



Rocket Science



Muharram/ Safar
1433

December 2011

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

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Celebrating Eidul Adha

Mount Albert Islamic Trust was one of the sponsoring organizations of Auckland Eid Day at the ASB Showgrounds on Mon 7 November, along with Al-Manar Trust, New Zealand Muslim Association, Nejashi Trust, Islamic Education and Dawah Trust, Sri Lankan Society of New Zealand, Rasheed Memorial Dawah Trust, Furqaan Trust, Al-Madinah School and Zayed College. About 1,000 people prayed salatul Eidul Adha. This was followed by celebrations including bouncy castles and games for the children, food stalls, book stalls, nasheed performances, etc. The event also caught the attention of politicians, shortly before the November general election.

(Photographs by David Blocksidge.)



About 1,000 people prayed salatul Eidul Adha.



Performances like this won the hearts of the audience

Performances from all ages, tots to teens



← Ummah Store van

Rasheed family members →



Food ...



... and fun



... and politicians



National MP Dr Jackie Blue
with M C A Hassan



Labour leader Phil Goff with Zayed
College teacher Fiona Lovatt Davis

The source of barakah

by M C A Hassan

I have visited three museums: the Victoria and Albert Museum in London, the Topkapi Museum in Istanbul Turkey, and one in Isfahan in Iran. These three galleries have an amazing collection of arts and craft from the great days of Muslim civilization covering a thousand years, from the 8th to the 19th centuries. The Topkapi Museum even houses the blood-stained robe Uthman (ra) was wearing and the blood-stained Qur'an he was reading at the time he was assassinated.

On the whole, what impressed me most was the fact that many of these carpets, ceramic plates, vases, lamps and jewellery boxes were owned by ordinary Muslim folk like you and me, quite unexceptional people. Centuries ago you could walk into any Muslim home and find these items in daily use. Now those objects fetch millions of dollars in the auction rooms of London, Paris and New York. Our ancestors crafted their tools and utensils into objects of exceptional beauty, whose value increases even long after they themselves had passed away.



Child's leather shoe,
Topkapi Museum

If you go to the Taj Mahal in Agra, you will be fascinated by its intrinsic architectural value. You are fascinated to listen to the echo that goes round the neatly laid-out hall and more than that awestruck by the symmetry of the Surah Ya Seen painted at the doorway.

If you go into the Lok Sabha (the lower house of the Parliament of India) and look at the calligraphy on the ceiling drawn by calligraphers of the Royal Court of Islamic Rulers, it will mesmerise you.

This is something we ought to reflect on. How did our ancestors make things of

*beauty in
everyday items*

architecture

calligraphy

factory-made

such exquisite beauty and ever increasing value, when today we make things that soon become valueless? In modern times, we make most things by machine. Carpets, clothing, lamps, wall decorations and even the food we eat is untouched by human hand. They are made in giant manufacturing complexes. It is a fact that huge industries produce items that won't last; that lose value quickly, compared to the hand-made craftsmanship of an earlier age. Our modern items appear to be so bereft of blessings. Why? Could it be that very few of us remember Allah constantly during our daily work?



Calligraphy at entrance to Taj Mahal

dhikr

At the Prince's School of Traditional Arts, established by Prince Charles, they teach their students how our ancestors used to sing praises to Allah (dhikr) while they carved the wood, or polished the brass or mixed the colours for their exquisite handiwork. It was truly a labour of love. Every mundane action was simply an extended form of dhikr, of loving remembrance of Allah (swt). Prayer (salat) was not some kind of inconvenience that had to be rushed into a busy workday schedule. Prayer and dhikr was for our ancestors the central point, the framework around which they planned their days, and earned their livelihood. Work was not just a means of "putting bread on the table". Work itself became an extended form of worship. That is how they created objects of such incredible light and beauty. That is how their work earned Allah's blessings (barakah). The barakah was Allah's reward for keeping Him in mind, with every breath and every heartbeat.

prayer

A scholar once remarked, "Wasted, wasted, wasted is one's life whose breath was not spent in remembrance of Allah." That's why we can still find traces of that divine barakah in what remains of their works of art even to this day. Dhikr and salawat (salutations on Prophet Muhammad, saw) did not have to wait for some special time or occasion. It was part of the fabric of daily life. Without it, the day was not complete.

salawat

In the Holy Quran (13:28), Allah (swt) tells us where true, lasting happiness can be found: "Those who have faith and whose hearts find satisfaction in remembering Allah. Truly in remembering Allah will hearts find satisfaction."

Allah also reminds us in a famous hadith qudsi, "I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I



*shopping,
research*

are we happy?

*the dunya and the
akhirah*

make mention of him in an assembly even better than that. And if he takes one step towards Me, I take ten steps towards him. And if he comes walking to Me, I go running towards him.”

Where is the barakah of our lives today? We get things with so much ease. We don't even have to leave home to do the shopping or to do serious academic research. One or two

clicks on Google saves us many hours trawling through libraries and archives. One or two clicks and our groceries are delivered on our doorstep. Cheap flights enjoyed in a few hours of air-conditioned luxury cover distances that took our ancestors many months of dangerous travel over land and sea. In our highly mechanised world of work, our jobs don't require the physical effort of yesteryear, and we suffer obesity, backache and other ailments that come from too little physical activity. We earn and own so much more than our predecessors. Yet in the most important ways, we are so much poorer than they were. And we're less happy.

A BBC survey on human happiness found that people in Britain today are less happy than they were 60 years ago. In the 1950s British people were much poorer: the majority had little personal wealth, homes were rented not owned, few had cars. And yet there was a conspicuously greater sense of wellbeing and contentment. More people attended church regularly and fewer people than today would have described themselves as having no religion. Over the past half-century it seems that increasing personal wealth has been accompanied by a decrease in religious adherence.

The modern way is to keep religion purely in the private domain. Don't even mention it in public – it's not polite. No wonder there's no barakah in our lives. Once we remove the sacred from the public sphere, all we've left are the concerns of this world (the dunya), our material possessions, and our fragile egos that need to be massaged and worshipped like the false gods they are. Our lives are fraught with fears and anxieties, and we don't understand why, in spite of being so materially well off, we are also deeply unhappy, so unfulfilled. Our parents and grandparents had only a fraction of the resources we have, yet they lived perfectly happy and complete lives. They earned so much less, but there was barakah in their wealth.



Tiles from an Islamic fireplace,
Victoria & Albert Museum



Jumuah, its origin and the legality of its conduct

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

Companions left the sermon to buy things

"Yet no sooner than they saw some trading or amusement, they flocked to it and left you standing by yourself. Tell them: 'That which is with Allah is far better than amusement and trading. Allah is the Best Provider of sustenance.'" (Quran 62:11)

This is the incident because of which the commandments pertaining to the Friday congregational prayer have been enjoined in the preceding verses. Its narrative as related in the collections of hadith, on the authority of Hadrat Jabir bin 'Abdullah, Hadrat 'Abdullah bin 'Abbas, Hadrat Abu Hurairah, Hadrat Abu Malik, and Hasan Basri, Ibn Zaid, Qatadah and Muqatil bin Hayyan is as follows: A trade caravan from Syria arrived in Madinah right at the time of the Friday prayer and its people started playing their drums to announce their arrival. The Holy Prophet (saw) at that time was delivering the sermon. Hearing the drum, the people in the congregation became impatient and rushed out towards Baqi where the caravan had halted, except for 12 men. The most authentic tradition in this narrative is of Hadrat Jabir bin 'Abdullah, which has been related by Imam Ahmad, Bukhari, Muslim, Tirmidhi, Abu 'Uwanah, 'Abd bin Humaid, Abu Ya'la and others through reliable channels. The only diversity is that in some traditions it is stated that the incident took place when the prayer was in progress; in others that it happened when the Holy Prophet was delivering the sermon. However, what appears to be correct when the tradition of Hadrat Jabir and those of others are read together is that it happened during the sermon. Where Hadrat Jabir says that it happened during the Friday prayer, he in fact has used the word Friday prayer for the combination of the sermon and the prayer.

Men and women attended Friday sermon

According to the tradition of Hadrat 'Abdullah bin 'Abbas, seven women had remained behind with 12 men (Ibn Marduyah). Qatadah says that one woman remained with 12 men (Ibn Jarir, Ibn Abi Hatim). According to the tradition of Daraqutni, 40 individuals remained, of 'Abd bin Humaid seven individuals and of Farra eight individuals. But all these are weak traditions. The tradition of Qatadah that such a thing happened three times is also weak (Ibn Jarir). The authentic tradition in this regard is of Hadrat Jabir, according to which the number of those who remained behind is stated to be 12. Apart from one tradition of



interrupted by a caravan

seven women

**12 companions
remained**

times of hardship

**scarcity of daily
needs**

Qatadah, all traditions of the other Companions and their followers agree that this happened only once. When read together, different traditions about those who remained behind show that they included Hadrat Abu Bakr, Hadrat 'Umar, Hadrat 'Uthman, Hadrat 'AIi, Hadrat 'Abdullah bin Mas'ud, Hadrat 'Ammar bin Yasir, Hadrat Salim (a slave of Hudhaifah) and Hadrat Jabir bin 'Abdullah. The tradition related by Hafiz Abu Ya`la from Hadrat Jabir bin 'Abdullah says that when the people rushed out like that and only 12 Companions were left behind, the Holy Prophet addressed them, saying, "By Him in Whose hand is my life, if all of you had left and none had remained behind, this valley would have overflowed with fire." A theme resembling this has been cited by Ibn Marduyah from Hadrat 'Abdullah bin 'Abbas and by Ibn Jarir from Qatadah.

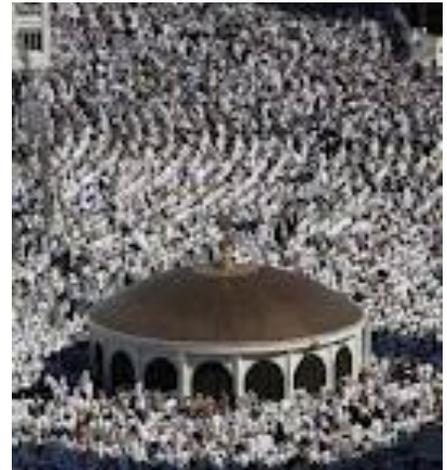
Misplaced objection

The Shiite scholars have used this incident also for taunting and finding fault with the Companions. They say that abandoning the sermon and the prayer by such a large number of the Companions for the sake of worldly gain and amusement is proof that they preferred the world to the Hereafter. But this is a misplaced objection that can be raised only if one keeps one's eyes closed to realities. As a matter of fact, this incident took place just after the migration.

At that time, on the one hand the collective training of the Companions was in the initial stages and, on the other, the disbelievers of Makkah had subjected the people of Madinah to a strict economic blockade because of which necessities of life had become scarce in the city. Hadrat Hasan Basri says that the people at that time were starving and the prices had risen abnormally high (Ibn Jarir). Under such conditions when a trade caravan arrived, the people rushed out to buy things of daily need lest these were sold out before the prayer was concluded. This was a weakness and error which became suddenly manifest due to insufficient training and severity of the conditions. But whoever sees the sacrifices made by the Companions for the cause of Islam afterwards and sees what piety and righteousness they displayed in the matter of worship and dedication and dealings can never dare bring against them the allegation that they preferred the world to the Hereafter unless he himself bears malice against the Companions.

Making error does not degrade reverence

However, just as this incident does not support the critics of the Companions of the Holy Prophet, so it also does not support the ideas of those people who cherish exaggerated notions about them and claim that they never committed any error or, if they committed some, it should not be mentioned, for making mention of their error and calling it an error is derogatory and it reduces one's reverence and respect for them, and its mention goes against the verses of the Qur'an and the hadith, which state that the Companions are Allah's favourite people and have already been forgiven all their errors and mistakes. All this is exaggeration for which there is no basis in the Qur'an and the hadith. Here,



Congregational prayer on the roof of the Masjid Al-Haram

chosen people

everyone can see for himself that Allah Himself has mentioned the error that happened to have been committed by a large number of the Companions, in the Book that will be read by the entire Ummah till Resurrection and in the same Book which speaks of their having been forgiven and being chosen people of Allah. Then in the books of the hadith and commentary also details of this error have been described by all scholars, from the Companions to the major scholars among the followers of the sunnah. Does it mean that Allah has made this mention in order to destroy the reverence for the same Companions whose reverence and esteem He wants to instil in all our hearts? And does it mean that the Companions and their followers and the traditionalists and commentators have mentioned these details of this incident because they were unaware of the religious aspect of the matter which these zealots show and describe? And have the people who read Surah Al-Jumu'ah and study its commentary really lost reverence and esteem for the Companions from their hearts? If the answer to each of these questions is in the negative – and it is surely in the negative – then all those exaggerated ideas and notions which some people express and show in regard to the reverence of the Holy Prophet's Companions, are erroneous.

Iman

YMWA corner 1

This is a continuation of the article in the November issue, on Islam, Iman and Ihsan.

Iman: A Mu'min rises higher!

"That you affirm Allah, His angels, His books, His messengers, and the Last Day, and that you affirm the Decree, the good of it and the bad of it."

aqeeda

The science behind Iman is called aqeeda, the inward law. Aqeeda is the knowledge (ilm) of the oneness of Allah (tawheed). In order to step into the threshold of Islam, a believer needs to know his creator. It is the basic requirement.

Iman and aqeeda are related to the heart and being able to define one's own belief in Allah, the angels, the decree whether good or bad, etc. Thinking about God is Iman, and the science behind the thought is aqeeda. It is to think about reality, law, physics and biology. The thinking of everything through the perspective of Allah is the root of that knowledge.

Scholars have said aqeeda is the most fundamental thought process a Muslim should acquire, as without aqeeda there can be no growth. Without it, we would just have an outward Islam, with nothing related to our hearts.

When making decisions we decide by:

- 1 Aql (intellect) to judge the rationality
- 2 Experience (custom or cause) or
- 3 When something is repeated over and over again, then we learn from repeated mistakes or successes.

Aqeeda came into being by taking into account these three different types of thought processes. Historically the Mutazilah group said intellect is the only thing that can take us to God. The Khawarij



Ihsan

*striving for
perfection*

nafs

maintained that there is no intellect in religion as we cannot question the Quran and teachings of the Prophet (saw). And finally there were the Ahl al-Sunnah who held that there is a bridge between the intellect and the heart, and between the revelation and the intellect.

Ihsan:

“That you worship Allah as if you see Him, for even if you don't see Him then truly He sees you.”

It is evident that we cannot see Allah with our physical eye, and therefore Ihsan is about seeing Allah with our inner eye, the eye of the heart. To engage growth in this area is to go from a Mu'min to a Muhsin. A Muhsin is a person who is striving to attain perfection, fighting all his enemies as he perfects his fiqh and aqeeda.

Shaitaan: (and his hosts, agents in crime). This is the most obvious and well known enemy to a believer.

Dunya: the second enemy is this world (dunya) which can be perceived as very glamorous. However a Mu'min remembers that the dunya is a testing ground and does not fall prey to its traps and addictions. A Mu'min can see beyond this life to the next. This is not to say that good cannot be done in this dunya, but merely to caution believers from falling prey to its traps.

People: In Islam there is nothing without sharing and caring. This we are taught from numerous hadith and obligations set out in the Quran. We also learn to be in the company of those whom we can learn and benefit from. However, sometimes give and take can be harmful for us, and in order to prevent people from becoming the enemy we need to preserve a balance and not allow our relations, commitments and priorities to forget our duties to Allah.



Me, myself and I: The final and greatest enemy one can have is their ego (nafs). It is stated that the ego is more powerful than 70 shaitaans put together.

Good companionship: It is a vital source of strength. When we reach Ihsan, one Mu'min is a reflection of the other. As we go on from the path of Islam to Ihsan, we need good companionship. Without good companionship we cannot rise. Good companions are your near reflections and guides. They encourage the good in you and stop you from the bad. The greatest of companions are those who have walked the path ahead of you. We need company to help us deal with ego and therefore good companions are necessary on this path.

YMWA corner 2

The following is a synopsis of YMWA's latest monthly study circle, conducted by Mohsen Al-Attar. Please contact ymwa.nz@gmail.com for any queries.

form

spirit

essence

**formal alliances
and substantive
alliances**

values and beliefs

**siding with
oppressed**

15% of the law

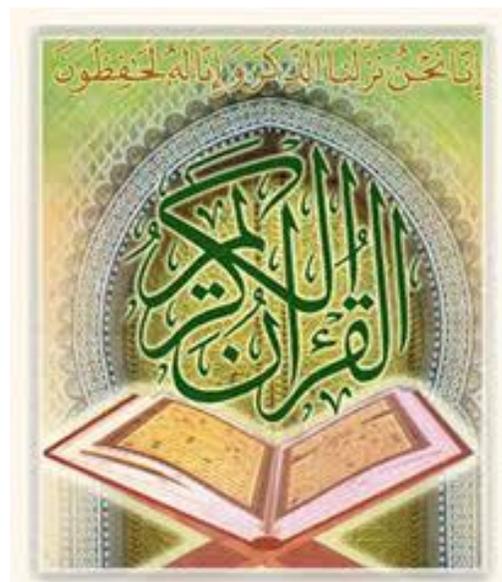
Islam is a religion of conscience. It has three aspects: the form, the spirit and the essence. Examples of the form are the unison in praying in the same direction and going through the same ablution. The spirit is submitting to the will of Allah (swt), by heart and action. The essence is our norms of worship and interaction derived from the Quran and Sunnah. This sets us apart from all other faiths. These norms create a value system and it is around this Islamic value system that Muslims unite. This article examines how Islam brought forward this value system to challenge the way things were being done prior to the advent of Islam.

Islam was to step away from the idea of formal alliances and establish substantive alliances. A substantive alliance is built on principles, values and morals. Unlike with formal alliances, it does not matter what family you belong to, the colour of your skin, your nationality, wealth or gender. Instead a substantive alliance is more durable than a formal alliance because it is based on values and beliefs rather than appearances and superficiality. Imagine for example an alliance based on class: if one ceases to belong to the class, then the alliance no longer exists.

The Prophet (saw) is the role model for uniting on values. During the pre-revelation period, he was a party to an agreement made by various tribes involved in tradesmanship that they would intervene in conflicts and side with the oppressed, irrespective of status or alliances. Long after the revelation, upon contemplation of the pact once again, the Prophet said, "I was present in Abdullah ibn Judan's house when a pact was concluded, so excellent that I would not exchange my part in it even for a herd of (expensive) red camels; and if now, in Islam, I was asked to take part in it, I would be glad to accept" (reported by Ibn Ishaq and Ibn Hisham; authenticated by Al-Hamidi and Ahmad).

The purpose of the pact was to side with the oppressed against oppressors, irrespective of alliances. The Prophet tells us this is an admirable goal, despite the fact that the authors of the agreement were precisely those the Prophet had escaped from. The Prophet made it clear that what mattered was the essence and spirit of the agreement, and the agreement was in itself valid in Islam because it aligned with the principles and value system. The Prophet did not try and set himself apart claiming some sort of superiority, as the pact was considered to align without a value system; a unique characteristic of our faith is humility and modesty.

But how have we in contemporary society developed this value system as Islamic Jurists have stated that the Quran and Sunnah combined make up only 15% of the law required to govern a modern society? For starters, we use the term *ayah*



ayahs, signs

revelation

*context of
revelation*

madhhabs

instead of verses because they are signs and not verses. How people read signs is different because signs can be complex and ambiguous. It is in discussing and interpreting these signs that interpretation comes into play. Interpretation inevitably leads to a variety of understandings and how we interpret varies depending on our own perspectives and experiences; hence the schools of thought.

The Prophet (saw) received revelations over the course of 23 years. Revelations revealed in the pre-migration Makkan period were revelations about worship because at that time it did not matter how society was developed; rather the concern was how to develop a relationship with Allah (swt). Upon the growth of the Muslim community in Madinah, however, the Prophet began to receive revelations about interaction as well, because now there was a need to develop a

Muslim society. When we read the Quran, we need to understand that all ayahs were revealed based on need, and we need to understand the context in order to correctly interpret. If we take an ayah out of context, then the ayah can become subject to all kinds of strange claims.

Whilst there are passages that are very clear, there are others that are not. Because of the ambiguity, the science of Islamic law was developed, where norms are identified. There are also two other sciences: norm application and norm generation. Interpretation will lead to different opinions and this is where you have the emergence of different jurisprudential schools (groups of people applying a particular methodology to establish a science of norm interpretation and norm generation).

There are some areas where it is unclear what rule to apply; this is where we engage in norm generation (ishtihad or doctrinal developments). Around 85% of the norms within any Islamic system are based on doctrinal development carried out by jurisprudential schools. All of the schools of thought agree on the primary sources, but there are also secondary and tertiary sources. Secondary sources are the processes by which we go about interpreting primary sources. The different jurisprudential schools preferred one methodology over another. Some of the means of interpretation are:

Ijma (consensus)

We seek consensus about whether or not something could be done in the time of the Prophet. Consensus is to look in to the scholarly opinions and enter into some agreement from the combined opinions. Today there are issues with this and some say one cannot apply consensus as many scholars are motivated by personal interest. Further there is a requirement that an individual must be educated in all the schools for a 12 - 15 year period, and one needs to ensure that all the scholars they turn to have proper training.

Fatwa (advisory opinion)

A fatwa is an opinion from a scholar advising as to his understanding and



The cave Hira on the outskirts of Makkah, where the first revelation occurred

fatwas deeply considered

analogy of alcohol and marijuana

solution to a problem. Historically a fatwa took time and wide consideration. However, today they seem to be coming out all the time. Previously fatwas were dense and complex as they contemplated language, the situation, etc and then compared their findings with all four schools of thought. Scholars thought, challenged, explored, consulted, and debated all the possibilities before delivering a fatwa. Further, they could not issue this fatwa unless they received some support from another scholar who also practised the same jurisprudential school and, if it was challenged by a senior scholar, then it was not to be issued at all.

Yet despite all this work, Abu Hanifa (ra) said, "This knowledge of ours is opinion; it is the best we have been able to achieve. He who is able to arrive at a different conclusion is entitled to his opinion as we are entitled to our own".

Qiyas (interpretation by analogy)

Umar ibn al Khattab (ra) said, "Use your brain about matters that perplex you and to which neither the Quran nor Sunnah seem to apply. Study similar cases and evaluate the situation through analogy with them."

An example of this is considering whether marijuana is prohibited in Islam. We know that alcohol is prohibited as it hinders one from the remembrance of Allah. Similarly the use of marijuana intoxicates one and hinders their remembrance of Allah. Thus marijuana has been deemed prohibited by scholars. This methodology takes a situation and applies the norms from that situation to another similar to it. But bear in mind that intentions play a vital role here. If you are taking morphine for medicinal purposes, then the intention here is different and it is involuntary necessary intoxication.



Culture

Another methodology is to contemplate culture in interpretation, because as Islam spread it was fused with other societies. Islam learns the language and translates the Quran for the individual. Different ulamas in different Muslim communities deal with culture.

Conclusion

Jurisprudential schools engaged in the practice of interpretation, as there was not enough law to build a Muslim society. People will reach different conclusions but the process was not antagonistic. Islam is the complete surrendering to the will of Allah who shows us our values, principles and morals.

Voice of Islam



VOI delivers the message of Islam based on the teachings of the Noble Quran and the Sunnah (practices) of the Prophet Muhammad (saw). The show neither delivers nor promotes any political, national, ethnic, social or class perspective – its focus is purely on da'wah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

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

3 & 4 December

Quran 2: 163-165

LECTURE: Mom, Dad, Let's Talk Pt 2 by Said Rageah

MY PATH TO ISLAM: Jabriel Santos

10 & 11 December

Quran 8:2

LECTURE: Important Ingredients of Enriching Your Iman Pt 1 by Sheikh Bilal Dannoun

DOCUMENTARY: Miracles of the Quran 1 Pt 1 Formation of the Universe by Harun Yahya

17 & 18 December

Quran 8:2

LECTURE: Important Ingredients of Enriching Your Iman Pt 2 by Sheikh Bilal Dannoun

DOCUMENTARY: Miracles of the Quran 1 Pt 2 Creation from Clay, Identity Hidden in the Fingertips, Roundness of the Earth, Mountains Roll by Harun Yahya

24 & 25 December

Quran: 4:170-173

LECTURE: Jesus in Islam by Yahya Ibrahim

MY PATH TO ISLAM: Kathleen Toomey

TIDBITS: Shahadah by Yusuf Estes

31 December & 1 January

Quran: 4:131-134

LECTURE: Is Belief Enough? By Dr Bilal Philips

DOCUMENTARY: Miracles of the Quran 1 Pt3 Intro, a Drop of Semen, The Sequence in Development of Human Organs, The Secret in Iron by Harun Yahya



Yahya Ibrahim

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

Auckland prayer timetable for December 2011

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

“Indeed, when one of you prays, he speaks privately with his Lord.” (hadith)

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

Credits

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

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Why attend Rocket Park jumuah?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Bayaan (religious talk) before jumuah prayers
- ✓ All bayaan and khutbah in English

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

In December 2010, the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert**, was closed for renovation by the Auckland City Council. Following these renovations, we believe we are the only jumuah in New Zealand with air-conditioning and heating.

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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)