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August 2017

Thul Qaidah / Thul Hijjah 1438



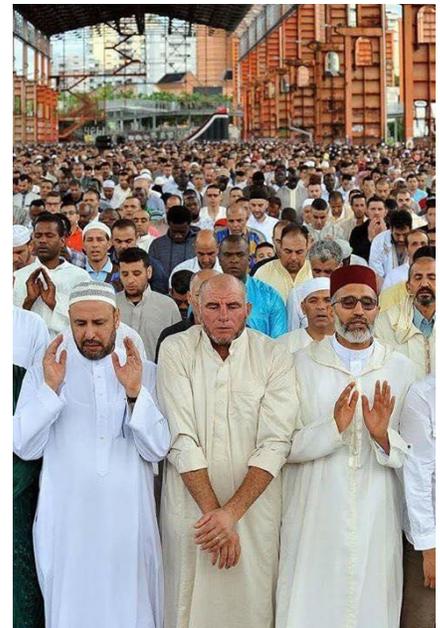
In the name of Allah,
most Gracious, most Merciful

Eid around the world

Usually, after Eid, we show you some photos of Auckland Eid Day (this Eid held at Mount Smart Stadium). For a change, we thought we would emphasise the universal nature of Islam by showing pictures of Eid ul-Fitr being celebrated this year in various locations around the world.



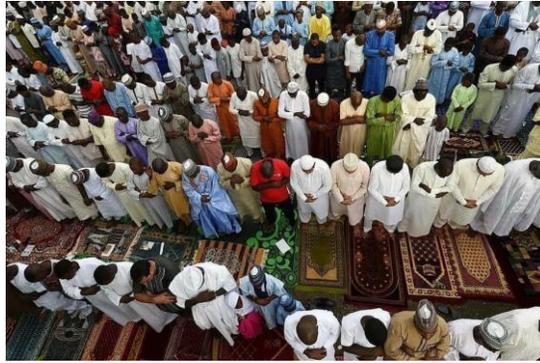
Moscow, Russia



Turin, Italy



Chicago, USA



Lagos, Nigeria.



Kiev, Ukraine



Bucharest, Romania



Senegal



Leeds, England

Birmingham is the second-largest city in the UK, after London. It has a sizeable Muslim population of 234,000 (22% of the population) in the 2011 census, and 134 mosques. Birmingham's Muslim population is mostly composed of migrants from Pakistan and Bangladesh.

For Eid ul-Fitr, a celebration, now in its seventh year, was organised by Green Lane Masjid and Community Centre. An estimated 100,000 Muslims descended on Birmingham's Small Heath Park, in the largest Eid festival in the whole of Europe. In true British style, it rained (in July)!



Marvels of Allah's creation: the moon

While it is obvious to Muslims that months in the Islamic lunar calendar are based on the phases of the moon, it may not be obvious that, in English-speaking countries that do not use the lunar calendar, the word 'month' and 'moon' are related. If instead of 'month', the English word were spelt 'moonth', ie the extent of one moon, that would be obvious. The same is true in many other languages of countries that do not use the lunar calendar: the words for 'month' and 'moon' are the same or related.

There are a few times in the Islamic year when we Muslims make an effort to watch out for the new moon. The first is at the end of the month of Shaban looking forward to the beginning of the month of Ramadan. The next is at the end of Ramadan, looking forward to Eid ul-Fitr in Shawal.

For Muslims, all our important dates are based on sighting the moon.

The Hajj festival, insha Allah in a month's time, is ten days after the sighting of the new moon (10th of Thul Hijjah).

It was narrated that Abu Dharr (ra) said, "The Messenger of Allah (saw) said to me, 'If you fast any part of the month, then fast the 13th, 14th and 15th'" (at-Tirmidhi and al-Nasai). These are the days when the moon is full.

In places in the Quran, Allah (swt) reminds us of the regularity of the movement of the sun and moon, under His control.

"The sun and the moon (move) by precise calculation" (55:5).

"And He subjected for you the sun and the moon, continuous (in orbit), and subjected for you the night and the day" (14:33).

"And it is He who created the night and the day and the sun and the moon; all (heavenly bodies) in an orbit are swimming" (21:33).

When the moon comes out, our body gets ready for rest. When the night falls, no matter how much we want to keep awake, it is unnatural for the body to feel at ease, keeping awake at night-time. On those nights when the body does keep awake, it looks forward to resetting its body clock once more, to sleep at night. Allah (swt) has made the night a cover for us.

"By the sun and its brightness, and (by) the moon when it follows it, and (by) the day when it displays it, and (by) the night when it covers it" (Quran 91:1-4).





Full moon over Lake Tekapo, South Island, New Zealand

During the time of the Prophet (saw), Allah (swt) showed a miracle by splitting the moon into two. This was to prove to the people that there will be a Day of Resurrection. There was a moment when the moon was split into two, which the onlookers witnessed with their own eyes. However, those who were stubborn could not believe this and tried to pass it off as magic.

"The Hour draws near; the moon is split in two. And if they see a miracle, they turn away and say, 'Passing magic'" (Quran 54:1-2).

The moon was then brought back together by Allah (swt) proving that He is the one with power, and what we see is manifested in His work. Resurrection is just as easy for him.

"Indeed, Our word to a thing when We intend it is but that We say to it, 'Be', and it is" (Quran 16:40).

This same moon that we see as regularly as clockwork every night will also be ordered to do something different on the Day of Resurrection. In the Quran Allah (swt) reflects on this: "He asks, 'When is the Day of Resurrection?' So when vision is dazzled, and the moon darkens, and the sun and the moon are joined, man will say on that day, 'Where is the (place of) escape?'" (75:6-10).

Let us appreciate Allah's creation of the moon, the moon that gives us so much light in the darkness, the moon that is full of brightness, the moon that follows the sun keeping our days ticking on. "So, which of the favours of your lord will you deny?" (Quran 55:13).

So, you feel stressed?

Everyone feels stressed at some point in their life, whether it is caused by work, family pressures, or financial circumstances. These days, being a Muslim itself can be stressful due to religious prejudice, harassment or stereotyping. We all face these stresses, but how do we tackle these difficult times? This article gives some guidance from an Islamic perspective.

Make dua

Turn each problem you are facing into an opportunity to get closer to Allah (swt). Turn each anxiety, fear, and worry into a supplication (dua). Allah (swt) loves those who ask from him, no matter how small the request may be. The Prophet (saw) said that supplication is the core of worship. Making dua to Allah is the essence of a believing man or woman.

In another narration, the Prophet (saw) said, "Allah (swt) is angry with those who do not ask Him for anything." So when we ask, make sure that we ask Allah (swt), for He is the Cherisher, Sustainer and Creator. Who knows us better than Him?

In the Quran, Allah (swt) says, "Call upon your Lord in humility and privately; indeed, He does not like transgressors. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good" (7:55-56).

Allah (swt) likes us to be specific in our duas. Rather than being general or vague, be specific, shed some tears and sincerely ask for what you want and, insha Allah, He will grant it to you. It has to come from the heart. Remember that Allah is All-Knowing, All-Hearing.

Perform prayers

The Prophet (saw) said that he would find serenity, rest and relief in prayer (salat). Take the time to make two rakaat of nafl prayers. And in prostration (sajda), praise Allah (swt) and ask for His forgiveness. Prayer is a direct two-way communication line with our Lord. In our prayers, we are closest to Him at the time of prostration, so make use of it!

Use the five daily prayers to disconnect from this world. There is no better way to overcome stress than to rest, relax and recharge. And what better of doing this than prayers? Prayers teach us that this world is indeed temporary. What we are going through now is temporary and it will pass. We just need to get through this difficult time. Do not forget the end goal: the Hereafter, which is permanent.

Give time and energy to your daily prayers. From the time you hear the call to prayer (athan), to the time you make ablution (wudu), and to the time you perform your prayers, make sure each is given its due attention, leaving the world of worry behind.

Take time out from your work the moment you hear the athan. Recite the declaration of faith (shahadah) when making wudu. And in prayers, truly mean what you say; learn the meaning behind each recital, from Surah al-Fatiha to what we say in sajdah and tashahhud, and keep focussing on the prayer, leaving everything else behind. There is no better way to overcome stress other than by prayer and meditation.



Practice sabr

Allah (swt) says in the Quran, "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]" (2:45).

With prayer comes patience (sabr). In many places, Allah (swt) has mentioned the word *sabr*. *Sabr* means not only patience, but also includes self-control, endurance, perseverance and a focussed struggle to achieve your goal. *Sabr* includes the concept of continuous focus and work, whereas patience is a form of resignation from it.

As the saying goes, "We cannot control what happens to us, but we can control our reaction to our circumstances." Learning to react is a form of art which, when developed over time, enables us to become mindful of situations, self-focussed, and eventually become better human beings. We will be able to manage stress much better.

Take action!

While having various ideas about stress-busters is a good start, you will achieve nothing if they are not implemented. So, implement these ideas, and leave the results to Allah (swt).

One day the Prophet (saw) noticed a Bedouin leaving his camel without tying it. He asked the Bedouin, "Why don't you tie down your camel?" The Bedouin answered, "I put my trust in Allah." The Prophet then said, "Tie your camel first, then put your trust in Allah". How many of us tie the camel first, before putting our trust in Allah?

We know that ultimately Allah (swt) is in control, and everything has been decreed in the Register. However, we are each responsible for taking the action that will steer

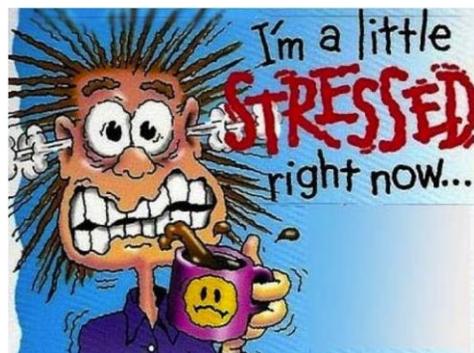
us towards our goals. We need to do the right things in the right situations, and take action.

Remember that we don't control the outcomes – Almighty Allah (swt) does. We need to put our effort in and leave the result to Him alone. Even prophets, the best human beings ever to live on earth, did not control the outcomes. At times they succeeded, and at other times they did not. We will be rewarded for the intentions and actions we take, regardless of the outcome.

Our Lord knows what is best for us. Maybe our prayers and supplications were not answered in the timeframe we expected. But remember that it might be better for us that way. Sometimes, Allah (swt) gives us something similar or better later on in our lives. Or sometimes we may never see our duas answered in this lifetime. But rest assured that these duas will come as rewards for us in the Hereafter.

Allah (swt) gives blessings (barakah) to those He chooses. But to receive them, we must sincerely work towards them. As He says in the Quran, "Indeed, Allah will not change the condition of a people until they change what is in themselves (13:11)."

So take action!



Ayat ul-Kursi

The most powerful form of supplication is Ayat ul-Kursi:

Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His throne extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. (2:255)

Recite this often, with the intention of getting help from Allah (swt). No matter what our goals are, no matter how difficult the situation is, this verse may, insha Allah, help us overcome such trials.

The Prophet (saw) recommended reading this verse after each prayer. Once Ali (ra) approached the Prophet during a difficult time and he found the Prophet in sajda, prostrating and repeating "Ya Hayy Ya Qayyum", "O Living, O Self-Subsisting!", words which are part of this verse, Ayat ul-Kursi.

Final words

Reading the stories of the prophets, such as our beloved Prophet (saw) himself, or Musa (as) will give us hope, motivation and aspiration. When we see the trials they have gone through, and realise that what we are facing is not even close to their test, we can take comfort that we will, insha Allah, get through. Prophets were human beings like us and they got through difficult times, so why can't we?

Doing something that is bigger than us will work wonders. Start volunteering at community events. Help the poor and needy. Assist the disabled. These will shift our focus away from our own problems and will help the mind be at ease.

Insha Allah, by following the above suggestions, we will get through our stressful times.



Travelling on Hajj

How do most Muslims travel to Makkah in order to perform the Hajj pilgrimage? Catch a plane to Jeddah, and then take a taxi or minibus to Makkah.

A group of British Muslims are doing it the hard, but scenic, way on bicycles¹. Eight Muslim brothers from the UK-based charity Human Aid set off from East London Mosque on 14 July to cycle to Makkah and raise £1 million for medical aid in Syria. They claim to be championing the principles of Islam while revisiting the early Muslim tradition of travelling to Hajj overland.

Their journey takes them to France, Switzerland, Germany, Austria, Liechtenstein, Italy, Greece, Egypt and Saudi Arabia, a distance of 4,800 km as the crow flies.

Human Aid and a few other organizations in UK and in Malaysia organized a unity convoy and since April they have sent 80-85 ambulances to Syria. The funds raised during Hajj Ride will be used to replenish these ambulances and give them the equipment they need.

Abdul Wahid, the founder of Hajj Ride conceptualised the project when he converted to Islam 11 years ago. "People say you have to change everything about you when you become Muslim. I had a lot of time to think about how I can merge my lives. I thought I love cycling and I want to go to Hajj, so why don't we go back to the old way of journeying? The spirit of Hajj has been lost. People used to travel for half a year or a year to go to Hajj. Some people would have been gone for two years at a time. It is a spiritual journey and it is a chance for us to see different people. We will be talking to people



and educating them about our cause."

The other cyclists, all cycling enthusiasts but none of whom are professional athletes, are three Bengali British, and four Pakistani British brothers. One, Dobbir Uddin, a lab technician of Bangladeshi heretogae, explains the main challenges. "Climbing the mountains is going to take time. Greece onwards, the heat is going to be a challenge as we haven't had training in the heat .. and it's going to be quite arid and dry. I am looking forward to the brotherhood and the bond that will hopefully develop between us. Since the beginning of Hajj, people have travelled for days and months to go to Hajj. Now, people perform express Hajj, within a few days. We are trying to revisit the tradition and keep alive the spirit or essence of Hajj."

May Allah (swt) grant them a safe, successful and uneventful journey, and Hajj mabrur.

This is not the first time that Muslims have cycled to Makkah on Hajj. In 2016, 24-year-old Bulat Nassib Abdulla cycled from his native Russia to Makkah, nearly 5,000 km². In the same year, a Chinese Muslim named only as Mohammad cycled about 8,150 km from his home in the city of Xinjiang³. The longest distance is about 12,000 km cycled by a 63-year-old Muslim man from Chechnya in 2007.

1 Anam Rizvi 'Eight men cycling from London for Hajj, to raise £1m Syria fund.' Al-Arabiyya, 13 July 2017. english.alarabiya.net/en/News/gulf/2017/07/13/Eight-men-cycling-from-London-for-Hajj-to-raise-1m-Syria-fund.html

2 Russian Muslim Cycles to Makkah for Hajj. About Islam, 9 September 2016. <http://aboutislam.net/muslim-issues/global/russian-muslim-cycles-makkah-hajj/>

3 Pilgrim cycles from China to Saudi to perform Hajj. Al Arabiya, 21 August 2016. <https://english.alarabiya.net/en/variety/2016/08/21/Pilgrim-cycles-from-China-to-Saudi-to-perform-Hajj.html>

Making history die



Twenty-six distinguished international writers were invited by Breaking The Silence, the organisation of Israeli ex-soldiers who found they could no longer support what they came to see as injustice, to visit Palestine-Israel and write about what they saw and the people they met. Their thoughts are contained in a book, *Kingdom of Olives And Ash: Writers confront the Occupation* (4th Estate publications, ISBN 978-0008229191). The following accounts are taken from a review of the book by Anne Haverty in the Irish Times¹.

Some of them start with their arrival at the airport in Tel Aviv, a vibrant city humming with culture and money, and the necessity to hide from security the purpose of their visit, before the hour's drive that will take them to a military checkpoint, and into a country that they variously describe as a prison, a cage, or a ghetto.

"The feeling is really bad," says Dave Eggers, quoting the man who takes him around Gaza. "That you can't leave. That no one can come here." The incarceration is methodical. The single military-controlled entry and exit points. The long lines of workers who queue up at dawn at one of those exit points in the shadow of the 28ft wall, hoping their papers are enough today to get them through the whimsically Kafkaesque security requirements, and onto the bus that will bring them to some menial and hard-won job in Tel Aviv. Cheap labour is as necessary to Tel Aviv as it is to any other city and the Palestinians provide it.

A worker could drive to work, he or she might have a car. But the car

has white number plates and so can only be driven on "must-use roads" that lead nowhere. Israeli-owned cars have yellow number-plates and can be driven on the sleek highways that take them everywhere. Yellow plates – a choice of colour that seems a triumphant if understandable reference to the yellow star imposed on Jews by the Nazis in the 1930's. If the creation of Israel was an attempt to invert history, so it goes on.

The worker may have had no coffee this morning because he had no water to make it with. The issue of the lack of water appears often in these accounts. A Palestinian's water ration is one seventh or eighth that of an Israeli. A third of the family income may go on water. The scarcity is due not to drought but to the expropriation of aquifers and ancient water cisterns by the settlers who encroach steadily eastwards, necessary to feed the sprinklers and dish-washers and Jacuzzis inside their red-roofed properties.

The onward march of those Mediterranean style roofs is another motif. Palestinian houses have flat roofs with rain-catching tanks on them. The people who live in the red-roofed houses are often new arrivals from Brooklyn or Philadelphia, migrants willing to be used to extend Israeli rule ever further into Palestinian territory for the benefit of affordable houses as much as for political reasons. Housing is expensive in Tel Aviv. When settlers take over the house or land of an Arab shepherd or olive grower, armed protection has to accompany them, turning a few more historically pastoral fields into, from the Israeli perspective, a new satisfactorily militarised zone.

“The settlement has no border” quotes the Canadian writer Madeleine Thien. “Each year it is larger than before.” The result is the manufacture of an increasingly fragmented Palestine. One town separated from the next, one city from another; an Arab family marooned in a makeshift tent within a mushrooming Israeli enclave, forbidden to cross this road or graze their goats on their own hill that the animals grazed on a week before.

Thien describes the fragmentation as the rendering of a river into pools. Vargas Llosa compares it to a Gruyère cheese. In Jericho, the mythical city he yearned to see, Toibín vividly evokes the sad and deprived pool it’s become. Of course, as Vargas Llosa points out, the settlers too are in prison. But at least it’s a prison of their own making.

In the desolate rat-trap alleys of Hebron that she ably describes, Eimear McBride looks up at the sky and sees literally rubbish. “Filth. Bags of shit. Bottles and nappies . . . Thrown down on people from the bright white settlements built above, on top of them, in buildings that were once their own . . .” She

is charged by the indecency of it, the disgrace. In a book filled with indignation, her account is one of the most incandescent.

He to whom evil is done will do evil in return . . . Is this enough to explain the contempt and cruelty wreaked on one nation by the other? Beyond the pragmatic claims of the powerful nation to safety and perhaps its very survival, is vengefulness also a factor? Historically, Israel has the conscience of the world on its side. The American novelist and journalist Lorraine Adams quotes a young Palestinian woman – “We just don’t have as good a story as they do. What’s better than the Holocaust?”

So there’s a bitter irony in McBride’s comment on the obliterated street names of Hebron. It’s an effort, she says, “to make history die”. And the world turns away as if two wrongs can make a right.

1 Anne Haverty Indignation and horror: 26 writers visit Palestine. The Irish Times, 24 June 2017. <https://www.irishtimes.com/culture/books/indignation-and-horror-26-writers-visit-palestine-1.3122357?mode=amp>



Islamophobia in the White House

The first White House dinner celebrating Eid dates back to 1805, when Thomas Jefferson invited an ambassador from Tunis. The tradition was revived under the Clinton administration, which first hosted the event in 1996.

This year, the new Trump presidency did not hold any such celebration. Instead, President Donald and First Lady Melania Trump attended the wedding of Treasury Secretary Steve Munchin, who married Scottish actress Louis Linton.

Secretary of State Rex Tillerson also broke tradition earlier by rejecting a request to host an Eid al-Fitr reception. Since 1999, secretaries of state have almost always hosted an iftar dinner or a reception at the State Department.

Earlier this year, in May, the Trumps undertook a tour of the Middle East and Europe. Their choice of headwear is interesting.



President Trump in Jerusalem



Melania Trump at the Vatican



Melania Trump in Saudi Arabia



Design and Build Your Dream Masjid

Jannah Road's Family Competition to create a 3D model of your Dream Masjid Using materials of your choice, ask your family to work as a team and build a 3D model of your "Dream Masjid"

Competition Rules:

- Competition close on 14th August 2017
- Models must not exceed 800 mm³
- Minimum size 300 mm³
- Independent judges will be used and their decision is final.
- Models **MUST** be hand delivered to our Op Shop located at 164E Stoddard Rd by prior arrangement. Please call 021 08310030.

There will be 5 winners with the following prizes:

- 1st Family Winner \$300 NZ
- 2nd Family Winner \$250 NZ
- 3rd Family Winner \$200 NZ
- 4th Family Winner \$150 NZ
- 5th Family Winner \$100 NZ

Please donate to contribute in this competition or support more competitions like this.

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Tariq Ramadan

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:

- APNA TV (Freeview channel 36)(10.30 am Sun)
- Face TV (SKYTV channel 83) in New Zealand (11.30 am Sat & 9.00 am Sun)
- Southern Television (Freeview Channel 39) in Dunedin and Southland (see TV guide for times)
- Mai TV (Fiji Broadcasting Corporation) in Fiji (9.00 am Sun)
- Metro TV in Ghana, West Africa (see TV guide for times)

5 & 6 August

Quran: 2:286 Allah gives us no burden more than we can handle.

Feature: Afterlife series part 1 – Introduction.

Lecture: Controlling your ego and seeking God's pleasure by Omar Suleiman.

Documentary: Never forget your only God is Allah part1.

12 & 13 August

Quran: 2:286 Allah gives us no burden more than we can handle.

Feature: Afterlife series part 2 – The good soul.

Lecture: In pursuit of the middle path by Yasir Qadhi.

Tid Bits: Islam by Yusuf Estes.

19 & 20 August

Quran: 2:286 Allah gives us no burden more than we can handle.

Feature: Afterlife series part 3 – The evil soul.

Lecture: Respecting others by Tariq Ramadan.

Tid Bits: Pillars of Islam by Yusuf Estes.

26 & 27 August

Quran: 2:286 Allah gives us no burden more than we can handle.

Feature: Afterlife series part 4 – The questions.

Lecture: Marriage by Yasmin Mogahed.

Documentary: Never forget your only God is Allah part2.

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

Auckland prayer timetable for August 2017

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

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

Asr 2: Hanafi school (double shadow length)

"Whoever is regular in his prayers, it will illuminate his face, testify to the firmness of his faith and be the cause of his salvation on the Day of Judgement. And whoever neglects the prayers will neither acquire any glow nor staunchness of faith nor any means of salvation and he will join, on the Day of Resurrection, the company of Korah (Qarun), Pharoah, Haman and Ubay bin Khalaf." (Hadith Ahmad)

Credits

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

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Why attend Rocket Park jumuah?

Prayers are held at the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert.**

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ Heating and air-conditioning
- ✓ Bayan (religious talk) before jumuah prayers
- ✓ All bayans and khutbahs in English

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

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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)