



# Rocket Science



Jumadal Thani /  
Rajab 1433

May 2012

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

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## The power of a four-letter word

A New Zealand trade delegation, led by prime minister John Key, visited Indonesia in April. The *New Zealand Herald*<sup>1</sup> reported, "Mr Key will be accompanied by Tim Groser, Trade Minister and a former ambassador to Indonesia in leading a 26-strong trade delegation. ... Mr Groser was ambassador for three and half years in the mid-nineties and developed a passion for the country, its culture and people, even converting to Islam while there."

Two things are worth noting from this. Firstly, that following the resignation from politics of Dr Ashraf Choudhary, Labour Party list MP, after the 2011 general election, Mr Groser is the only remaining Muslim MP in the New Zealand parliament.

Secondly, the word *even* (*even converting to Islam*) is only a small, four-letter word, but seems to speak volumes here. Conversion to Islam is unexceptional. A 2011 report by the UK's *Independent* newspaper<sup>2</sup> states that "The number of Britons choosing to become Muslims has nearly doubled in the past decade", now standing at perhaps as high as 100,000 converts throughout the UK<sup>3</sup>, with over 5,000 conversions per year<sup>4</sup> – that's around 100 per week. "Over 70 per cent of converts were white and 55 per cent were white British"<sup>4</sup>. Worldwide, "nearly two-thirds of converts to Islam over the last 10 years [2000 – 2010] were women"<sup>4</sup>.

Would the journalist use the word *even* in other similar circumstances? *Steve Jobs travelled to India in the 1970s, and even converted to Buddhism. Bob Dylan believed he experienced a vision of Jesus in his Tucson hotel room during a 1979 tour, and even converted to Christianity. Julia Roberts filmed 'Eat, Pray, Love' in India, and even converted to Hinduism.* Probably not.



Hon Tim Groser,  
National Party list  
MP

1 *Indonesian visit by Key indicates fresh focus. New Zealand Herald*, 14 April 2012. [www.nzherald.co.nz](http://www.nzherald.co.nz)

2 *The Islamification of Britain: record numbers embrace Muslim faith. The Independent*, 4 January 2011. [www.independent.co.uk](http://www.independent.co.uk)

3 *Surge in Britons converting to Islam. Faith Matters*, 6 January 2011. [faith-matters.org/press/223-surge-in-britons-converting-to-islam](http://faith-matters.org/press/223-surge-in-britons-converting-to-islam)

4 *Islam converts mainly women. Faith Matters*, 6 January 2011. [faith-matters.org/press/222-islam-converts-mainly-women](http://faith-matters.org/press/222-islam-converts-mainly-women)

# The mercy of Allah (swt)

**This article describes the mercy of Allah (swt) and the ways in which we can strive to receive it, with evidence from the Quran and the hadith of prophet Muhammad (saw).**

## Quran

Allah (swt) says in the Quran, "O you who believe, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful" (Al-Hadid:28). Mercy is one of the attributes of Allah as He says in the Quran: "(O Muhammad) say, 'Your Lord is the possessor of vast mercy'" (Al-Anaam:147). It is a quality due to Him in favour for His creation and a show of His unparalleled divine charity and clemency. "Your Lord has decreed upon Himself mercy" (Al-Anaam:54). His mercy is so encompassing it has extended to everything, as He says: "My mercy encompasses all things" (Al-Aaraf:156).

## hadith

Describing the magnitude of Allah's mercy, Prophet Muhammad (saw) said, "Allah Almighty has divided mercy into 100 parts. He kept 99 parts and sent down one part to earth. Because of that one single part, creatures are merciful to one another so that even the mare will lift its hooves away from its foal so that it does not trample on it."

## prophets

Mercy is also one of the qualities of the prophets and messengers. In the Quran, Allah (swt) describes Muhammad (saw) saying, "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them" (Ali Imran:159); "There has certainly come to you a messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you, and is kind and merciful to the believers" (At-Tawba:128). He also describes the Prophet's companions (ra) as being "merciful among themselves" (Al-Fath:29).

## companions

## mercy to one another

To be shown mercy, people need to be merciful to one another, for Muhammad (saw) said, "Those who have mercy on people will have mercy from God, the Most Merciful. If you have mercy on those on earth, the One in heaven will have mercy upon you." Indeed, Allah's mercy will be meted out to those who are merciful to all creatures: humans, animals and plants.

## obedience

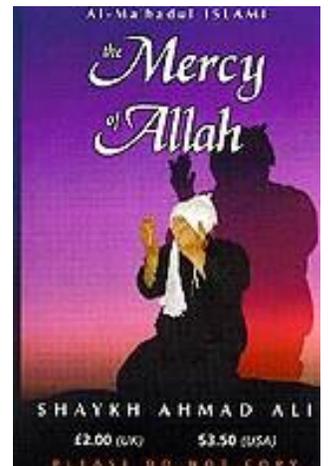
One of the factors leading to Allah's mercy is being obedient to Him. Allah says, "And obey Allah and the Messenger that you may obtain mercy" (Ali Imran: 132).

## Quran recitation

Likewise, the good recitation of the Holy Quran and listening attentively to it attracts divine mercy, for Allah says, "So when the Quran is recited, then listen to it and pay attention that you may receive mercy" (Al-Aaraf:204).

## asking forgiveness

Asking forgiveness is another reason for obtaining mercy from Allah, as He says, "Why do you not seek forgiveness of Allah that you may receive mercy?" (An-Naml:46). Praying for divine clemency is in essence beseeching Allah to bless His servants with pardon and compassion. Indeed He is the Most Generous Who responds to those who call upon Him and gives to those who ask Him.



***treatment of  
parents***

***mercy to  
dependants***

***mercy to animals***

***blessings to  
Muhammad***

Mercy is a grace from Allah to those who request it amongst His servants. Truly the blessed are those who are granted the divine mercy because the Almighty does not preclude His mercy from His servants who are merciful to one another. And the miserable are those who are denied this blessing. Our Prophet Muhammad (saw) said, "Allah Almighty will not show mercy on those who never show mercy on others." He also said, "Mercy is removed only from those who are miserable."

As a matter of fact, the whole of humanity cannot survive without mercy and the greatest of all forms of compassion is treating one's parents with kindness and mercy. In relation to this, Allah instructs readers of the Quran to say, "My Lord, have mercy upon them as they brought me up (when I was) small." (Bani Israil:24).

The show of mercy should permeate all of our interactions and relations as members of the community. Therefore, the head of the household has to be merciful to his wife and children by taking care of them and sponsoring them. The same is true for the strong in treating the weak, the doctor in attending to his patients, the teacher in educating his students with patience, the employer in dealing fairly with his employees, and the merchant by not overpricing his goods.

Equally, people should treat animals with mercy. It happened once that Prophet Muhammad (saw) entered an orchard belonging to one of the Madinan helpers (Ansar) where there was a camel. Upon the sight of Allah's Messenger, the animal looked sadly at him and shed tears. So Muhammad (saw) went to the animal and wiped the back of its head, behind its ears, and the camel stopped moaning. So Allah's Messenger asked, "To whom does this camel belong?" A man from the Ansars walked forward saying, "It's mine, O Messenger of Allah." Muhammad turned to the man and said, "Don't you fear Allah as with regards to this animal, which Allah has enabled you to own? It complained to me that you keep it hungry, overload it, and force it to work more than it can."



Being lenient to each other brings Allah's mercy on us. Our Prophet Muhammad (saw) therefore called on us to be compassionate to one another and avoid being harsh with each other. Abu Musa Al-Ashaari (ra) heard Prophet Muhammad (saw) say, "You will not enter Paradise until you show mercy to one another." They said, "O Messenger of Allah, we are all merciful," He then said, "The merciful amongst you is he who is compassionate not only to his family and closest circle, but also to all."

Allah has commanded you with an order to which He and His angels are both committed, when He says, "Allah and His angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect" (Al-Ahzab:56). The Prophet (saw) said, "for everyone who invokes a blessing on me will receive ten blessings from Allah."

May the peace and the blessings of Allah be upon our Master Muhammad (saw), his family and all his companions (ra). May Allah be pleased with the rightly guided caliphs (ra) and all those who will follow them in righteousness till the Day of Judgment.

# YMWA corner

## Zakat: maximising the spiritual benefit

**This article is the second part of the article on zakat from the April edition of *Rocket Science* and is based on the YMWA monthly study circle. For any queries regarding our study circles, please contact us on [ymwa.nz@gmail.com](mailto:ymwa.nz@gmail.com).**

We now understand that zakat is an obligation on all Muslims who have the minimum threshold (nisab). It is also important to understand the essence of zakat in its spiritual context as every action has a deeper meaning for a believer.

In order for zakat to be accepted, payment of zakat must be at the proper time.

Being proactive in one's actions, actively seeking out people and paying money to those who are in need, will maximise the benefit of giving zakat. This will ensure we are playing a part in ensuring that the money is given to those who deserve zakat.

Zakat should be given in secret, protecting yourself from diseases of the heart. "If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you" (Quran 2:271).

### **Seek those who are most worthy and deserving**

Seeking out the truly worthy recipients of one's zakat or charity has greater reward in it than simply giving it to someone that falls within the eight categories of beneficiaries.

There are five qualities to seek of those who are generally eligible:

1. Seek those who are pious and have renounced the world and devoted themselves to the hereafter.
2. Choose from those amongst the people of learning and support them in the quest for knowledge, as learning is one of the noblest forms of worship as long as the intentions are correct.
3. It should not be ones that have publicised their need, but rather ones who kept it to themselves without complaining.
4. A person with a large family or one that has a disability, or an illness, or some other struggle, is a deserving recipient.
5. So is a close relative.

The above qualities are desired qualities and hence one should seek these in the recipients. Each of these points should therefore be taken into consideration for they represent the desired qualities. Within each quality there are further gradations, so one should seek the uppermost, and the one with all of the above qualities would be the best recipient.

### **When to give openly**

If one knows that giving charity openly will encourage others to give, then for this purpose, giving openly will be encouraged. However, the giver must be aware of their intentions and be cautious of their motives, and guard themselves against wrong intentions and motives.

*deserving  
recipients*

*giving openly*

*benefactor to  
yourself*

*wealth belongs to  
Allah*

*halal zakat*

Another risk and danger to be wary of when giving charity openly is to be aware of the dignity of the recipient. The one receiving may feel offended and hurt to be displayed in public as a recipient of alms.

The opposite is true for someone who himself comes and begs in public, as they are bringing dishonour upon themselves, and therefore the giver no longer needs to be wary.

### **Avoid taunting and hurting**

Taunting and hurting someone during almsgiving would invalidate the act of giving charity. Allah says, "Do not make your almsgiving void by taunting and hurting." (Quran 2:264). The act of taunting is to remind someone of the favour that was done to them. On the flip side, hurting would be making it known to others. Taunting would be to exploit someone in return for a gift. On the other hand, hurting someone would be to make them feel ashamed of their poverty.

The giving of zakat is in fact paying the recipients what is due to them by the command of Allah (swt), and those who receive are truly receiving their sustenance from Allah. Every individual is in fact a benefactor to himself through spending their wealth for the love of Allah.

### **Embrace humility**

Allah said, "And do not turn your cheek (in contempt) towards people and do not walk through the earth exultantly. Indeed, Allah does not like every self-deluded and boastful person" (Quran 31:18). When giving zakat, it is important for the individual to reflect where the money being given comes from, and remind ourselves that the wealth ultimately belongs to Allah (swt). We should therefore be appreciative for being able to spend the money for His sake.



In a hadith, the Prophet (saw) said, "It is a right on Allah, that nothing is raised in the dunyah (in stature or esteem), except that Allah will bring it down" (Bukhari). Success lies in humbling ourselves in our quest to seek benefit in both this world and the hereafter. We must therefore ask ourselves why we have pride when spending something that in fact belongs to Allah. The owner of all wealth is Allah. As Allah says, "If He were to ask you of it, and press you, you would covetously withhold it, and he will bring out all your (secret) ill wills" (Quran 47:37).

### **Give the best and the dearest**

When giving, one must look for the best and what is dearest, for Allah is most exalted. "Allah is beautiful and loves beauty", therefore we must only give that which is good. As a result, if the contributions have been attained by doubtful means, there is no guarantee that it belongs to the owner and therefore it would not qualify.

"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich, and Worthy of all praise" (Quran 2:267).

*taking priests as lords*

*halal and haram*

*Quran and hadith*

## The worship of priests

When people are confronted with any question, we often hear them say, "Ask the lebbe", "Ask the moulana", "Ask the sheikh", "Ask the imam", etc. When we ask those people, they sometimes reply without any reference to the Quran or hadith. "According to Sharia, it is like this." We never stop to ask them what authority there is to support their ruling.

Allah (swt) says in the Quran, "They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah. There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)" (At-Tauba 31).

Explaining this verse, Tafhimul Quran says, "According to a tradition, when Hadrat Adi bin Hatim, who was formerly a Christian, came to the Holy Prophet (saw) with the intention of understanding Islam, he asked several questions in order to remove his doubts. One of these was: 'This verse accuses us of taking our scholars and monks as our lords. What is its real meaning, sir? For we do not take them as our lords.'

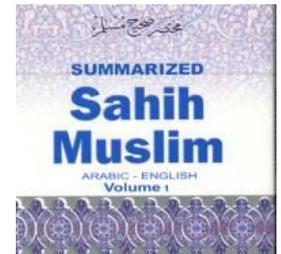
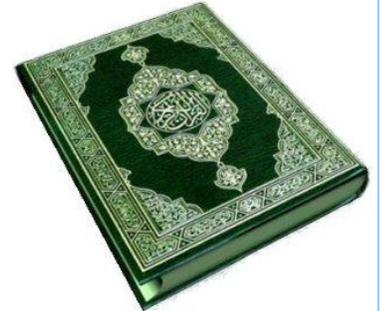
As a reply to this, the Holy Prophet put him a counter-question: 'Is it not a fact that you accept as unlawful what they declare to be unlawful, and lawful what they declare to be lawful?' Adi confessed, 'Yes, sir, it is so.' The Holy Prophet replied, 'This amounts to making them your lords.'

Incidentally, this tradition shows that those who themselves set limits to the lawful and the unlawful without the authority of Allah's book, assume for themselves the rank of Godhead, and those who acknowledge their right of making laws take them as their lords.

It should be noted that they have been charged with (a) attributing sons to Allah, and (b) giving the right of making laws to others than Allah. This proves that their claim – that they believed in Allah – is false, even though they should believe in His existence. But such a wrong conception of Allah makes their belief in Allah meaningless."

This verse is further explained in Tafsir Ibn Kathir: "The Messenger of Allah recited this ayah; Adi commented, 'I said, 'They did not worship them.' The Prophet said, 'Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews), and allowed the prohibited, and they obeyed them. This is how they worshipped them.'"

The explanation of the above ayah by the hadith emphasises the need for us to verify the ruling of our own priests and scholars in the light of the Quran and hadith, lest we too fall in the same pit where the Jews and Christians fell.



**150 participants**

**Maori welcome**

**scholars**

## NZ hosts its first Seekers Retreat

At the beginning of April, nearly 150 people were privileged to attend the first Seekers Retreat to be held in New Zealand. Themed "Beginning with guidance", the retreat took place 5 – 10 April in the beautiful surroundings of Tauhara Retreat and Conference Centre in Acacia Bay overlooking Lake Taupo. Although most of those attending were from New Zealand or Australia, some came from as far afield as North America. As they arrived by coach at Tauhara, they were surprised and delighted by a carefully planned traditional Maori welcome ceremony.

The main aim of these retreats, ever since their humble beginnings in Sydney, has been to facilitate a high level of learning of sacred knowledge based on classical texts by erudite classical scholars such as Imam al-Ghazzali, Imam al-Haddad and Shaykh Ibn Rajab al-Hanbali. The focus for the 2012 retreat was on nurturing a relationship with Allah (swt) and His beloved Messenger (saw).

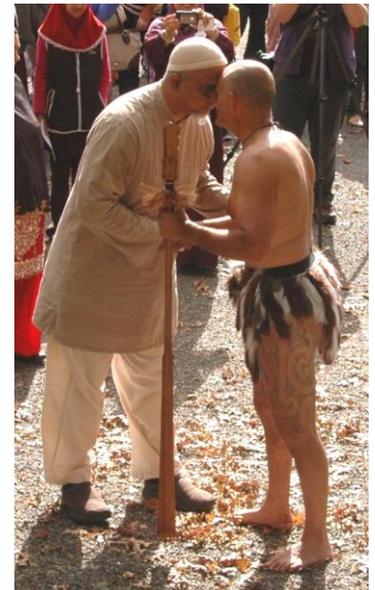
Those attending had come to hear talks and benefit from personal interaction with three highly respected international scholars: Shaykh Faraz Rabbani, Ustadh Usama Canon and Imam Afroz Ali.

Shaykh Faraz Rabbani was raised in Canada and obtained a Bachelor's in Economics and Commerce from the University of Toronto in 1997. He then spent ten years studying and teaching Islamic sciences in Damascus, Amman and Karachi under leading Islamic scholars. Shaykh Faraz is a researcher and teacher of the Islamic sciences, specialising in Islamic law. He is the Educational Director of SeekersGuidance, and a partner and legal advisor with StraightWay Ethical Advisory. He is the author of *Absolute Essentials of Islam: Faith, Prayer, and the Path of Salvation According to the Hanafi School* (White Thread Press, 2004). He lives in Toronto, Canada, with his wife and three children.

Ustadh Usama Canon, who was born in California, embraced Islam in 1996 and has had the honour of studying various Islamic Sciences at home and abroad under some of today's foremost scholars. Currently, he serves as an Instructor at Zaytuna Institute. Ustadh Usama is the Founding Director of Ta'leef Collective. He maintains an active role in various facets of outreach and education, concentrating on issues facing Muslim youth, assisting converts,



A local Maori family collaborated with the retreat organisers to plan a surprise traditional welcome ceremony.



Imam Afroz Ali and the head of the Maori whanau (family group) greet each other in the traditional way by touching noses.



Shaykh Faraz Rabbani responds to a question during Q & A time.

and developing support systems for Muslim ex-offenders.

Imam Afroz Ali is the founder of the Al-Ghazzali Centre for Islamic Sciences and Human Development in Sydney, Australia. His studies in Islamic sacred knowledge have taken him from Madina Islamic University to traditional scholarship in Yemen, the United States and Mauritania. He has travelled to Cairo for further studies in Islamic Jurisprudence with Scholars at al-Azhar University and is on the Board of Advisors at Markaz Aleem in Cairo. He is also a corporate trainer in personal leadership.

Imam Afroz is the Managing Director and Instructor at SeekersGuidance Online Academy and was thus personally deeply involved in planning the retreat alongside the New Zealand host organisation, the Rasheed Memorial Dawah Trust (RMDT).

The other honoured international guests at the retreat were the eight members of the Singapore Haqqani Ensemble, who recited qasidas and nasheeds. Among the premier reciters from Singapore, they have led recitations for some of the most



Shaykh Faraz Rabbani and Imam Afroz Ali listen as Ustadh Usama Canon replies to a question.



To the delight of local people, members of the Singapore Haqqani Ensemble gave impromptu performances at various places during their brief local sightseeing trips.

*music ensemble*

honourable scholars of our time, including Shaykh Habib 'Umar bin Hafiz, Shaykh Hisham Kabbani, Shaykh Afeefuddin al-Jilani and Shaykh Yahya Rhodus.



The Singapore Haqqani Ensemble performed on the final evening wearing their traditional Malay costumes, baju kurung, and were joined on percussion by Tauhara Trustee, Stephen Nasir Grace.

The Seekers Retreat was initiated to provide an opportunity for intensive learning of sacred knowledge in the Australia-Pacific region. Inspired by Zaytuna Institute's original deen intensives, the Seekers Retreat is part of a continuing commitment to disseminate Islamic principles and knowledge from the prophetic traditions, as articulated in our traditional sources by the rightly guided scholars of Islam.

Three aspirations underpin the Seekers Retreat philosophy. The first is that attendees of the retreat find all means possible to return home with a firm resolution to take immediate steps to journey to the nearness of Allah (swt).

The second aspiration is, over and beyond the dissemination of sacred knowledge, to nurture the seekers of such knowledge towards positive and beneficial action, for no knowledge is complete if it is not acted upon.

The third is that the seeker of sacred knowledge at the Seekers Retreat and afterwards, who habituates beneficial action, does so only as a catalyst; that the seeker be a catalyst for positive change. The seeker journeying to Allah armed with appropriate knowledge through which he acts ought not to be absorbed with his actions, his achievements or failures in pride or displeasure. The seeker ought to act with beauty and excellence, knowing full well that the action is in itself meaningless unless it is a means to nearness to Allah.

The Seekers Retreat rotates around the different cities of participating organisations in Australia, New Zealand and the South Pacific. Planning has already begun for the 2013 retreat, scheduled to take place in Malaysia, insha Allah.

**Malaysia 2013**

# 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

## 5 & 6 May

Quran 2: 255-257

LECTURE: Can Islam Work in

Today's World? By Yusuf Estes

NO STONE UNTURNED: Shahadah

by Bilal Dannoun

MY PATH TO ISLAM: Greg Shepherd

## 12 & 13 May

Quran 36: 1-10

LECTURE: From Quran: Miracle of Miracles by Yasir Qadhi

TID BITS: Quran by Yusuf Estes

DOCUMENTARY: Islam: The Light

Illuminating the World Part 1 by

Harun Yahya

## 19 & 20 May

Quran 4: 135-136

LECTURE: What Are Your Priorities in Life? By Belal Assaad

NO STONE UNTURNED: Day of Judgement by Bilal Dannoun

DOCUMENTARY: Islam: The Light Illuminating the World Part 2 by Harun Yahya

## 26 & 27 May

Quran: 2:255-257

MY PATH TO ISLAM: Umar (Hemi) Taka

DOCUMENTARY: Deep Thinking: Signs in Nature by Harun Yahya



Yusuf Estes

Watch VOI online, or order a free copy of the Quran: [www.voiceofislamtv.com](http://www.voiceofislamtv.com)

# Auckland prayer timetable for May 2012

(from [www.islamicfinder.org](http://www.islamicfinder.org). For other cities in New Zealand, see [www.fianz.co.nz](http://www.fianz.co.nz)).

***“Salah is a pillar of the religion (Islam). He who establishes it, establishes religion; and he who destroys it, destroys religion.” (hadith)***

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

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

Asr 2: Hanafi school (double shadow length)

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## Why attend Rocket Park jumuah?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ 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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## Back issues of *Rocket Science*

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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)