



# Rocket Science



Jumadal Thani /  
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*In the name of  
Allah, most  
Gracious, most  
Merciful*

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## 'Arabic to understand Al Quran' class

The "Arabic to understand Al Quran" programme was launched on 7 May. In his inaugural speech, the President of the Mount Albert Islamic Trust, Br M C A Hassan emphasised the importance of learning Al Quran with meaning. He also gave a brief history of the Trust's activities. Thirteen years ago, pioneers working for the cause of Islam started the Iqra programme to teach children Quran and Arabic, and it has been conducted successfully ever since. In the aftermath of the Asian tsunami of 26 December 2004, which devastated parts of Sri Lanka, an orphanage was started in Sri Lanka. It currently looks after more than 300 orphans through the International Centre for Children Charitable Trust (ICCCT). The Mount Albert Islamic Trust was established on 2 January 2009, and has conducted bayan (religious lectures) and jumaat (congregational prayers) for sisters and brothers every Friday for the past three years. The Mount Albert Islamic Trust is working with its affiliate the Young Muslim Women's Association (YMWA) among Muslim girls.



(from left) Br Dr Sharif Fattah (trustee), Br Abdur Rahman Alim (ustaath),  
Br M C A Hassan (President of Mount Albert Islamic Trust)



Members of the brothers' class

Br Dr Sharif Fattah, on behalf of the Trustees, introduced Ustaath Br Abdur Rahman Alim. Br Sharif said that this programme is being run by the Mount Albert Islamic Centre on a voluntary basis, with Br Abdur Rahman offering his time and effort to the community free of charge (*jazak Allah khair*).

Br Abdur Rahman is a kamil, fasil and alim from a madrasah in Bangladesh, and holds the qualifications of BA (Hons) and MA from the University of Dhaka, and LLB (Hons) from the University of London. Before conducting the class, Ustaath Abdur Rahman said that students who follow this programme for a period of three years will be able to understand the meaning of whole Quran fully, insha Allah.



Members of the sisters' class

# World's largest women-only university opens

(abridged from Arab News arabnews.com 16 May 2011)

Custodian of the Two Holy Mosques King Abdullah inaugurated the SR20-billion Princess Nora bint Abdulrahman University (PNU), 25 km east of the Saudi capital Riyadh. With a capacity to enrol about 50,000 students, PNU is the largest women-only university in the world and part of an ambitious education plan of the Saudi government.

"Princess Nora University is a symbol of women's education and women's participation in the building of this nation. A residential area at PNU has about 1,400 villas, and massive hostel facilities to accommodate 12,000 students," said Finance Minister Ibrahim Al-Assaf, adding that a sports city for girls is another major attraction.

"The presence of King Abdullah today and his consistent support is evidence of his keen desire to educate and train women of this country with an aim to open all avenues for them," said Minister of Higher Education Khalid Al-Anqari.

PNU President Huda bint Mohammad Al-Ameel said PNU had become a major symbol of gender equality and women's education in Saudi Arabia. She added that the university campus has modern infrastructure facilities, including a high-tech transport system that links all important facilities on the campus 24 hours a day. The highlight of the transport system is an elevated railway that will facilitate the smooth flow of traffic inside the campus.

Taking advantage of energy-saving technology, the campus buildings have been designed in a way that uses sunlight as a source of light. The 40,000 square meters of solar panelling will provide 16 percent of power for campus heating and 18 percent for air-conditioning.

The new campus includes a 700-bed university hospital, 15 colleges, a central library with about five million books and journals, a conference hall, laboratories and three research centres for nanotechnology, information technology and bioscience.

*50,000 students*

*hostel for 12,000*

*elevated railway*

*5m-book library*



# The language of the khutbah

This article aims to answer the question: "Do the two khutbahs, the sermons delivered during Friday prayers, have to be in Arabic?"

## Maliki

Muslims around the world follow four different schools of thought (madhhab), The position that the khutbahs must be in Arabic is taken only by those who follow Imam Malik. Only they say that the khutbah must be in Arabic without any exception. However, this does not seem consistent with the one pillar of the khutbah that they mention – that it must be an admonition, a warning with guidance and advice. If that is so, how can one give glad tidings of Paradise or warnings of Hell in Arabic to people who do not speak or understand Arabic? This is applicable to most Muslims in New Zealand and around the world.

## Hanafi

Those who follow the Hanafi madhhab say that it is permissible to have the khutbah in languages other than Arabic, regardless of whether the congregation is mostly Arabic-speaking or not.

## Hanbali

The followers of Imam Hanbali say that it must be in Arabic, if possible. If not, then at least the quoting of Quranic verses (which are pillars in their opinion) must be in Arabic.

## Shafi'i

The Shafi'is say that the pillars must be in Arabic, while the rest of the khutbah may be in any language. Al Nawawi, a Shafi'i scholar, wrote that a second opinion among the Shafi'is is that it is simply preferred (not obligatory) for the khutbah to be in Arabic because the purpose is an admonition which may be achieved in any language. Then he states that the Shafi'is who say it is required in Arabic opine that if no one is available to deliver the khutbah in Arabic, it may be delivered in their language for the period of time it takes for them to learn Arabic. If they do not learn Arabic, they are sinners and must pray the dhuhr prayers instead of the Friday prayer.

From among modern scholars, Abdulaziz bin Baz has responded to the question of the permissibility of saying the khutbah in languages other than Arabic. He stated that some scholars say it is forbidden. That is because they wish to keep the Arabic language strong in the hearts of the Muslims, follow the same tradition the Prophet (saw) followed and also encourage those who do not know Arabic to learn Arabic. Others may say that if many of the people forming the congregation (jamaat) do not speak Arabic, it is permissible to deliver the khutbah in whatever language they may understand. This is because the khutbah is meant to guide and exhort the people, and this would not be possible if it was stated in a language they did not understand. Therefore, it



is more important to achieve the goals of the khutbah rather than just the outward form handed down from the time of the Prophet (saw).

Bin Baz states that if some of the listeners know Arabic, then it would be best to give part of the khutbah in Arabic and then translate it into the other language during the khutbah. This way you combine both views and attain the goals of the khutbah. As supporting evidence for his view, bin Baz quotes the verses of the Quran that state that whenever a messenger was sent to any people, he would speak in their language, eg:

"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise." (Surah Ibrahim, verse 4)

In *Ar-Raudhat an-Nadiya*, Sideeq al-Bukhari has conducted a discussion of the purpose of the Friday khutbah. He states that if one gives the khutbah and simply praises Allah (swt), recites some verse of the Quran and makes dua, without any admonition or teaching for the people, then he has not met the basic purpose of the khutbah. If one gives the people an admonition without extolling the praises of Allah, and so forth, then he has met the purpose of the khutbah, but he has not done so in the best manner possible. If one gives both an admonition and praises Allah, then he has met the purpose of the khutbah and he has done so in an excellent manner.

From all the above, we can conclude that Arabic is not a pillar of the khutbah, and if the people do not understand Arabic, the whole of the khutbah is definitely not to be given in Arabic, as in such a case the purpose of the khutbah would not be met.

Similarly, in the time of the Prophet (saw), Zaid ibn Thabit was instructed by the Prophet to learn Hebrew in order to teach the Jews and establish the "proof" against them. When the Companions were about to wage battle with any people, they would not fight until they had explained Islam to those people in the language that they understood.

If it is difficult for a people to learn Arabic, they must be taught and preached to in the language that they can understand. Therefore, translation, especially today, is a necessity, and da'wah or calling others to the straight path cannot be made without it. We experience this in New Zealand, where the majority of the population speak only English.



*generous,  
bountiful*

*conversion*

## Talhah ibn Ubaidullah (ra)

*This article describes the fifth companion who was promised Paradise while still alive.*

Talhah bin Ubaidullah (ra) has a series of famous names in his lineage starting with 'Uthman bin 'Amr bin Ka'b bin S'ad bin Taim bin Murrah bin Ka'b bin Luai bin Ghalib Al-Qurashi At-Taimi. His nickname was Abu Muhammad. His lineage meets with Abu Bakr (ra) at Kaa'b bin Sa'd. His mother was As-Sa'bah bint Abdullah bin Abbad bin Malik, the sister of Al-'Ala bin Al-Hadrami. Allah (swt) had guided her to Islam.

Talhah was one of the first eight persons who reverted to Islam. His name during the pre-Islamic period was Talhah and, after Islam, Allah's Messenger (saw) named him Talhatul-Khair (Talhah the generous), Talhatul-Fayyad (Talhah the bountiful) and Talhatul-Jood (Talhah the generous).

Talhah (ra) was black in complexion with thick but straight hair. He was handsome and he walked with a quick pace. He did not dye his grey hair.

When Talhah reverted to Islam, he was one of the best Muslims. This is how he narrated the cause of his conversion to Islam:

"I went to the market in Busra, a town in Ash-Sham (Syria) where I found a monk in his synagogue. He was asking the people of this season (meaning the pilgrims): 'Is there anybody among you from the people of Al-Haram (Makkah)?' I said: 'Yes'. The Christian monk said: 'Has Ahmad appeared?' I asked: 'Who is Ahmad?' The monk said: 'Ibn Abdullah bin Abdul-Muttalib who the Scriptures foretold; this is the month when he will appear. He is the last of the Prophets. He will appear in Al-Haram and migrate to a land that is swampy, rocky and has date palms. Be careful lest anyone should precede you in following him.' "

Talhah (ra) said the news was very interesting and affected him greatly. He went out quickly. Then a caravan came from Makkah from whom he inquired about this unique individual. When he returned, he went directly until he came to Abu Bakr (ra) and told him the story and asked him to take him to the Prophet (saw) where he could proclaim his acceptance of Islam. Talhah (ra) realised that a man of that calibre could never be an imposter, falsely claiming he had received revelation from Allah. He was one of those whom Abu Bakr (ra) brought to Allah's Messenger (saw) where they proclaimed the shahadah.

Talhah (ra) was one of the wealthy and respectable members of the society. The pagan Makkans assigned some people to harass him.

Talhah (ra) was always travelling outside Makkah and he was outside Makkah when the Prophet (saw) and Abu Bakr (ra) migrated to Al-Madinah. He was passing near Al-Madinah on his way back from Syria with a trade caravan when he saw all the inhabitants of the town camping outside Al-Madinah. He knew that it was not a festival time. He inquired about the event and was told that the inhabitants of the town were waiting for the arrival of the Prophet (saw). Talhah (ra) immediately left for Makkah to meet the Prophet (saw) on the way before his arrival to Al-Madinah. At a place near Al-Madinah he met them. He told the Prophet (saw) how anxious the people of Al-Madinah were to meet him. He gave the Prophet (saw) and Abu Bakr (ra) new clothes for their entry and continued his trip to Makkah. Talhah (ra) resumed his voyage to Makkah

because he brought with him goods from Syria for some merchants. He delivered all the goods in custody to the people for whom he brought them and left the city with his family under the cover of darkness to Al-Madinah. Upon arriving in Al-Madinah, Talhah (ra) continued to sacrifice what he had for the sake of Islam and did his best to spread the message of Islam.

Talhah (ra) was one who was given glad tidings of Paradise for his truthfulness, religion, pure belief, forbearance against the polytheists and his struggle in the cause of Allah (swt).

When you read the biography of Talhah (ra) you will come to know the cause of his reaching this high status. His sole aim in this life was Paradise. It was not the temporary pleasures found in this material life.

### ***bravery***

Apart from his adherence to the truth, as he saw it, Talhah was a brave hero. He was not one of the soldiers who fought in the Battle of Badr: Allah's Messenger (saw) had sent Talhah and Sa'd bin Zaid to Syria as scouts at that time and he went to Allah's Messenger after he had returned victorious from Badr. Still the Prophet (saw) assured him that he was counted among Al-Badr (the people who witnessed the battle of Badr).

### ***Badr***

### ***Uhud***

The Battle of Uhud was named "the day of Talhah bin Ubaidullah". This was because of his daring fight and his defence of Allah's Messenger (saw). He fought until his many wounds weakened him. A group of Companions of the Prophet (saw) pledged to sacrifice their lives defending Allah's Messenger (saw) when some Muslim combatants retreated. Some of them were killed. Among the group that pledged to defend Allah's Messenger (saw) were Abu Bakr, Umar, Az-Zubair, Talhah, Sa'd, Sahl bin Hunaif and Abu Dujanah (ra). Aishah and Umm Ishaq (ra) said: "Our father received 24 wounds on the day of Uhud. His skull too was fractured."

### ***paralysed finger***

It is narrated that when some Muslims retreated, Talhah was one who pledged to defend Allah's Messenger. Malik bin Zuhair, a polytheist, shot an arrow at the Prophet (saw) and Talhah (ra) took the arrow in his hand to protect the face of the Prophet (saw). In doing so, his little finger was paralysed. It is narrated that when Talhah (ra) received the wound, he said: "Hass, Hass". On this occasion Allah's Messenger said: "Had he said 'In the Name of Allah', he would have entered Paradise while the people are looking at him."

Qais bin Abi Hazim narrates: "I saw Talhah's paralysed hand with which he had protected the Prophet (saw) (from the arrow)."

Talhah gained recognition and honour for what he did on the day of Uhud. According to Abdullah bin Az-Zubair: "The Prophet (saw) was wearing two armours on the day of Uhud and when he tried to climb a rock, he couldn't. Talhah knelt and waited until Allah's Messenger (saw) finally climbed the rock." He also said, he heard Allah's Messenger saying: "Talhah has done well."

### ***death***

However, when he joined the army which went to Kufa to fight the army headed by Ali (ra), Talhah could not accept fighting among the Muslims, especially when he was convinced by Ali (ra) that he was wrong. The real mettle of a man is tested when he has to correct a wrong decision publicly made. But he successfully passed that test. Talhah (ra) courageously changed his mind and withdrew from the battlefield and tried to settle the dispute. The opposition did not accept such a withdrawal. One of the rebels shot an arrow that cut a vein in his leg from which he bled to death near Iraq. He died on Thursday, the 10<sup>th</sup> of Jumadul-Akhir, 36 AH.

# Latin Muslim converts find roots

(abridged from Iran Radio Islam english.irim.ir/radioislam 17 April 2011)

In their desperate search for spirituality, strong faith connections and a true portrayal of Islam, a growing number of Latino Americans are converting to Islam.

"I was looking for the truth, the connection between the believer and the Creator," Nylka Vargas, who embraced Islam 15 years ago, told Illume website. "[I] had a yearning to know God and I didn't believe in things that I learned as a Christian. I believed in a higher power." Born to a Peruvian-Ecuadorian family, Vargas was born and raised in the US city of New Jersey. "Islam taught me a lot of discipline. And Islam is perfectly aligned: the prayers and its time. Why things are done. It is flexibility but discipline," she said.

Being a regular attendant at the North Hudson Islamic Center in Union City, New Jersey, for classes about Islam, Vargas meets other Muslim converts during lessons for the holy Quran and Islam.

Milena, from Puerto Rico, converted to Islam only four weeks ago. Getting married to a Muslim man seven years ago, Milena, a regular churchgoer with strong faith, saw herself far from Islam till she had her first baby. "I became interested in learning about Islam without converting, because our son is going to be raised as a Muslim. That is how my interest in Islam started." Attending classes without converting, the learning process went smoothly till she finally found the right path. "I am seeking knowledge, I am hungry for knowledge. I am really excited about what I feel."

According to the American Muslim Council, Latino Muslims in the US were estimated at about 200,000 in 2006, but today there numbers have more than doubled. The largest communities of Latino Muslims exist in areas with the highest concentrations of Latinos, such as New York City, Chicago, Los Angeles and Miami. Yet, California is the state with the most Latino Muslims.

Looking back on their Spanish roots, many Latinos regarded their reversion to Islam as a reawakening of their 800-year Islamic history in Granada, Cordova, Seville and Andalusia. "There is a kind of reawakening," Vargas said. "We want to discover our roots, our ancestries, how our culture fitted into Islam. It's amazing, I have seen how our community has transformed. There is more availability of Islamic information in Spanish. Islam is not so much seen



Al Hambra, Granada, Spain

*didn't believe  
Christianity*

*>400,000 Latino  
Muslims in USA*

*Muslim Spanish  
history*

*naturally religious*

*"This is true"*

*false media interpretation*

*>60% women*

as something foreign. That misconception is going away. Now it is our religion too. Islam is not for others only, it is for all."

Yet, another study led by Samantha Sanchez, one of the founders of Latino American Dawah Organization (LADO), found that the growing number of converts was basically driven by Latinos' search for spirituality.

"Because Latinos are coming from a Catholic background, which is a fairly ordered world, to the US which is completely uninhibited, sometimes they find an alternative in Islam, where they see an order," said Akbar Ahmed, currently the Ibn Khaldun Chair of Islamic Studies, of American University in Washington DC.

Imam Shamsi Ali of the Islamic Cultural Center of New York agrees. "The most important reason why many Latinos embrace Islam is because they are naturally religious people as Catholic or Christian, so they are more inclined to religion. That's why they can turn to Islam."

Others, however, put the suspicious 9/11/2001 events in New York as the main driver for many Latinos to start their search for the true Islam. The size of the Latino Muslim community has tripled or quadrupled since 9/11, many Muslim organisations say.

"Once I started to read the Quran the first time, I said, 'This is true,'" said Mustafa, born Catholic from Puerto Rican parents, who started to search for answers in the Quran after the attacks. "I have to testify to it." But he explains that it was a long process that stretched from 2001 through 2007, before his conversion. "I was still young, into partying. So it took me a transition from that time when I first read the Quran until I took my shahaada (testimony of faith in the Oneness of God and the finality of the prophethood of Muhammad)."

Ahmed, another convert, also stated that the false media interpretation of Islam pushed him to search for the true Islam. "If you are an American, and day and night people are saying Islam is bad, Islam is terrorism, so you may pick up a book on Islam and what do you see? No, Islam is saying something else. In that sense, the interest in Islam has gone up since 9/11."

The rise of Latino converts to Islam in the United States was making an impact beyond the American borders. "In Nicaragua there was no mosque in the past, but recently a business woman from New York, who became Muslim, went back to Managua and she bought a house that she turned into a house of worship, a mosque," Imam Shamsi Ali said. "So there is some influence."

"More than 60 percent of converts are women these last few years", said Ali, who has also noted an increase of conversions to Islam after 9/11. "The



Islamic Cultural Center of New York

majority of those who became Muslims after 9/11 are from the Latino community; maybe more that 60 percent of those who converted to Islam in America are Latinos”.

In his essay “Latino Conversion to Islam”, Khalil Salgado, currently the secretary of the League of Latin American Muslim Organizations, puts forward five factors that have lead Latinos to accept Islam.

From the 1960s until the mid-1990s, Latino conversions seem to be the results of the interactions between Puerto Ricans and African-Americans, who were the first Muslims. From the mid-1990s, the explosion of the Internet has facilitated connections between people; thus many Latinos have gotten connected to other people around the world, including with Muslim people.

Another factor is that Latinos have been living among Muslim immigrants. “In the post-9/11 period, most Latinos have come to learn about Islam primarily from their interactions with immigrant Muslims,” Salgado said.

The two remaining factors, which “are not restricted to any particular time period” are “conversion in prison” and “conversion through marriage.”

From a Puerto Rican family, Salgado, a 33 year-old, is himself a converted Muslim. Born and raised in the Bronx, New York, he became Muslim in 1995. He then went to Mecca, where he attended Arabic and Islamic studies. He is now a teacher at the Islamic school in Nashville Tennessee.



Like Salgado, Anthony Umar Navarro, an American-Puerto Rican with a Catholic background, also chose to go abroad to learn Arabic and Islamic studies, which he did in Egypt. Umar confesses that before he became Muslim he "got into tons of troubles on the streets – fighting every day, being arrested by police. I really didn't care much about anything until I witnessed my best friend get murdered. Now that my best friend was gone I needed to know where he was." A short time later, he came across a Muslim Dominican who was also dealing with the streets and was befriended by the troubled youth, which led Umar to discover Islam. “I took my shahaadah two months before my 21<sup>st</sup> birthday and left the street life alone”.

In embracing Islam, Latino Muslims change part of their life spiritually and physically. For over two months, Ziyad has taken Quran and Arabic classes at the Islamic Cultural Center of New York to develop a better understanding of the religious texts.

Gina has also started attending the same class, after having embraced Islam over two months ago. She was born and raised in New York, with an ancestry from Panama and the Dominican Republic. She has not told her parents about her conversion, but recently opened up to her sister, who she says “made a couple of comments and repeated what the media says. But when I started to explain to her certain things she understands it more now.” Gina finds it regrettable that “there are a lot of misunderstandings that people have about Islam and they feel that it's the truth because what they hear on television.”

# YMWA corner

Synopsis of a talk delivered at YMWA's monthly study circle. The next study circle is 6 June; contact [ymwa.nz@gmail.com](mailto:ymwa.nz@gmail.com) for further information.

## Unity in the community

In the dictionary, *unity* is defined as being "joined as a whole; forming a complete and harmonious whole; a thing forming a complex whole". *Community* is defined as "a group of people living together and practising common ownership; a body of nations or states unified by common interests".

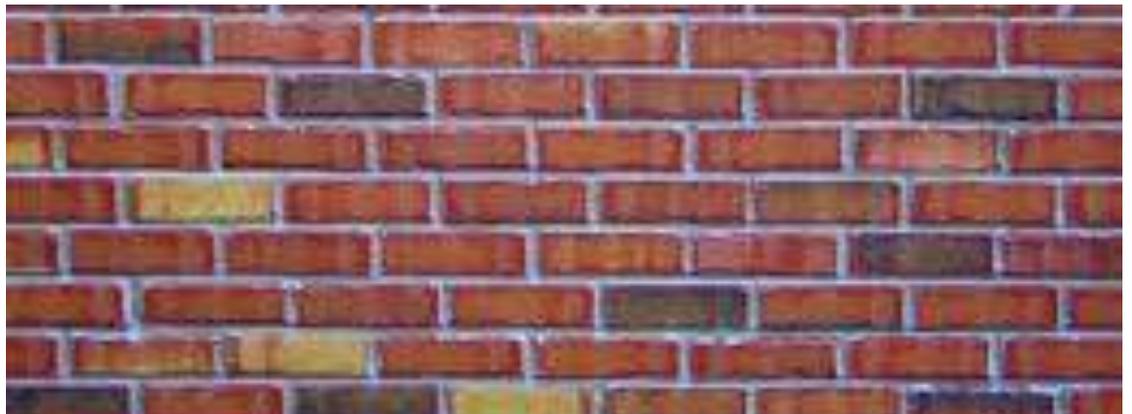
It is interesting to note that the word *unity* is within the word *community*. This may be true but in all reality our communities are far from united.

The famous quote "United we stand, divided we fall" is a good overall summary of what this means, and why it's important. We can look on it like a pile of bricks. One brick is not strong on its own, nor does it really serve its purpose. If the bricks are just left in a pile, they serve no purpose and can in fact



become a menace. They can ruin cars that may drive into them. Their purpose is to build a framework which can provide shelter, or protection. When combined with more bricks, and joined in the right manner, we can create a wall, a roof, or in fact a whole house. A building can house many people. A protection can be made around a country or around a community with the same bricks.

Staying with the brick analogy, note that although a beautiful wall full of bricks can serve a great purpose, we must all remember that if crucial areas suddenly had holes, then it would weaken the entire wall, or home.



Does this mean that we all have to stay the same? Think the same? Be the same? The truth is that Allah has made us all different. He has sent different Prophets to us and created us in a unique manner

What then has Allah revealed in connection with this? In the Quran (3:103), He states, "Hold on to the rope of Allah, and be not divided amongst yourselves." On analysis, it's nearly a command, advice from Him, in His divine wisdom (hikmah).

In a hadith the Prophet Mohammed (saw) said that the rope of Allah refers to the book of Allah. We can also see it in a metaphorical sense, where the rope is a support of some sort. Some scholars have translated it to be the cable, not

*comm(unity)*

*bricks and walls*

*the rope of Allah*

*one body*

*help*

the rope. The Arabic word is *habl*, which means rope, link, or cable. It's a connection with Allah. And in a way if we all held on to the rope of Allah then we would all be connected, on one rope, all holding on in unity. Allah also urges us not to be divided, not to let things get between us.

Prophet Mohammad (saw) has, of course, mentioned unity and the community on numerous occasions. Another hadith states, "The Muslim ummah is like one body. If the eye is in pain, then the whole body is in pain, and if the head is in pain, then the whole body is in pain." When we think about it, if we cut off our finger, we'd feel almost disabled. It would be as if there's something so wrong that we cannot function properly. The same applies when we have a fever. We tend not to realise the blessing of good health until we don't have it. Therefore, we must work together, in love and compassion, and we must work as a unit in order to function together.

Another hadith talks of how we can help, how we can make a difference: "Help, O servants of Allah, may Allah have mercy on you! Verily he shall be helped, if God wills." We, as Muslims, are told the merits of helping, that we will be helped if we help. Allah will help us for helping a fellow Muslim. We save our Muslim brothers and sisters from calamity and He will save us on the day of judgement. We can achieve this by small things such as keeping someone's respect by hiding their faults, or even parking their car for them when they are struggling at a busy road.

So who is in "our community", and what does it even mean? Is it just us, or is it the people around us? Is it people in other cities, other countries? Is it just Muslims, or do we consider other religions as community as well?

It's not easy to be united, and it's not enough to just say that we should be united. We can't expect it to happen overnight, or even in a few years. Even a small country like New Zealand is divided. It pains us all to see the divisions around us. The Indians stay with the Indians, and the Arabs with the Arabs. Hanafis stay in one place, Shafi'is in another. Differences of opinion are seen as blasphemy and hate. It's really unbelievable and one must wonder how it got the way it did. It is up to this generation to break the cycle, and make the difference now.

The conflicts and divisions are slowly disintegrating the Muslim ummah. So how can we help? Sir Thomas Browne's quote "Charity begins at home" serves as a reminder to us all. We've all heard this many times that we should start at home. We've been told that we shouldn't go out serving others, if we ourselves have not served the immediate circle around us. On the other hand, we're also told that we should look within before we try and help those around us. What do you think? Should we try and help ourselves first, or do we try and balance it by helping the community? There are many differing opinions of course, and there are no easy answers, but maintaining the balance will lead to the success of the generations to come.



# Auckland prayer timetable for June 2011

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

***A man asked the Prophet (saw): "Messenger of Allah, what action is dearest to Allah Most High?" The Prophet said, "Prayer at its proper time. The one who does not pray has no religion. Prayer is the main pillar of the religion."***  
***(Hadith)***

Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	5:53	7:24	12:19	2:55	5:13	6:40
2	5:54	7:24	12:19	2:54	5:13	6:40
3	5:54	7:25	12:19	2:54	5:13	6:39
4	5:55	7:26	12:20	2:54	5:12	6:39
5	5:55	7:26	12:20	2:54	5:12	6:39
6	5:56	7:27	12:20	2:54	5:12	6:39
7	5:56	7:27	12:20	2:54	5:12	6:39
8	5:57	7:28	12:20	2:53	5:12	6:39
9	5:57	7:28	12:20	2:53	5:11	6:39
10	5:57	7:29	12:21	2:53	5:11	6:39
11	5:58	7:29	12:21	2:53	5:11	6:39
12	5:58	7:30	12:21	2:53	5:11	6:39
13	5:59	7:30	12:21	2:53	5:11	6:39
14	5:59	7:31	12:21	2:53	5:11	6:39
15	5:59	7:31	12:22	2:53	5:11	6:39
16	6:00	7:32	12:22	2:53	5:11	6:39
17	6:00	7:32	12:22	2:54	5:11	6:39
18	6:00	7:32	12:22	2:54	5:11	6:39
19	6:00	7:32	12:23	2:54	5:12	6:39
20	6:01	7:33	12:23	2:54	5:12	6:40
21	6:01	7:33	12:23	2:54	5:12	6:40
22	6:01	7:33	12:23	2:54	5:12	6:40
23	6:01	7:33	12:23	2:55	5:12	6:40
24	6:02	7:34	12:24	2:55	5:13	6:41
25	6:02	7:34	12:24	2:55	5:13	6:41
26	6:02	7:34	12:24	2:56	5:13	6:41
27	6:02	7:34	12:24	2:56	5:14	6:41
28	6:02	7:34	12:24	2:56	5:14	6:42
29	6:02	7:34	12:25	2:57	5:14	6:42
30	6:02	7:34	12:25	2:57	5:15	6:42

## Credits

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

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## Why attend Rocket Park jumaat?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Bayaan (religious talk) before jumaat 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 mosque in New Zealand with air-conditioning and heating.

## 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](mailto: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](mailto: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](http://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)