Christian scriptures to substantiate the Islamic point of view he presented.

His son, Yousuf Deedat, continued his work, but was shot dead early last year².

Ahmed Deedat delivered many speeches, and took part in many Muslim-Christian debates. He also wrote up many of his arguments in booklets, some of which were collected in a volume entitled *The Choice: The Quran or the Bible?*³

This article summarises one argument put forward by Ahmed Deedat about reference to Prophet Muhammad (saw) in the Bible. It relates specifically to the Old Testament Biblical book Deuteronomy, chapter 18, verse 18, which reads, "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The person being addressed by God is Moses (Musa, as), so the words *brethren*, and *thee*, must be interpreted by reference to Moses.

"Like unto thee"

Christians claim that this is a revelation in the Old Testament of the Bible to the coming of Jesus

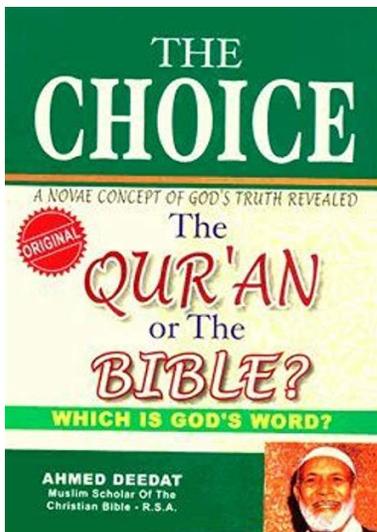
(Isa, as). However, Deedat points out that the important phrase here is *like unto thee*. Moses (as) is like Jesus in some respects: they were both Jews, and prophets. However, there are many more ways in which Jesus is not like Moses. Instead, Moses is much more like Muhammad (saw).

1 Deity

According to Christians, Jesus (as) was the literal Son of God. This is of course one of the major differences between Christianity and Islam, in which Jesus is a major prophet of God, but not God in any literal sense. That would be *shirk*, associating humans with God. Nobody considers Moses (as) to have been a Son of God, or a God. In this respect, Moses is like Muhammad (saw) in that Muhammad did not claim to be a God; indeed, the Quran states this explicitly ("Muhammad is only a messenger" 3:144) and Muhammad himself emphasised this.

2 Dying for the sins of the world

According to Christians, Jesus (as) died by being crucified in atonement for the sins of mankind. "For Christ died for sins once and for all, a good man on behalf of sinners, in order to lead you to God." (1 Peter, 3:18). (This is not the Islamic view; Muslims can repent directly to God for their sins.) In contrast, both Moses (as) and Muhammad (saw) died for no other reason than old age.



3 Burial

According to Christians, Jesus (as) is not buried, but is in Heaven.

While the Book of Deuteronomy states that Moses (as) was buried, it is not clear exactly where he was buried; as a result, you cannot visit his grave. You can, however, visit the grave of Muhammad (saw); it is in the Prophet's mosque in Madinah, and millions of Muslims visit it each year, on hajj or umrah.

In short, both Moses and Muhammad are buried in the earth, while Jesus is not.

4 Parents

According to both Christians and Muslims, Jesus had a human mother (Mary, Mariam, ra) but no human father. However, both parents of Moses (as) and Muhammad (saw) were human. Muhammad's parents were Abdullah and Aminah (ra).

Deedat points out that, if Christians believe that Jesus was special because of the fact he had a human mother but no human father, then there is another person in the Bible who is even more special: Melchizedek. The biblical verse (Hebrews, 7:3) states, "Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever."

5 Birth

According to both Christians and Muslims, Jesus (as) was created by a special miracle. The Bible (Matthew 1:18) describes it thus: "This is how the birth of Jesus the

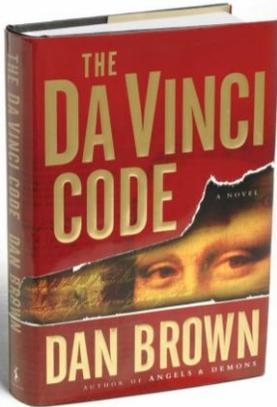
Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit." The Quran (3:47) contains a similar verse: "She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'Such is Allah ; He creates what He wills. When He decrees a matter, He only says to it, "Be," and it is.'"

According to Christians, Jesus's birth was celebrated by wise men bearing gifts who followed a star (Matthew, 2), and shepherds were told of the birth by angels (Luke, 2). In contrast, the Quranic description of Jesus's birth (19: 23) is much more down to earth, Mary (ra) giving birth under a palm tree: "And the pains of childbirth drove her to the trunk of a palm tree."

Neither Moses (as) nor Muhammad (saw) had such a miraculous birth.



Christian (l) and Muslim (r) depictions of the birth of Jesus (as)



6 Marriage

Was Jesus (as) married? There is nothing in the Bible that says that he was – or indeed that he was not. However, many suspect that he was married to Mary Magdalene, and that they had children. This forms part of the plot of Dan Brown's book, made into a film, *The Da Vinci Code*.

Everyone is agreed, however, that both Moses (as) and Muhammad (saw) married, and had children.

At least according to the Bible, here is another difference between Jesus on the one hand, and Moses and Muhammad on the other.

7 Acceptance by their people

The Quran tells us that prophets are rejected by their people. Surah Hud (11) tells the story of several such prophets: Noah, Salih, Hud, Lot, Shuaib and Moses (as). However, while facing trials and tribulations, two prophets were acknowledged as prophets by (the majority of) their people in their lifetime. Moses (as) was accepted by the Jews, and Muhammad (saw) by the Arabs.

Jesus (as), on the other hand, "came unto his own, and his own received him not" (John 1:11). He only had 12 disciples (followers), one of whom – Judas – betrayed him, and another – Peter – disowned him when Jesus was arrested.

So, Moses and Muhammad were accepted by the majority of their people during their lifetime, while Jesus was not.

8 Other-worldly kingdom

As a result of being accepted by the people, both Moses (as) and Muhammad (saw) had the worldly power of kings. The Bible describes one episode: "Then the Lord said to Moses, 'The man must die. The whole assembly must stone him outside the camp.' So the assembly took him outside the camp and stoned him to death, as the Lord commanded Moses" (Numbers, 15: 35-6). Like Moses, Muhammad also had the power of life and death over his people.

Jesus (as), however, when responding to Pontius Pilate, claimed, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place" (John, 18:36).

Again, Moses and Muhammad are similar; Jesus is not.

9 New laws

Did these people bring new laws? Moses (as) was given the Ten Commandments containing laws, as well as a very comprehensive ceremonial law for the guidance of his people. Similarly, Muhammad (saw) was given laws forbidding marriage to stepmothers, burying female offspring, drunkenness, adultery, idolatry, gambling, etc.

Jesus (as) emphasised that he had not come with new laws. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew, 5:17-8).

“Words in the mouth”

The Biblical verse quoted above states, “I will put my words in his mouth.”

Anyone who knows the story of how Muhammad (saw) received the Quran piece by piece, through Gabriel (Jibril, as), will recognise that this is exactly how it happened on each occasion. The revelation of the first five verses (Surah Iqra 1-5) took place at the Cave Hira on the outskirts of Makkah in 610. Gabriel (ra) commanded Muhammad to “Read! In the name of your Lord who creates.”

The Quran (6:19) tells Muhammad to “Say, ‘Allah is witness between me and you. And this Quran was revealed to me that I may warn you thereby and whomever it reaches.’”

It is emphasised that these are not Muhammad’s words, but that they have been “put into his mouth”, that is, revealed to him.

“Brethren”

The Biblical verse quoted above also talks of “a Prophet from among their brethren.” Who does the word *brethren* refer to? It is unclear.

In various translations of the Bible, this is translated⁴ as *brethren* (New King James Version), *brothers* (English Standard Version), *fellow Israelites* (New International Version), *countrymen* (New American Standard Bible), *one of them* (Contemporary English Version), *their own people* (Good News Translation), *their relatives* (International Standard Version). Elsewhere (Deuteronomy, 17:15), it is translated⁵ as *relatives* (International Standard Version), and *fellow citizens* (NET Bible). There is clearly confusion over the relationship here.

Ahmed Deedat reminds us that Jesus (as) was a Jew, and Muhammad (saw) was an Arab. He interprets the biblical verse to mean that the Jews and the Arabs are brothers, in that the Jews descend from Isaac (Ishak, as), while the Arabs descend from his brother Ishmael (Ismail, as).

Conclusion

The focus of this article has been on the phrase *like unto thee*. Several facts have been stated to show that Muhammad (saw) is much more similar to Moses (as), than Jesus (as) is. The prophecy contained in Deuteronomy 18:18 seems to foretell Muhammad much more than it could Jesus.

1 en.wikipedia.org/wiki/Ahmed_Deedat

2 theislamicinformation.com/yousuf-deedat-son-ahmed-deedat-shot-south-africa/

3 Deedat, A. (2007). *The Choice: The Quran or the Bible?* Kuala Lumpur, Malaysia: A S Noordeen.

4 biblehub.com/deuteronomy/18-18.htm

5 biblehub.com/deuteronomy/17-15.htm



Hira Cave (foreground) and the Masjid al-Haram (background)

Australian Q Society to shut down



The Q Society of Australia Incorporated, a far-right anti-Muslim organisation was founded in the state of Victoria in 2010 to "oppose Muslim immigration and the presence of Muslims in Australian society"¹ or, in their own words, to be "Australia's leading Islam-critical organisation"². It was named the Q Society because it was founded in the Melbourne suburb of Kew, which is pronounced the same.

In the last decade, it has invited anti-Islam speakers, including:

- Dutch Islamophobic politician Geert Wilders
- former-Muslim Egyptian-American Nonie Darwish
- former-Muslim Somali-born activist Ayaan Hirsi Ali
- UK planning lawyer and anti-mosque campaigner Gavin Boby
- Sudan-born American human rights activist Simon Deng

The Q Society has often been criticised for scare-mongering and hate-mongering against Muslims. For instance, Deborah Stone of the Jewish B'nai B'rith Anti-Defamation Commission stated that the fears of the Q Society were greatly exaggerated: "Assuming Muslims are terrorists is the same as expecting that Italians running a restaurant will be using it as a Mafia hideout, or that the local Catholic school is sheltering a paedophile priest."³

The organisation was successfully sued for defamation by the head of the Australian Halal Certification

Authority, Mohamed Elmouelhy, resulting in an apology and out of court settlement in February 2017.



Mohamed Elmouelhy

It has been reported⁴ that the Society will deregister itself in mid-2020, due to lack of financial support and in fear of litigation under the proposed religious freedom legislation⁵.

1 en.wikipedia.org/wiki/Q_Society_of_Australia

2 www.qsociety.org.au/about.htm

3 *Fear, intolerance and a Muslim prayer group*. The Age (Melbourne), 6 March 2011. www.theage.com.au/politics/federal/fear-intolerance-and-a-muslim-prayer-group-20110305-1biww.html

4 *Islamophobic Q Society to shut down*. AMUST, 14 February 2020. www.amust.com.au/2020/02/islamophobic-q-society-to-shut-down/

5 *What is the religious discrimination bill and what will it do?* The Guardian (Australia), 29 August 2019. www.theguardian.com/australia-news/2019/aug/29/what-is-the-religious-discrimination-bill-and-what-will-it-do

Muslim marriages ruled invalid under UK law

Anyone who has entered into, or even attended, a Muslim marriage ceremony (nikah) will be struck by the fact that it is a solemn occasion and the ceremony resembles the signing of a legal contract. The authority for a Muslim marriage is given by various ayats in the Quran, and hadiths, and its intention was to do away with the many different marital practices, many of them unfair to women, of pre-7th century Arabia, the Age of Jahiliyah. While there are minor differences between the mathhabs, the following conditions are normally considered obligatory:

- The marriage is finalised by the signing of a formal, binding contract.
- Both the groom and the bride are to consent to the marriage of their own free wills.
- The bride is given away by a wali, usually her father.
- The ceremony is presided over by a suitably qualified male Muslim, usually nowadays a qadi appointed by the country's Muslim authority.
- A payment (mahr) is made to the bride. This may be in the form of money, or goods such as jewellery.
- The contract stipulates that the husband must provide for the maintenance and welfare of the wife and any children.

In light of the fact that a Muslim marriage is a serious occasion and the groom agrees to various guaranteed rights of the bride, it is disappointing that the UK has ruled that Muslim marriages are invalid under English law¹. This judgement of the Royal Courts of Justice in London on 14 February overturns a previous High Court ruling that Muslim marriage are valid as they do adhere to the basic principles of English matrimonial law.

This new ruling has serious consequences for many Muslim couples in the UK, as it means that their marriage is now not considered legal, and the wife no longer has redress in English courts over matters such as the division of family assets, family income and pension, maintenance (alimony), etc, in the case of subsequent divorce.



How many British Muslim couples are affected by this? In 2017, a survey² was carried out in connection with a UK TV Channel 4 documentary entitled *The Truth about Muslim Marriage*, in which 923 Muslim women in 14 cities in Britain were surveyed. Nearly all had had a Muslim marriage, but only 39% had also undergone a separate civil ceremony. However, more than three-quarters of respondents wanted their marriage to be legally recognised under British law.

Aina Khan, a specialist in Islamic law, said, "My experience of 25 years as a lawyer specialising in Islamic marriage and divorce is that this is not only a major problem but a growing problem. My anecdotal evidence suggests that in the last five years, the proportion of people under 40 having nikah-only marriages is as high as 80%."



Charles Hale QC, of the family law firm 4PB, was highly critical of the judgment, claiming that many Muslim women "have absolutely no rights at the end of what they believe to be their 'marriage'. No rights to assets in the husband's sole name, and no rights to maintenance."

1 UK court rules Islamic faith marriages invalid under English law, prompting fears Muslim women's rights now at risk. RT, 14 February. www.rt.com/uk/480877-islamic-marriages-invalid-english-law

2 Most women in UK who have Islamic wedding miss out on legal rights. The Guardian (UK), 20 November 2017. www.theguardian.com/world/2017/nov/20/women-uk-islamic-wedding-legal-rights-civil-ceremony-marriage



FIANZ holds its AGM

The Annual General Meeting (AGM) of the Federation of Islamic Associations of New Zealand (FIANZ) held in Wellington in mid-February resulted in a number of changes in office-holders.

FIANZ's Shura Committee appointed Mohammed Farouk Khan as the organisation's new President. He replaces Dr Mustafa Farouk. Khan has been president of the South Auckland Muslim Association (SAMA) for more than a decade.

Afey Jama from the Muslim Association of Canterbury (MAC) is the Vice President. Tariq Saeed from the International Muslim Association of New Zealand (IMAN) is the Secretary.

Steve Johnston from the Otago Muslim Association (OMA) was proposed as Treasurer subject to his consent, with Riaz Rahman from the Manawatu Muslim Association (MMA) as his Assistant Treasurer.

No nominations were made for the other Vice President position or the Assistant Secretary position.

Office-holders are thus currently spread fairly evenly across five of FIANZ's seven constituent associations.



Mohammed Farouk Khan,
newly appointed FIANZ President



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.

1 March

Quran: 6:71 Guidance is from God
 Animation clip 31. Favours of our parents.
 Islamophobia 1: 09. Was Islam spread by the sword?
 Issues related to Muslim women 06. Polygamy.
 Al Baqarah series 02: Giving charity to Allah.
 Doco: Miracles of the Quran 1 Part 5.

8 March

Quran: 6:71 Guidance is from God
 Animation clip 32. Honesty – the first step to being a Muslim.
 Islamophobia 1: 10. Are woman oppressed by Islam part 1?
 Issues related to Muslim women 07. Does the Quran support domestic abuse?
 Al Baqarah series 03: Verses in context.

15 March

Quran: 6:71 Guidance is from God
 Animation clip 33. How satan stops you from Quran.
 Islamophobia 1: 11. Are woman oppressed by Islam part 2?
 Issues related to Muslim women 08. Woman as a legal witness.
 Al Baqarah series 04: Iman vs Islam..
 Doco: Miracles of the Quran 1 Part 6.

22 March

Quran: 6:71 Guidance is from God
 Animation clip 34. How to be a good husband.
 Islamophobia 1: 12. Was the Prophet a megalomaniac?
 Issues related to Muslim women 09. Women's leadership in society.
 Al Baqarah series 05: The diseased heart.
 People of Quran 03: Upgrade your garden.

29 March

Quran: 6:71 Guidance is from God
 Animation clip 35. How to be a good wife.
 Islamophobia 1: 13. Does Islam forbid Muslims from having non-Muslim friends?
 Issues related to Muslim women 10. Series wrap up.
 Al Baqarah series 06: The ultimate fools.
 Quran Q & A 03: Lost in translation.

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

Auckland prayer timetable for March 2020

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

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

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

Asr 2: Hanafi school (double shadow length)

"He [Muhammad, saw] would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the qiblah, and he would look at it, or thereabouts." (Hadith)

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)