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Rocket Science

June 2015

Shaban / Ramadan 1436



In the name of Allah,
most Gracious, most Merciful

Ramadan Mubarak!



Insha Allah, Ramadan 1436 is likely to begin on Thursday 18 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 18 June, fajr prayer (dawn) starts at 6.00 am, and maghrib prayer (sunset) starts at 5.11 pm, a period of only 11 hours 11 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.



Preparing for Ramadan

Early habits to prepare for Ramadan

Ramadan is coming, in the middle of June. Before we know it, another year will have passed. What are we doing to prepare to welcome our guest? The sahaba (ra) used to spend half the year in anticipation of Ramadan and half a year missing it. Do we have the same sense of anticipation? They were constantly living in hope of Ramadan, preparing every step of the way and holding on to the spiritual highs gained from one Ramadan to the next.

There are many things we can do in anticipation of the month of Ramadan, to prepare ourselves mentally, spiritually and physically.

Let's begin with the first thing we do in the morning. The Prophet (saw) encouraged us to have a pre-dawn meal (suhur) before fasting. Anas (ra) reported that the Prophet (saw) said, "Eat a pre-dawn meal for there are blessings in it" (Bukhari, Muslim). Analysing this habit, one can see two key features of this practice:

1. Waking up early, before dawn
2. Eating in the early hours of the morning

Waking up early

To enable us to eat the pre-dawn meal, we must be able to wake up before dawn each day. Think about what time you are regularly waking up on a normal day, and analyse whether there is room for improvement.

Do you have a hard time waking up for fajr prayer each morning? If

so, then waking up before fajr during Ramadan is going to be even harder. Try sleeping early each night and work towards waking up before fajr time on a regular basis. The early hours of the morning are filled with many rewards. Remind yourself of these rewards and motivate yourself to benefit from them.

Practise going to sleep early each night by sleeping immediately after isha prayer. Our beloved Prophet (saw) disliked talking and staying up too long after isha.

Prophet Muhammad (saw) made dua and said, "O Allah, bless my ummah in its (night's) early hours". Make it a habit from today to sleep and wake up early each day to capture this blessing.

The blessing which our beloved Prophet (saw) taught us is in line with what is only being scientifically encouraged for the body. The body will be in line with the earth's circadian rhythms. Harvard biologist Christoph Randler discovered in 2008 that early risers are more proactive. In a 2008 Texas University study, college students who identified themselves as "morning people" earned a full point higher on their GPAs than those who were "night owls" (3.5 vs 2.5).

Abu Hurairah (ra) reports that the Messenger of Allah (saw) said, "The best prayer after the obligatory prayers is the night prayer" (Muslim).

Our beloved Prophet (saw) disliked talking and staying up too long after isha.



Waking up early and performing tahajjud prayer is a good way to inculcate morning habits for Ramadan. This not only gets you up and alert, but also reaps the merits that Allah (swt) has gifted us with.

Abu Hurairah (ra) narrated that Allah's Messenger (saw) said, "In the last third of every night, our Cherisher and Sustainer, Allah (swt) descends to the lowermost heaven and says, 'Who is calling Me, so that I may answer him? Who is asking something from Me, so that may I grant it to him? Who is seeking forgiveness from Me, so that I may forgive him?'" (Bukhari, hadith qudsi).

The gifts of the early hours are already open to us well before Ramadan and they will prepare us for the times to come, if only we start to practise the habits.

If waking up for tahajjud is too great a step, then practise waking up early for fajr, and spend some time making thikr each morning to get into the habit. Sit on your prayer mat after fajr for as long as you can. "The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his praying place and he does not pass wind. They say, 'O Allah! Forgive him. O Allah! Be Merciful to him'" (Bukhari).

Eating in the early hours of the morning

The pre-dawn meal has many benefits. The Prophet (saw) said,

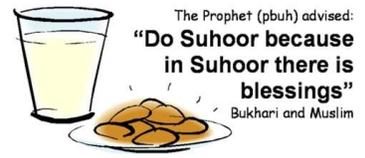
"The pre-dawn meal is blessed, so do not neglect it even if you only take a sip of water. Verily, Allah and His angels pray for those who have pre-dawn meals" (Ahmad).

Allah (swt) has blessed the early morning meal. It is a sunnah of the Prophet Muhammed (saw). It distinguishes the fast of a Muslim from that of others, and helps maintain the much needed energy and vitality during a long day's fast.

In preparing for Ramadan, practise eating breakfast in the morning each day. If you are one to skip breakfast in the morning, start by having something small at least every morning. Gradually bring this as early as the pre-dawn meal, so that it becomes normal to eat in the mornings, even if a little, combining with the practice of tahajjud.

"Eat breakfast like a king, lunch like a prince and dinner like a pauper" is a well-known saying, in line with the sunnah. The body goes into its own fast overnight, and hence the breakfast is actually "breaking the fast" in the early morning. We wake up like a car with no petrol to move it. It is well in alignment with our deen, to wake up for suhur.

Nutritionists advise that breakfast should be eaten within two hours of waking, so eating suhur not only meets the sunnah benefits for the Hereafter, it also has the added health benefits in this life.



Make your zakat count



One of the five pillars of Islam, zakat, is a way of purifying one's wealth, freeing one from the love of possessions by encouraging humility and discipline. An essential principle of Islam is that everything belongs to Allah (swt). We do not own our wealth, but have been entrusted with worldly possessions by Him.

Zakat means 'purification' and 'growth'. Possessions are purified by setting aside a portion for those in need and, like the pruning of plants, this cutting back encourages new growth.

There are two types of zakat, both of which are compulsory for Muslims who qualify. Zakat al-fitr is a fixed small amount, and must be paid during Ramadan, before the Eid prayer on Eid ul-Fitr. The amount you have to pay for zakat al-mal depends on the size of your wealth and savings. While it can be paid at any time during the (Islamic lunar) year, on savings held during that year, many Muslims find it convenient to pay it during Ramadan, at the same time as zakat al-fitr.

The annual payment of zakat is different from any charitable gifts given out of kindness or generosity, otherwise known as sadaqah. Zakat is a mandatory religious obligation, whereas sadaqah is voluntary, but strongly encouraged. Zakat al-mal forms the systematic giving of 2.5% of one's net wealth each year, benefitting targeted recipients on a sustained basis.

In the Quran (Surah at-Taubah, ayat 60), Allah (swt) says, "Alms [zakat] are only for the poor, the destitute, the orphans, those

appointed to collect them, those whose hearts have to be reconciled, for (the freedom of) slaves, for those in debt, for (those striving in) the path of Allah and for the traveller. An obligation imposed by Allah. And Allah is Knowing and Wise."

From this Quranic verse ordaining zakat, scholars have identified eight classes of recipient (asnaf):

1. Masakeen 'The destitute'
2. Fuqaraa 'The needy or poor'
3. Amil Zakat 'The alms collectors'
4. Fi sabi lillah 'In the path of God'
5. Gharimun 'People burdened with debt'
6. Ibn as-sabil 'The wayfarers'
7. Riqab 'People in bondage or slavery'
8. Muallaf 'Those who have inclined towards Islam'

In practice, we have charities in our own community here in Auckland that fall inside one or more of these categories, so your support of them legitimises your zakat.

To take a varied sample, they would include, for example:

- Mount Albert Islamic Trust's support for an orphanage in Sri Lanka (iccct.org)
- Working Together Group's project to establish New Zealand's first Islamic orphanage/foster home (www.wtg.org.nz)
- Fatimah Foundation's work in helping needy families (www.fatimahfoundation.org.nz)



You can make your zakat work harder by donating your zakat to a registered charity, such as those above. The New Zealand government encourages charity by giving donors a tax credit on the donations they make to registered charitable organisations. The laws about this are as follows:

- The organisation must be registered as a Charitable Organisation with the Charities Commission (CC). A list of registered charities is given on the CC website (www.charities.govt.nz).
- It must also be recognised by the Inland Revenue Department (IRD) as a donee organisation. An organisation which is a Charitable Organisation may not necessarily be recognised by the IRD as a donee organisation. A list of donee organisations is given on the IRD website (www.ird.govt.nz/donee-organisations/donee-organisations-index.html).
- The donation must be more than \$5.
- The amount you can claim is the lesser of (a) 33.3% (one third) of the total donation, or (b) 33.3% (one third) of your taxable income. Thus, for instance, if you have donated \$200 and have a taxable income of \$100, then your tax credit will be 33.3% of \$100, and not \$200. The rate of credit is 33.3%, and is not related to the income tax rate of the donor.
- To be eligible to claim the donation, you should have a

taxable income during the tax year in which you have made the donation; should have been resident in New Zealand; should be an individual and not an entity such as an organisation or a company; and should hold a valid receipt issued by a donee organisation.

- The claim should be made on IRD form IR526 ("Tax credit claim form"), downloadable from the IRD website (www.ird.govt.nz).

Here is how it works:

- Imagine you want/have to give \$81 away in zakat al-mal.
- You give it to an organisation registered as a charitable organisation with the CC and as a donee organisation with the IRD.
- The charitable organisation issues you with a tax receipt.
- You declare this on IRD form IR526.
- The IRD gives you 33.3% back (\$27).
- However, now you have not given away \$81 in zakat; you have only given away \$54 (\$81 - \$27). So, you must give away the \$27 that the IRD returned.
- You give that \$27 to a CC- and IRD-registered charitable organisation, declare it (along with any other donations in that year), and the next tax year the IRD gives you \$9 back.
- You then have to give away that \$9 as zakat.



Inland Revenue
Te Tari Taake



And so on, year after year. Each year, by giving your zakat to a registered Muslim charity (that is involved in one of the eight asnafs), your donation is compounded. Your original \$81 donation has become over \$117 (\$81 + \$27 + \$9 + subsequent declarations)!

You do not win or lose: you have given away \$81 in zakat, although

you will, insha Allah, be rewarded for having fulfilled your zakat obligation. The IRD loses over \$36, because they are willing to give tax credit on any charity donation. The Muslim charity you have donated to wins, because it receives over \$117.

This Ramadan, consider giving your zakat to a registered Muslim charity.



School raising funds for sports court

In our community one of the most popular ways of raising funds is by selling meal packs.

Al-Madinah School in Auckland is running this type of fundraiser just before Ramadan.

Money raised from their "Dinner Night" will be used to provide an Astroturf multi sports court for the girls at the State-integrated Islamic school.

Meal packs will be available for collection at the school on the afternoon of Sunday 14 June. The

address is 8 Westney Road, Mangere, Auckland.

Tickets for the meal packs are on sale now at \$30 each. Call the school on (09) 275 5195, email info@al-madinah.school.nz or speak with any of the teachers for further information.

The school's Gala Day has been postponed until Term 3 because of the continuing roadworks in the street outside the school, which is making parking more difficult than usual.



YMWA corner



As in previous years, the Young Muslim Women’s Association (YMWA) are selling the Entertainment Book in order to raise funds for their various activities (sports, summer camp, etc). Available as a traditional Entertainment™ Book or Digital Membership on your smartphone, your Membership gives you over \$20,000 worth of valuable offers valid through to 1 June 2016!

The special mobile app is a must have that you can download and keep on your phone and redeem anytime (as well as up to 4 other family members accessing the same app!).

Order your new Entertainment™ Books and Entertainment™ Digital Memberships from us today, and 20% of your Membership goes towards our fundraising!

For only \$65 Entertainment™ Memberships are packed with hundreds of up to 50% off and 2-for-1 offers for the best local restaurants, cafés, attractions, hotel accommodation, travel, and much more!

To buy your copy of the Entertainment Book, go to www.entertainmentbook.co.nz/orderbooks/1029q46

For enquiries, contact the YMWA: ymwa.nz@gmail.com

CONTEMPORARY DINING	100+ OFFERS!	the grove	MEREDITHS +		FISH		euro
		\$40 value	\$40 value	\$35 value	\$50 value	\$35 value	\$40 value
CASUAL DINING	300+ OFFERS!	LONE STAR CAFE & BAR	THE FLYING DUTCHMAN BROTHERS	The Botanist	Blacksmith	wagamama	Dollar Business
		\$40 value	\$40 value	\$20 value	\$40 value	\$25 value	\$35 value
BREAKFAST AND ATTRACTIONS	280+ OFFERS!		KIWIYO	EVENT	oporto	STARBUCKS	Auckland ZOO
		2 for 1	2 for 1	25% off	2 for 1	2 for 1	50% off
PETROL AND TRAVEL	1,600+ OFFERS!	MAGSHOP	bliss	australia		life Pharmacy	VIVO HAIR SALON
		Up to 50% off	Up to 50% off	5% off Gift Cards	15% off	\$20 value	25% off

Must converts change their name?

Names are a sensitive issue partly because people's identities are so closely bound up with the name they choose to be known by.

In Auckland recently, a convert was asked, "What is your Muslim name?" The short answer to such a question is, "I don't need one."

Many converts, however, are confidently told that they are required to have a "Muslim name" – presumably Arabic. So widespread is this assumption among born Muslims that *Rocket Science* sought the facts from Shakyh Faraz Rabbani, widely regarded as one of the world's most knowledgeable Hanafi jurists. Together with Ustadh Tabraze Azam, Shaykh Faraz addressed the issue in a May 2014 reply to a question on the seekershub.org website. His answer is consistent with other major scholars' opinions. They state clearly, "No it is not necessary to change your name after becoming Muslim."

There are, however, exceptions and circumstances in which your name may – or even should – be changed. For example, it is a recommended sunnah to do so if your name has an undignified or unbecoming meaning. Aishah (ra) reported the Prophet (swt) used to change bad names. (Tirmidhi)

It should also be said that, for those who wish to change their name, or add to their existing name(s), there is benefit in doing so, and this is generally a highly recommended sunnah. Suitable names to take include the names of prophets, the great righteous men and women of Islamic history, and names indicating one's belief in God, such as *Abdullah*. It is highly disliked to take an ugly name or a name with a bad

meaning, such as *Shaitan*.

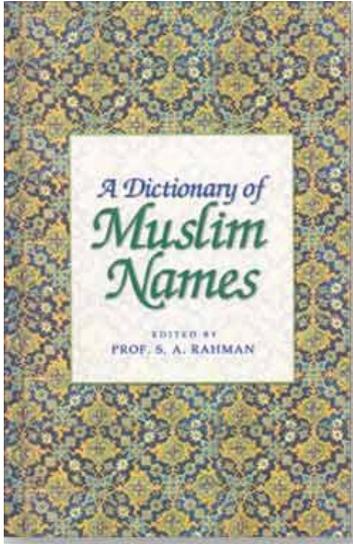
Your new name and your birth name may be used interchangeably if you so wish. There is nothing wrong in having yourself referred to by more than one name. Some converts retain their original name for professional situations and use their new name among their Muslim friends and family.

The questioner at the beginning of this article gave every indication that he believed it to be obligatory for converts to take a "Muslim name". "Who told you that you do not need a Muslim name?" he asked. He should have drawn the vital distinction between what is obligatory and what is recommended.

He also proposed "Arabising" the name in question. There is an Arabic version of the name but it was pointed out to him that this would have been meaningless to the convert's English-speaking parents.

Incidentally, he did not even know the meaning of the name given to this convert at birth by his parents, so he was in no position to judge whether or not it has a bad meaning. (The name in question has a beautiful meaning.)

Our Prophet (swt) said: "The seeking of knowledge is obligatory for every Muslim" (Tirmidhi). Knowledge on this particular topic is something some Muslims wish they had acquired at the time they converted. There are Muslim converts in Auckland today who regret not retaining or using the name their parents gave them. Some are considering dropping the use of their "Muslim name" altogether. As we now know, they would not be wrong to do so.



In praise of patronymics

Definition

Our beloved prophet (saw) was Muhammad ibn Abdullah, literally "Muhammad the son of Abdullah". That is, part of his name showed who his father was, and thus was a means of showing his lineage. The importance of showing lineage may be acute in the case of royalty or chieftains.

This article is about patronymics, the system of using the given name of one's father, grandfather, or an earlier ancestor as part of a person's name. Patronymics are common in Islamic names, and in other societies nowadays, although they have been largely replaced by patronymic surnames (that is, surnames that do not change, but originate in an early ancestor) in many societies.

Incidentally, the prophet's father's name, *Abdullah*, is convincing evidence that *Allah* is the name of God, and was not revealed or invented at the time of the advent of Islam. Muhammad's father was named *Abdullah* (literally "servant of God") before Muhammad (saw) was born, and thus before he became a prophet, before the Quran was revealed, etc.

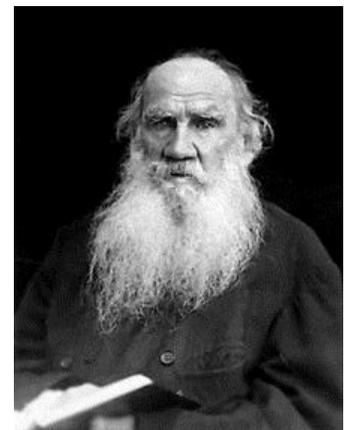
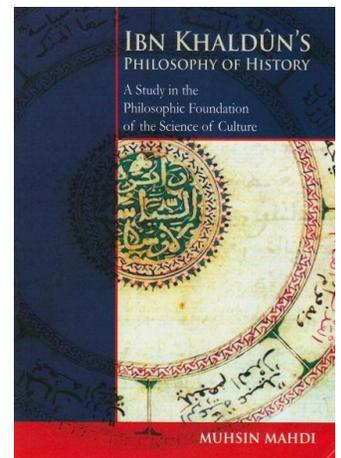
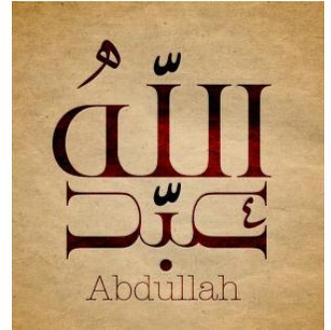
Less common are matronymics, the use of the name of a mother or earlier female ancestor. Curiously, however, while patronymics are common in Middle Eastern societies, Prophet Jesus (Isa, as) is referred to in several places in the Quran as "Jesus the son of Mary" (Isa ibn Mariam). This is because both Muslims and Christians believe that his was a virgin birth, that is, he had a human mother but no human father.

Patronymics in modern societies

Patronymics are still in use in many societies, including Muslim societies. Most take the form of given name, (*ibn*, sometimes changed to *bin*), father's name; for example, the Malaysian prime minister is Najib Razak (Najib the son of Abdul Razak). However, this may be extended to include earlier ancestors (grandfather, great grandfather, etc). For instance, the full name of the 14th century historian known as Ibn Khaldun is Abd ar-Rahman ibn Muhammad ibn Muhammad ibn al-Hasan ibn Muhammad ibn Jabir ibn Muhammad ibn Ibrahim ibn Abd ar-Rahman ibn Khaldun.

Here are some examples of patronymics, sometimes in conjunction with surnames:

- Abel Janszoon Tasman, the 17th century Dutch explorer of New Zealand, Australia, and the Pacific, is "Abel the son of Jan Tasman".
- Lev (Leo) Nikolayevhich Tolstoy, the 19th century Russian novelist, is "Lev, the son of Nikolai Tolstoy".
- Peder Claussøn Friis, a 16th century Norwegian historian, is "Peder [Peter], the son of Nicolas Friis" (*Claus* in *Claussøn* being short for *Nicolas*).
- Thomas Hansen Kingo, a 17th century Danish bishop, poet and hymn-writer, is "Thomas the son of Hans Kingo".



Leo Tolstoy



Julie Andrews



Luis Suarez

Over time, patronymics have often given way to surnames. However, it may not be obvious to readers that many English surnames have patronymic origins:

- Davidson, Edmundson, Jackson, Richardson, Thomson, Williamson, etc ("the son of – or having as an ancestor – David, Edmund, Jack, Richard, Thomas, William"). These may be abbreviated, eg *Williamson* becomes *Wilson*.
- Andrews, Edwards, Peters, Willis, etc ("the son of – or having as an ancestor – Andrew, Edward, Peter, William"). The *s* here was originally a possessive genitive (*Andrew's*).
- Fitzherbert, Fitzgerald, Fitzjohn, Fitzwilliam, etc ("the son of – or having as an ancestor – Herbert, Gerald, John, William"). *Fitz* is related to the French *fils* "son".
- MacAdam, MacAlister, MacArthur, MacCallum, MacDonald, MacDougall, etc ("the son of – or having as an ancestor – Adam, Alistair, Arthur, Calum, Donald, Dougal"). *Mac* is of Gaelic origin, and may be spelt *Mc*, often with a raised *c* (*McDonald*).
- O'Brien, O'Donnell, O'Neill, O'Reilly, etc ("the son of – or having as an ancestor – Brien, Donall, Neill, Reilly"). This prefix is of Irish origin.

Common surnames in other languages also have patronymic origins.

- In Spanish, Hernandez, Lopez and Perez mean "the son of – or having as an ancestor – Hernan, Lope, Pedro".
- Portuguese Alvares, Gonçalves and Soares mean "the son of – or having as an ancestor – Alvaroa, Gonçalo, Soeiro".
- Greek Alexandrou is "son of Alexander". Similarly, Iasonidis is "son of Jason".
- Turkish Koseoglu is "son of Kose".

Implications of patronymics

There are two main implications of the use of patronymics. Firstly, and most importantly, they show who the father of the child is, and thus whose responsibility the care of the child is. Thus, say, Ali ibn Abdul Rahim and his sister Zainab binti Abdul Rahim are both the children of Abdul Rahim. It is thus Abdul Rahim's responsibility to make sure that their health, food, clothing, housing, education, etc are all taken care of. This is not to say, of course, that their mother has no part in their upbringing; however, it is their father who bears the moral and financial responsibility. In short, being a child's father carries various obligations that must be taken seriously and fulfilled. This accountability is encapsulated in the patronymic.

Patronymics also express the importance of marriage in Islam. Thus, children are the product of a responsible, loving and Islamically sanctioned marriage, that is, the union of a husband and wife by a marriage ceremony conducted by a qadi (Muslim marriage celebrant).

It is clear who the mother of a child is, because she has been obviously pregnant for nine months. In Islam, the father is clearly identified by (i) an Islamic marriage, and (ii) a patronymic, where used. Illegitimate children (that is, where the biological parents are not married) run counter to this. In the Middle East in medieval times, illegitimate children would be given the name "ibn Abihi" ("son of his father"). Ziyad ibn Abihi, a contemporary of the Prophet (saw), is an example of this. He was adopted by Abu Sufian and took the name Ziyad ibn Abu Sufian, although it has been pointed out that this is against the shariah, because Abu Sufian was not his father.

Secondly, patronymics avoid the "chip off the old block" syndrome. This idiom means that a son (the chip) resembles the father (the block) in looks, characteristics and behaviour. Some people give their sons their own name, presumably in the hope that they will grow up to be just like their father. It is little more than self-aggrandizement, the practice of trying to exaggerate one's own importance, power or reputation. In Islam, this would sound strange, as it would result in names such as Ali ibn Ali, Yahya ibn Yahya. One exception, however, is Muhammad ibn Muhammad, which is not uncommon (see, for instance the full name of Ibn Khaldun, given above). This emphasises the importance of Prophet Muhammad (saw) to Muslims, and the great reverence in which we hold him. This is also the reason why

Muhammad is the commonest given name in the world.

In especially US circles, this can take the form of giving your son the same names as yourself, but with "II" afterwards (ie "the second", the father thus being the first). *Senior* and *junior* do much the same job. For instance, in the American Rockefeller family of industrial, political and banking fame, William Avery Rockefeller Jr (1841-1922) was the son of William Avery Rockefeller Sr (1810-1906).

An example of the syndrome is the American golfer Davis Love III, who is the son of Davis Love Jr, himself the son of Davis Love Sr.

How far can you take this? George Foreman, the retired boxer, has 12 children: seven daughters, and five sons named George Jr, George III, George IV, George V and George VI. Note, however, that this only involves two generations.

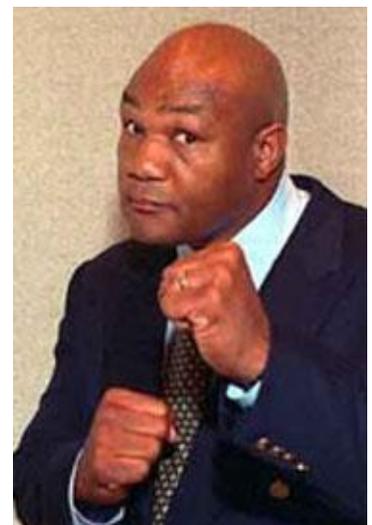
So, "III" usually means "the third-generation person named X", but can mean other things. So, King Richard III means "the third English king named Richard" (but his father was not Richard II), and Superman III means "the third film in the Superman series".

Conclusion

Patronymics are not uncommon in societies, although they have been largely replaced by surnames. They are still common in Muslim societies, and emphasise the importance of marriage and legitimate children in Islam, and the responsibilities of the father towards his children.



Davis Love III



George Foreman



Bilal Dannoun

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)
- Mai TV in Fiji (10.00 am Sun)
- METRO TV in Ghana, West Africa (see TV guide for times)

6 June

Quran 2: 183-185 Ramadan (fasting).

LECTURE: Food & Faith – Ramadan by Sheikh Yusuf Estes.

No Stone Unturned: Fasting by Sheikh Bilal Dannoun.

13 June

Quran 2: 183-185 Ramadan (fasting).

LECTURE: Welcome O Ramadan part 1 by Abu Hamzah.

No Stone Unturned: Food by Sheikh Bilal Dannoun.

DOCUMENTARY: The perfect creation in the universe is not by chance part 1.

20 June

Quran 2: 183-185 Ramadan (fasting).

LECTURE: Welcome O Ramadan part 2 by Abu Hamzah.

My Path to Islam by Yusuf Enright

DOCUMENTARY: The perfect creation in the universe is not by chance part 2.

Tid Bits: Ramadan by Sheikh Yusuf Estes.

27 June

Quran 2: 183-185 Ramadan (fasting).

LECTURE: Welcome O Ramadan Q & A by Abu Hamzah.

DOCUMENTARY: The perfect creation in the universe is not by chance part 3.

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

Auckland prayer timetable for June 2015

(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	7:23	12:19	2:55	3:35	5:14	6:40
2	5:54	7:24	12:19	2:54	3:34	5:13	6:40
3	5:54	7:25	12:19	2:54	3:34	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	7:28	12:20	2:53	3:32	5:11	6:39
10	5:57	7:29	12:21	2:53	3:32	5:11	6:39
11	5:58	7:29	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	5:59	7:30	12:21	2:53	3:32	5:11	6:39
14	5:59	7:31	12:21	2:53	3:32	5:11	6:39
15	5:59	7:31	12:22	2:53	3:32	5:11	6:39
16	5:59	7:31	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	5:11	6:39
19	6:00	7:32	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	2:54	3:33	5:12	6:40
23	6:01	7:33	12:23	2:55	3:33	5:12	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	6:41
28	6:02	7:34	12:24	2:56	3:35	5:14	6:42
29	6:02	7:34	12:25	2:57	3:35	5:14	6:42
30	6:02	7:34	12:25	2:57	3:36	5:15	6:42

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

Asr 2: Hanafi school (double shadow length)

"Verily, the prayer keeps one from the great sins and evil deeds." (Quran, Surah al-Ankaboot, 45)

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
- ✓ 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)