



Rocket Science



Shaban / Ramadan
1435

June 2014

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

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Ramadan mubarak!

Insha Allah, Ramadan 1435 is likely to begin on Sunday 29 June (subject to confirmation). Alhamdu lillah, it is winter in New Zealand, and the period of fasting is less than 12 hours; for instance, on 29 June, fajr prayer (dawn) starts at 6.02 am, and maghrib prayer (sunset) starts at 5.15 pm, a period of only 11 hours 13 minutes.

All of us at *Rocket Science* and the Mount Albert Islamic Trust wish all our readers "Ramadan mubarak!" May Allah (swt) grant you the rewards for your fasting and your extra devotional activities during this special month.

We would like to remind readers that the Mount Albert Islamic Trust (Rocket Park) does not conduct tarawih or Eid prayers.



vicegerent

peace, tranquillity

chaos

threats

*materialism
hedonism*

civilised life

The tools of human refinement in Islam

Fitra, taqwa and shariah

Allah (swt) declares in the Quran the appointment of man as His vicegerent (khalifa) on earth. As a result, he has equipped man with inbuilt, transcendental and physical facilities and faculties to enable him to play his destined role on earth as the vicegerent. Some of these are fitra, taqwa and shariah, the tools for the refinement of man, to make him distinct from the rest of creation and animals.



Islam considers refinement of character and behaviour as fundamental to being a true Muslim and it leaves no stone unturned to make man a true vicegerent. A vicegerent's primary role is to make his or her life obey the commands of the Creator and to work towards bringing humanity to totally surrender to Allah (swt). Islam considers such surrender to the will of Allah as the only way that leads to peace and tranquillity in this chaotic world.

Islam despises chaos and encourages order and stability in society, so that the stability and tranquillity found within creation will be supplemented by peace and tranquillity within humanity through submission to the will of Allah.

The contemporary world is fraught with unbelievable threats emanating not from nature but from human actions. These social, political, economic or environmental, unrestrained human actions by their heedlessness are undermining the very survival of humanity and the planet. This in the Islamic view is a dual loss: a loss in this world and in the afterlife.

Negative human actions and inactions are in those who discern the imperatives of solutions, but are intoxicated by materialism and hedonism, and living in oblivion as a result. Therefore it is to give wakeup calls that Allah (swt) out of His mercy sent messengers from time to time warning mankind of the perils of their actions. Now, no prophets will come but the onus is on the Muslims and those who believe in a unitary God to act.

Mankind imbued with a positive nature wishes to lead a civilised life, but often their frailty to understand the nature of creation, their own nature and the changes brought about by ever passing time keeps life in a state of flux. This is a challenge nobody can take upon themselves unless Allah (swt) intervenes.

Contemporary society is suffering in spite of the marvels of modern science, technology and culture. People are leading a suspicious life with fears of threats from their own species. Responding to these, communities and governments enact rules and regulations, educate and train people to be civilised citizens and superimpose upon them expensive monitoring and surveillance system policing that no one breaches. Yet recidivist human ingenuity breaches all bounds and the challenges are in geometric proportion. Contemporary approaches to problem solving are effect-centric rather than cause-centric. Therefore their analogy of problems is more in terms of mitigation and managing effects, than eliminating the causes.

containing a fire

root causes

Satan

going astray

taqwa

Islam looks at this issue of the cause-and-effect paradigm like a fireman, who is always concerned at the incipient fire rather than a conflagration. An incipient fire can be contained whereas a conflagration cannot and it consumes everything in its way.

Islam settles this by reforming the roots of these problems. It attacks the root causes and seals the opening of potential harm before it turns it into a cancerous radical beyond control. Its response to the question of controlling and directing human behaviour to protect from one another's misdemeanour is not by external coercive means but by a combination of internal refinement of character, by creating an environment helpful for such behaviour and an external mechanism to prevent trespass, recalcitrance and recidivism. Therefore the fundamental roles of fitra, taqwa and shariah should be seen in this light.

1 Fitra, the nature of man

When man becomes heedless to this inbuilt system of behaviour control, he trespasses and violates by doing harmful things which are self-inflicting and harmful to others. The Quran warns that because of the frailty and innocence of man when fitra restrains, his other inclinations overpower him. Here Satan does the damage. "[Iblees said] `... and indeed I will order them to change the nature created by Allah'" (Quran 4:119). When Satan interferes in human affairs, one tends to misbehave and breach the nature of fitra. Fitra is the first level of human refinement, but is vulnerable to human frailty and interference by Satan. "I created My servants in the right religion, but the devils made them go

astray" (Sahih Muslim). When Allah (swt) says 'in the right religion', He means the nature of the creation of man which Satan attempts to mutilate. Therefore, because Satan is the avowed enemy of man and a threat, fitra alone is not sufficient. Fitra refines man but that alone is not enough to protect against the impulsive forces of whims and the machinations of Satan. With this innate vulnerability, no conscious man can guarantee his infallibility. Therefore, Allah, out of His mercy to prepare His servant for his destined mission of vicegerent, superimposes upon him the taqwa which functions as an insulator protecting him against his weaknesses of heedlessness and Satanic interferences.

Insha Allah, the second part of this article (on taqwa and shariah) will appear in the July issue.



Prayer (salat)

Prayer (salat) is a series of actions and statements that are performed in a set order as an act of worship to our Lord Allah (swt). It starts with the opening takbir ("Allahu akbar") in which we praise our Lord Allah and ends with salutations of peace. Prayer is one of the five pillars of Islam.

Its virtues

In one hadith, the Prophet (saw) said, "The head of the matter is Islam, its pillar is the prayer, and the top of its hump is jihad in the way of Allah." Prayer was the first matter made obligatory in Islam. When the Prophet (saw) ascended to heaven (miraj) he was given this obligation to pray. Anas (ra) said the following: "The prayers were made obligatory on the Prophet, upon whom be peace, the night of his ascension to heaven. At first, they were 50 in number, but were reduced several times until they were five. Then it was proclaimed, 'O Muhammad, the order is not changed. These five are (equivalent) to the fifty'" (Ahmad, an-Nasai and at-Tirmithi).

It is said that on the day of judgement, prayer is the first thing that we will be held accountable for. The Prophet (saw) said, "The first act that the slave will be accountable for on the Day of Judgement will be prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil" (at-Tabarani).

It is also the last thing that our Prophet (saw) said before he passed away. He (saw) said, "Prayer, prayer and what your right hand possesses." It is the last thing that will be taken away from our religion. When it perishes, so will Islam. The Prophet (saw) said, "If Islam were stripped away, piece by piece, people would hold tight to the next one. The first thing taken would be ruling and governance, and the last thing would be prayer" (Ibn Hibban, Abu Umamah).

Prayer in the Quran

Allah (swt) mentions prayer in many verses in the Quran. He links it with:

- His remembrance (thikr): "Lo! Worship preserves (one) from lewdness and iniquity, but verily, remembrance of Allah is more important" (surah al-Ankabut, 45).
- success: "He has certainly succeeded who purifies himself, and mentions the name of his Lord and prays" (sura al-Ala, 14-15).
- tawhid: "Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."(surah Taha, 14).
- patience: "Seek help in patience and prayer" (surah al-Baqarah, 45).
- hajj: "So pray to your Lord and sacrifice [to Him alone]." (Surah al-Kauthar, 2).
- shirk: "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.'" (surah al-An'am, 162-163).
- piety: "Successful indeed are the believers who are humble in their prayers ... And who pay heed to their prayers. These are the heirs who will inherit Paradise. There will they abide" (surah al-Mu'minun 1-2, 9-11).

Allah has raised the importance of prayer to such a level that you are ordered to pray even when travelling or when you are in fear. "Be guardians of your

miraj

50 ~ 5

day of judgement

remembrance

success

tawhid

patience

hajj

shirk

piety

prayers, and of the mid-most prayer, and stand up with devotion to Allah. And if you go in fear, then (pray) standing or on horseback. When you are safe, remember Allah, as He has taught you that which (previously) did not know" (surah al-Baqarah verses 238-239).

Prayer in wartime

The method of prayer when you are in fear, or in wartime is explained in surah an-Nisa verses 102-103: "And when you are among them and arrange their prayers for them, let only a party of them stand with you (to worship) and let them take their arms. Then, when they have performed their prostrations, let them fall to the rear and let another party come to pray with you, and let them take their precautions and arms. They who disbelieve long for you to neglect your arms and your baggage, that they may attack. It is no sin for you to lay aside your arms, if rain impedes you or if you are sick. But take your precautions. Lo! Allah prepares for the disbelievers shameful punishment. When you have performed your prayer, remember Allah, standing, sitting and reclining. And when you are in safety, observe your prayer properly. Prayer at fixed hours has been enjoined on the believers."

Allah also cautions those who are heedless or those who tamper with their prayers: "Now there has succeeded them a later generation who have ruined their prayers and have followed lusts. But they will meet deception" (surah Maryam, 59); and "Ah, woe unto worshippers who are heedless of their prayers" (surah al-Maun, 4-5).

Ibrahim (as) asked Allah (swt) to give him descendants who stood by their prayers: "My Lord! Cause me and (some) of my offspring to remain constant in prayer. And O our Lord! Accept my supplication."

Ignoring prayers

Missing prayers intentionally is seen as disbelief and makes the person come out of Islam. All scholars agree on this point. There are several hadith on this topic:

- Jabir reports that Prophet (saw) said, "Between a person and disbelief is discarding prayer" (Ahmad, Muslim, Abu Dawud, at-Tirmizhi and Ibn Majah).
- The one who does not pray is an unbeliever, and he will be the leader of the unbelievers in the hereafter. Ibn al-Qayyim says, "The one who does not pray may be preoccupied with his wealth, kingdom, position or business. If one is kept away from his prayers by his wealth, he will be with Qarun [one of the people of Moses (Musa, as)]. One whose kingdom keeps him away from the prayers will be with Haman [an associate of the Pharaoh], and one whose business keeps him away from the prayers will be with Ubayy ibn Khalf [a non-Muslim contemporary of Muhammad, saw]."
- Ibn Hazm says, "It has come from Umar, Abdurahman ibn Auf, Muazh ibn Jabal, Abu Hurairah and other companions that anyone who skips one obligatory prayer until its time has finished becomes an apostate. We find no difference of opinion among them on this point." This was mentioned by al-Munzhiri in at-Targheeb wa at-Tarheeb.



heedlessness

missing prayers

disbelief

Why New Zealand needs a foster home for Muslim children

Countries such as Singapore and Malaysia are fortunate to have well-established Islamic infrastructures. This extends to having orphanages and foster homes to care for Muslim children in need of such facilities.

This is not the case here in New Zealand. Despite a Muslim population of about 50,000 and growing fast, it does not have a dedicated orphanage/foster home for Muslim children.

So just before Ramadan 2013, the Auckland-based charity Working Together Group (WTG) launched an appeal for funds to purchase a suitable property. Currently there is about NZ\$40,000 in the account. A suitable multi-bedroom property would cost at least half a million dollars at today's prices, so there is a long way to go.

What prompted WTG to act were the sad stories they were hearing from social workers and others involved.



The main government agency responsible for intervention is the Child, Youth and Family (CYF) service of the Ministry of Social Development. They do the best they can but need the support of Muslims to care for Muslim children.

There are many children in need but it is impossible to obtain accurate statistics because CYF do not do a breakdown by religion.

Furthermore, many Muslims who might otherwise seek help choose to stay below the radar because they do not want to be "registered" or go through "the system", which they see as stigmatising.

"There are scores of such cases every year," says a professional social worker from Auckland District Health Board. He is also an Islamic scholar. Most weeks he and his wife spend many hours in their own time counselling some of those who fall through the cracks in this way.

An Islamic, dedicated facility would cater to the needs of various groups of children and youths.

One example is teenagers who have become involved in drugs and alcohol. An unfortunate consequence of their actions is the bad influence they exert on their siblings. However, if they are removed from their family home environment, the problem arises of where to place them while they get help for their addiction or dependency.

Organisations such as the Community Alcohol and Drugs Service (CADS) do great work but do not cater (quite literally, with no halal food on offer) for Muslims, nor offer counselling that is appropriate from an Islamic perspective.

Another group who urgently need help are the parents of children with disabilities such as Down's syndrome, autism and ADD. Their parents could use respite care, which could be government-funded, to give themselves a well-deserved break every so often.

Then there are the many victims of domestic violence, usually a family member such as the father (or a close male relative) committing violence against his children and often against his own wife too.

When CYF remove these youngsters from their families, even temporarily until

no dedicated orphanage

stigma

drugs, alcohol

domestic violence

attending church

things can be sorted out, the issue is where to send them. Most end up in inappropriate homes, with atheists, Hindus or Christians caring for them. This creates all sorts of problems.

One girl in her mid-teens – an impressionable age – started attending church with her Christian foster parents. “She was attracted to Christianity,” explains someone close to the case, “and no longer wears the hijab.” It is worth noting that she had initially been placed with an uncle but hated it because he simply used her for babysitting his own children.

Muslim children placed in non-Muslim homes have been known to play with the family dog. Often they are not given halal food. One boy ran away from his foster home because he was not being fed properly. They are not encouraged to perform their prayers – or not the prayers of a Muslim, anyway.

In one Muslim family, the decent parents wanted their children to read the Qur’an for half an hour every day. An older child rebelled and left home, taking his siblings with him.

In another family, the nine-year-old boy refused to go to the mosque. “I don’t want to be a Muslim,” he said. He was being bullied at school, where he had been told, “Your religion is violent.”

In both these cases, if the children could have been placed in an Islamic environment away from their parents for a period, such situations could have had happy outcomes.

Some youngsters end up enjoying their newfound “freedom”. Aishah and Mohamed can become Mary and James. Some girls, clearly enjoying their “freedom” rather too much, end up prostituting themselves on “K” Road.

It is fair to ask why more Muslim married couples do not volunteer to take in such children. After all, the New Zealand Government does pay them for doing so.

Concerned about the problem, one of the trustees of a big mosque in Auckland printed flyers encouraging parents to sign up for the necessary CYF training and to take in children. He handed out hundreds of the flyers but the response was nil. “People did not want to get involved,” he explains. Some were worried that they might be visited by resentful or angry parents.

There are valid reasons why most Muslim families cannot take in such children, and they mainly centre around the mahram/non-mahram issue. That makes the need for a dedicated facility all the more pressing.

If you wish to donate, please pay direct into Working Together Group’s dedicated Kiwibank account: 38-9006-0434628-04. Or mail a cheque or money order to Working Together Group, PO Box 272 1202, Papakura, Auckland 2244.

WTG is a registered New Zealand charity (CC11124) so donations of \$5 or more are tax-deductible. Since orphans may be involved, donations can be given as Zakat Mal. As Sahl ibn Sa’d reported: “The Prophet (pbuh) said, ‘The one who cares for an orphan and myself will be in Paradise like this’ and he held his two fingers together.” (Sahih Bukhari).



prostitution

donation

Do you care about the fate of Muslim kids in New Zealand?



Sahih Ibn Sa'd reported:
"The Prophet (pbuh) said,
"The one who cares for an
orphan and myself will be
in Paradise like this" and he
held his two fingers together."
(Sahih Bukhari)

Help establish our first Islamic orphanage and foster home.

In New Zealand, abused or at-risk Muslim children are placed in non-Muslim homes because almost no Muslim families are able or willing to take them in. Government agencies like CYF do the best they can but need our support. We need financial donations to establish a suitable, properly managed home. Please pay direct into Working Together Group's dedicated Kiwibank account:

38-9006-0434628-04

If you would like to know more, please email
childplacement@wtg.org.nz
davidblocksidge@yahoo.com
mazlinah_hmn@mac.com

WTG is a registered charity. We are all volunteers.
Donations of \$5 or more are NZ tax-deductible.
Visit www.wtg.org.nz or find us on Facebook.



One man's dream now a reality

1998

Sixteen years ago, a Muslim child in Auckland wanted to learn the Quran and understand the meaning. This stirred the emotions of the father who wanted to make this a reality. With this goal in mind, the father talked to a group of likeminded adults to get this off the ground. They discovered such an opportunity was not available in Auckland. Armed with this desire to address the lack of Islamic education in Auckland, the father, Dr Fattah, with the help of a group of adults, started Iqra Academy.

8 students

Iqra was first established with eight students in the living room of a parent and then in a double garage, which was converted to a teaching space. A group of people volunteered as teachers, and ran the classes on a weekly basis. After a time, Iqra moved out of the garage space to a hall hired by the brothers and sisters. This was run purely on donations, as the amount that was taken from the students was not sufficient to pay for the hall hire.

2014

donations

Alhamdulillah, Iqra now celebrates 16 years of service to the community. Children from all races, largely Bangladeshi and Sri Lankans, now attend Iqra. With a mere \$2 coin donation for every class, Iqra is run on donations till this day, making it affordable for every parent to educate their child in Islam. A group of volunteer teachers, with the assistance of parents, and the barakah and blessings of Allah (swt), have made Iqra a successful venture.

Dr Fattah has been consistently running the Iqra program for over a decade regardless of the number of students or the resources.

Aisha (ra) reported that Allah's Apostle (saw) said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even though it is little" (Bukhari).

40 students

Currently, around 30 to 40 students attend Iqra, sacrificing their play and free time to study the Quran and the way of the Prophet (saw). The kids are aged from five upwards and study an array of subjects including hadith, Islamic history, Islamic manners (adab), jurisprudence (fiqh), Quran recitation with meaning (tajweed), and stories of the prophets (as) and sahabas (ra). Outside of the many subjects they learn, the students receive take part in speeches, Islamic songs, debates, presentations and excursions, giving them an overall education and training in all facets of learning.

The Iqra program is run during school terms:

Day: Saturday

Time: 2.30 - 5.00

Venue: Mt Albert YMCA (across the car park from the Friday prayer venue), room next to the gym

Cost: \$2 per class

Contact: Dr Fattah 0210423938, fattah56@gmail.com



Artwork by Iqra student Faria M

EPL: English Prayermier League

“Whoever builds a mosque for the sake of Allah, Allah will build something similar for him in Paradise.” (hadith)

Demba Ba

Nayim

**Papiss Cissé
Hatem Ben Arfa**

Frédéric Kanouté

Demba Ba, star striker for Chelsea, has offered the funds to build a mosque in Senegal¹. He is, however, very modest about it: “A good Muslim is a good person, so I try to be a good person.”

He was born the sixth of seven children to Senegalese parents in Paris, and started his professional career in Europe, before moving to English Premier League side West Ham United In 2011. He played only 12 games for West Ham and, despite being their league top goal scorer in the 2010–11 season, they were relegated and Ba was transferred to Newcastle United. In January 2013, he completed a move to Chelsea for an undisclosed fee. He has played 17 times for Senegal, and scored four goals.



Demba Ba scores ... and performs sujud

He was among 40 Muslim footballers in the EPL in the season that has just finished. In contrast, in 1992, Tottenham Hotspurs’ Spaniard Nayim was the only Muslim player in the English top division.



Nayim

While at Newcastle, the presence of Muslim players Papiss Cissé, and Hatem Ben Arfa, alongside Ba, persuaded manager Alan Pardew to open a prayer room². Dedicated prayer rooms are not new in English football although they are few and far between; the first multi-faith prayer room inside a stadium was unveiled in 2008 at Blackburn (then in the EPL). Other teams with prayer rooms include Manchester City and Bolton.

Gifting funds for a mosque is not unprecedented among EPL players either. In 2007, Mali international Frédéric Kanouté (then with Tottenham, now retired) put forward US\$700,000 to purchase a mosque in Seville, Spain, after the contract on the premises had expired.



Frédéric Kanouté thanks Allah after scoring ... and performs sujud

May Allah (swt) reward these players for their generosity and for maintaining their faith.

¹ Top Chelsea FC striker to build mosque in Senegal. World Bulletin, 11 May 2014. www.worldbulletin.net

² Cass, B. (2012). We must embrace religion, says Newcastle boss Pardew as he considers introducing prayer room. Daily Mail, 5 May 2012. www.dailymail.co.uk

Some more Muslim footballers in the EPL (see Sameer Arshad. Muslim Footballers in Premier League 2014. TSM Plug, 7 July 2013. www.tsmplug.com/extra/muslim-players-in-english-premier-league)



Mesut Özil (Arsenal)



Yaya Touré (Liverpool), and older brother Kolo Touré (Manchester City)



Moussa Dembélé (Tottenham Hotspurs)



Edin Džeko (Manchester City)



Marouane Fellaini (Manchester United)



Marouane Chamakh (Crystal Palace)



Adnan Januzaj (Manchester United)

Voice of Islam

VOI delivers the message of Islam based on the teachings of the Noble Quran and the Sunnah (practices) of the Prophet Muhammad (saw).



VOI television is broadcast on:

- SKYTV CH 83 (Face TV) in New Zealand (11.30 am Sat & 9.00 am Sun)
- CTV in Christchurch (see TV guide for times)
- Channel 9 in Dunedin (see TV guide for times)
- Fiji Broadcasting Corporation in Fiji (9.00 am Sun)
- METRO TV in Ghana, West Africa (see TV guide for times)

7 June

Quran 30: 20-23 marriage.

Lecture: Rules & Tools for a happy marriage part 1 by Sheikh Bilal Dannoun.

Documentary: Muhammad pbuh part 4 by Harun Yahya.

14 June

Quran 30: 20-23 marriage.

Lecture: Rules & Tools for a happy marriage part 2 by Sheikh Bilal Dannoun.

Tid Bits: Ramadan by Sheikh Yusuf Estes.

Documentary: Love & Cooperation in living things part 1 by Harun Yahya.

21 June

Quran 2: 183-185 fasting Ramadan.

Lecture: Etiquettes of Ramadan part 1 by Belal Assad.

No Stone Unturned: Fasting by Sheikh Bilal Dannoun.

Documentary: Love & Cooperation in living things part 2 by Harun Yahya.

28 June

Quran 2: 183-185 fasting Ramadan.

Lecture: Etiquettes of Ramadan part 2 by Belal Assad.

Documentary: Love & Cooperation in living things part 2 by Harun Yahya.

Feature: The beauty of hijab by Imam Afroz Ali.



Belal Assad

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



*“The one who does not pray is an unbeliever.”
(hadith)*

Auckland prayer timetable for June 2014

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

Date	Fajr	Sunrise	Dhuhr	Asr 1	Asr 2	Maghrib	Isha
1	5:53	7:24	12:19	2:55	3:34	5:13	6:40
2	5:54	7:25	12:19	2:54	3:34	5:13	6:40
3	5:54	7:25	12:19	2:54	3:33	5:13	6:39
4	5:55	7:26	12:20	2:54	3:33	5:12	6:39
5	5:55	7:26	12:20	2:54	3:33	5:12	6:39
6	5:56	7:27	12:20	2:54	3:33	5:12	6:39
7	5:56	7:27	12:20	2:53	3:33	5:12	6:39
8	5:57	7:28	12:20	2:53	3:32	5:12	6:39
9	5:57	7:29	12:21	2:53	3:32	5:11	6:39
10	5:58	7:29	12:21	2:53	3:32	5:11	6:39
11	5:58	7:30	12:21	2:53	3:32	5:11	6:39
12	5:58	7:30	12:21	2:53	3:32	5:11	6:39
13	5:58	7:30	12:21	2:53	3:32	5:11	6:39
14	5:59	7:31	12:22	2:53	3:32	5:11	6:39
15	5:59	7:31	12:22	2:53	3:32	5:11	6:39
16	6:00	7:32	12:22	2:53	3:32	5:11	6:39
17	6:00	7:32	12:22	2:54	3:32	5:11	6:39
18	6:00	7:32	12:22	2:54	3:32	5:12	6:39
19	6:01	7:33	12:23	2:54	3:33	5:12	6:39
20	6:01	7:33	12:23	2:54	3:33	5:12	6:40
21	6:01	7:33	12:23	2:54	3:33	5:12	6:40
22	6:01	7:33	12:23	2:55	3:33	5:12	6:40
23	6:01	7:33	12:23	2:55	3:34	5:13	6:40
24	6:02	7:34	12:24	2:55	3:34	5:13	6:41
25	6:02	7:34	12:24	2:55	3:34	5:13	6:41
26	6:02	7:34	12:24	2:56	3:34	5:13	6:41
27	6:02	7:34	12:24	2:56	3:35	5:14	6:42
28	6:02	7:34	12:24	2:56	3:35	5:14	6:42
29	6:02	7:34	12:25	2:57	3:36	5:15	6:42
30	6:02	7:34	12:25	2:57	3:36	5:15	6:43

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

Asr 2: Hanafi school (double shadow length)

Credits

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

Rocket Science editorial board

Editor in chief: Dr Adam Brown

Board members / writers: Azoora Ali, Tazkiya Ali, Nishaad

Haniffa, Abdur Rahaman, Sheed Ali, Dr Sharif M A Fattah, Syed Akbar Kamal, Hady Osman

Circulation manager: Sharif Nazre Hannan Saadi



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Postal Address: P O Box 16138, Sandringham, Auckland

Phone: (+64)(9) 629 4222

Email: mtalbertmasjid@gmail.com

Website: www.mtalbertislamiccentre.org

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

Why attend Rocket Park jumuah?

- ✓ 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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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)