



Rocket Science



Jumadal T / Rajab
1434

May 2013

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

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Inna lillahi wa inna ilaihi rajiun

It is with great sadness that we report the passing away of Mohamed Cassim Abdul Hassan peacefully in his sleep on 18 April at the age of 84. Originally from Sri Lanka, Brother Hassan was the founder president of the Mount Albert Islamic Trust. He was frequently the imam at Friday prayers at Rocket Park. As contributions to this newsletter are normally anonymous, it may not be obvious to readers that Hassan was the chief contributor of articles, most of them based on bayanahs and khutbahs given at Friday prayers. This month's article on the seasons (page 2) is therefore his last.

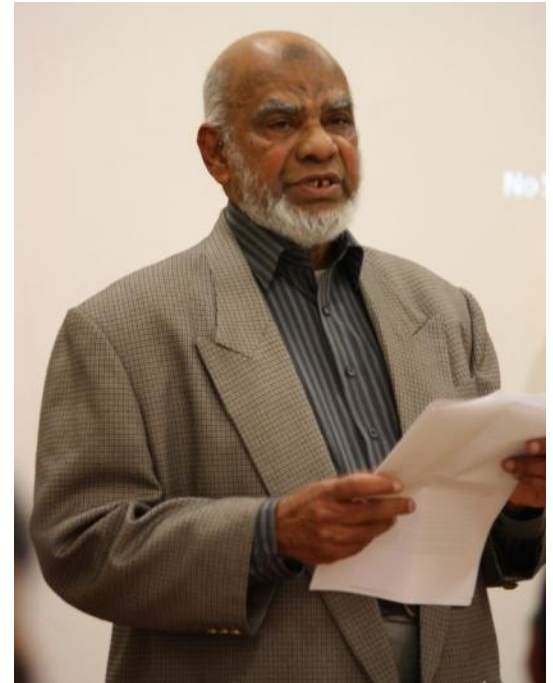
Hassan was buried after Friday prayers on 19 April, at the Manukau Memorial Gardens. We ask you to remember him in your prayers.

Indeed, we come from Allah (swt) and we will return to Him. May Allah reward Hassan for all the good he did, overlook any shortcomings, and grant him a place in Paradise.

What follows is a message from members of his family.

In appreciation of a beloved husband, dad, uncle and grandpa

No one else in the entire world can ever begin to fill the void you've left in our hearts with your demise. You were and always will be our role model, our inspiration for all the special qualities that we should uphold as Muslims. Your kindness knew no bounds. Your love was always so pure and selfless. You touched so many lives of every age with your generosity not only in New Zealand and Sri Lanka, but all across the continents. Your firm faith in Allah was the anchor that held our family together in sickness and in health, in good times and in the bad ones. This is your legacy!



Insha Allah, we will continue to uphold this legacy in our lifetime and pass it on to our children to uphold in theirs. The beautiful memories we hold of you will always be treasured in our hearts throughout the rest of our lives. May Allah grant you the highest abode in heaven, Jannathul Firdous!

His beloved wife Noorul Missiriya and children, Shiraz and Mina, Shuzanah and Rizvi, Zulfica and Ghazaly, Farhana and Nalar extend our heartfelt gratitude and appreciation to our extended family and friends, the Sri Lankan community and the Muslim community in New Zealand for your kind presence, messages of support and thoughtful gestures that comforted us immensely during this difficult time in our lives. May Allah bless all of you in abundance.

The autumn of life

We are now in autumn in New Zealand. Autumn is a season of great beauty and vibrancy as the leaves become full of colour and then finally fall. It is as if nature needs to show itself with gusto before its ultimate decline.

In autumn, the days become shorter. Autumn is also an active period in nature. Squirrels store food so that they can use it later. Bears fatten up so that they have the energy to give birth and nurse their young during winter. Autumn represents harvest in our lives, while it signals the time of a long needed rest.

This year, autumn is important to Muslims in New Zealand because it is followed by Ramadan, which will be in winter and the number of fasting hours too would be few.

The Quran has full reference to the change of seasons. Allah (swt) says, "And these days [of varying conditions] We alternate among the people" (Quran 3:140). He also says, "And the moon, We have measured for her mansions (to traverse) till she returns like the old (and withered) branch of a date palm" (Quran 36:39).

In the course of a year, all landscapes outside the tropics transform, exchanging light, warmth and green plants for darkness, cold and exposed earth.

We experience seasons because the Earth is tilted 23.5 degrees on its axis. In the summer, the hemisphere tilted toward the sun receives more direct light than the opposite hemisphere, which is experiencing winter.

Areas closest to the poles experience the greatest variations in seasons, while those near the equator experience no seasons at all because the angle of sunlight hardly changes throughout the year.

In autumn, the north pole in the northern hemisphere, and the south pole in the southern, begins to move away from the sun. The sun rises lower in the sky. So, the days start getting shorter. When the sun is at its mid-point in the sky, we reach the autumn equinox around 23 March in the southern hemisphere. Day and night are both 12 hours long and it is the beginning of autumn.



short days

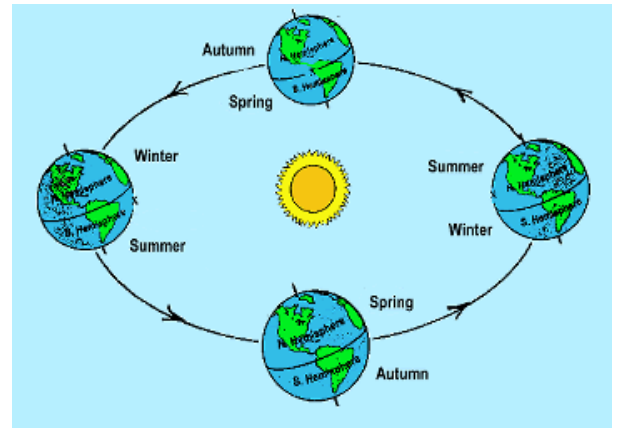
seasons

Earth's orbit

old age

How we measure and respond to the passage of time in our lives is a matter of truly great import, for it reflects our personality and can determine our happiness.

For us human beings, the autumn of our life comes when we get older and life gradually changes. Our bodies slow down and our priorities change. We find we are no longer defined by our young bodies, energy levels and bright new ideas. In the autumn of our lives, our old selves are released to prepare for the older and wiser selves we are yet to be.



The one thing we know about seasons is that they always come and go. The cycle that we see in the change of seasons is also a metaphor that describes our personal reality: life is followed by death, and then life comes back, just as surely as the darkness of night is replaced by the light of day. Seasons are part of life, part of every year and sometimes part of every day. We have experienced this in Auckland too when there is sometimes a change of all four seasons in one day.

Allah (swt) made the seasons to remind us of the seasons in life. Spring, summer, autumn and winter: each unique, each with its own characteristics. Similarly, life also has springs, summers, autumns and winters. There are periods of change that bring pleasure and complication. Life is like that. Allah gives us life here on earth so that we can take advantage of opportunities to serve Him. Sometimes situations can become overwhelming, but even these times are to teach us about Him and His will for our lives. We are advised to take advantage of the changing seasons of life. By doing this, your own life will be enriched instead of being made miserable. In conversations, people always blame the weather. We can be happy people by enjoying Allah in the seasons of earth as well as the seasons of life. That is what Islam is all about.

passage of years

In his Rubaiyyat, Omar Khayyam lamented the passage of the years:

“Whether in Nishapur or in Babylon,
Whether the cup with sweet or bitter run,
The wine of life keeps oozing drop by drop,
The leaves of life keep falling one by one!”

A well known writer, Shaikh Imran Hosain says, “But the same passage of time in life provokes a quite different response in the heart that possesses faith in Allah Most High! It provides a means for the believing woman, for example, to express her gratitude to Allah and to thus increase her faith.

daughter

When she was born it was as though a new moon had appeared in the sky. The world adored her, and took her in its loving arms as she crawled and walked, – played and laughed, – sang and danced. She had nary a care in the world as she playfully traversed the springtime of her childhood and youth. She was a miracle to behold.

mother

Then she blushed with shyness as she welcomed her summertime when she bloomed and blossomed into a woman and the world paused in wonder to admire her beauty. And this, also, was a miracle to behold.

And then autumn overtook her as the green leaves of life began to turn to brown. Wrinkles appeared around her eyes and her hair began to turn gray.

Finally her winter arrived when, like an old dry withered branch of a date palm, she rocked gently in her rocking chair and made ready to gracefully fold her tent and say goodbye to the world.

But she was so full of gratitude to Allah Most High all through the journey of life through time.

She thanked him for all the seasons of her life. She had no sorrow over the arrival of autumn or winter. Not for anything that the world could offer did she ever wish to remain permanently in spring or summer and so deny herself, or deny us, the experience of her autumn or winter. She aged gracefully. The older she grew the more beauty she radiated – an external expression of inner beauty. And when the time came for the angel of death to take her away, and for the moon to disappear into the darkness of the sky, there were no regrets in parting from the only world she had ever known. She did not sigh! She never abused the passing of 'time', and so never abused her Lord, – because He is 'time'.

What a wonderful lesson did we learn from her! The older she grew the more precious she became to us. The joy, smiles and laughter that the babies brought to us were equalled by the love, respect and reverence we showed to the elderly. Our 'coming' and 'going' were both recognized as equally a part of the drama of life."



Between assimilation and isolation

Many Muslims have migrated to western countries such as the USA, the UK, Canada, Australia ... and Aotearoa New Zealand. They have encountered many problems in this migration. However, the biggest problem is perhaps that they have fallen into two categories.

isolation

The first category is religious people who have isolated themselves and don't want to interact with western society. They see western society as having lots of problems, committing many sins, living by a different doctrine, etc. As a result, they say "I don't want to work with them. I am going to isolate myself, bring up my children away from them, and live alone." Further, they may even wish harm on western society because of its sins, problems, and way of life. They feel that westerners deserve it. This first category type is isolated.

assimilation

The other category of people are the ones that tell you, "Let's leave our ignorant countries of origin and their cultures, and look up to the real, modern life. I came here to work for my university degree. I love this society, and anything that happens here is always right and good, and anything from our countries is always wrong and bad." Not only do they reject their origins, but they also want to imitate the west in all details. So we start seeing our second generation growing up with the same hairstyles, and the same way they walk, and the same way they wear their pants low, and the same way of thought.

This category quickly assimilates into the society; they are assimilated. In what sense are they assimilated? In the sense that they might not be totally convinced by the society they are in, but they have assimilated into the same materialism of the west. When you look at their connection with Allah (swt), you find it has decayed. Materialism has sucked them dry.

So there are two types of people: one that has isolated themselves and closed their doors on themselves; and the other category of people, assimilated and dissolved completely in the society they are in.

positive integration

There is also small group in the middle, a third category. They do not agree with the first or the second type. The philosophy of this third category can be described as positive integration.

We will demonstrate how the Prophet (saw) and Islam teach us that integrating into non-Muslim society is one of the core principles in Islam. From the life history (seera) of the Prophet (saw), and the messages in the Quran, we will see that you have to integrate positively into western society.

helping society

What does positive integration mean? It means that you help in the development of the society you are in, without dissolving or assimilating in it.

In a hadith, the Prophet (saw) is reported to have said, "The believer who blends or integrates with people, and is patient with their harm to him, is better than the one who does not integrate and does not get harmed."

If a believer goes in amongst the people, it is probable that he will meet things that he does not like, and he will meet things that



**Prophet
Companions**

Abu Jahl

refund money

camel

are wrong, and he will meet things that will harm him mentally, or emotionally or physically. Nevertheless, this is what Prophet Muhammad (saw) is telling us to do, because we can only judge our honesty and loyalty by dealing with the people living around us. What is the value of honesty, and loyalty and forgiveness of a person that is living within four walls, not connected to the people around him?

That is why we look at the stories of the behaviour of the Prophet (saw) in Makkah. The majority of the people in Makkah were non-Muslims. So how did the Companions (ra) interact with the non-Muslims? When the Prophet and his Companions used to meet the disbelievers (kuffar) of Makkah, how did they interact with and handle these people, so that they eventually became Muslim? Did they all hate the people that lived around them, and treat them with roughness and without feelings? Or did they try to get empathy for their cause?

Abu Jahl was a Makkan who dedicated his life to harming the Prophet in every way possible. An Arab Bedouin came to Makkah. Abu Jahl took money from this man but did not want to repay it to him. So the Bedouin went looking for someone in Makkah that could help him to get his money back. He went and saw a group of men sitting near the Ka'abah, and asked them, "Who can point me to a man who can help me get my money from Abu Jahl?" Both the Bedouin and Abu Jahl, as well as the men by the Ka'abah, were non-Muslims.

So the group from the Quraysh that were sitting, wanted to have some fun and told him, "Do you want someone to help you get your money back? The best person to help you is the man standing and praying over there". It was the Prophet (saw).

So the man went to the Prophet, and told him that the men told him he was the only one that can help get his money back from Abu Jahl. The Prophet looked at the men, found them to be kuffar from the Quraysh, and understood immediately that this was them wanting to have fun.

As none of the men were Muslims, the Prophet could have refused to have anything to do with them. However, instead, he replied, "Come with me." He saw that injustice had been done, and it did not matter whether the Bedouin was a Muslim or not. He took the man with him and went and knocked on the door of Abu Jahl's house. When Abu Jahl opened the door, he saw the Prophet with the man.

So the Prophet asked him "Did you take money from this man?" When he admitted it, the Prophet told him, "Return the money owing to this man." And all of a sudden, while the Quraysh were watching this scene from afar waiting to laugh, Abu Jahl quickly went into his house, got the money, and gave it to the man. No laughing took place. The man thanked the Prophet and went away. And he didn't become a Muslim.

There is something very strange here: why did Abu Jahl give him the money? When he was asked this question by the Quraysh, he said "I saw standing behind the Prophet a male camel ready to eat me if I did not give him his money back".



*migration to
Abyssinia*

conversions

Muslim pride

This was a good example of positive integration. Prophet Muhammad (saw) helped the man on a matter of principle, regardless of his religion. The appearance of a camel may have been a miracle, but why did such a miracle not appear when the Quraysh were harming the Prophet? When serving society, with courage and valour, Allah (swt) must definitely aid you.

A similar lesson can be learnt from the familiar story when the Prophet sent the Muslims to Abyssinia (modern Ethiopia). Their situation was very similar to us in New Zealand and in the west.

The Muslims in Makkah were under constant harm. So the Prophet told them to go to Abyssinia, because they had a king, under whose protection no one suffered any prejudice. In other words, Abyssinia was a most democratic country back then.

So about 40 Companions went from Makkah. They stayed in Abyssinia around eight to ten years. When they returned to Madina to join the Prophet after his migration, Abyssinians who accompanied them numbered in the 100s, if not close to 1,000. They filled two ships and came just to greet the Prophet and then return to Abyssinia.

In the intervening ten years, the Muslims planted the lands of the Abyssinians, taught them skills that they never knew about, invited them to their homes, etc, to such an extent that the king of the country loved them. They integrated, a positive integration, without dissolving and assimilating.

How long have Muslim brothers and sisters been in New Zealand? 10, 15 or 20 years? What has been achieved?

You must establish for yourself a goal and a message in the country that you are living in and teach it to your second generation: "My goal here is to make a fingerprint in the west, to declare that Islam is a religion that should be respected, and I am an advertisement for this deen by my interactions and manners, by integrating with you without dissolving. I am proud of belonging to my religion – I am proud to be a Muslim. I am proud with my scarf on, but at the same time, I will integrate positively."



Brothers and sisters. What have you done in this New Zealand society, for them to look at us, and say these are the best people or community in our country?

The true meaning of ibadat

The word *ibadat* / *ibadah* is commonly used to describe worship. The word is defined in the Hans-Wehrs Dictionary of Modern Arabic as:

- to serve, worship or adore;
- to render religious service, worship or adoration;
- to obey;
- to obey with humility or submissiveness;
- to be or become a slave or in a state of slavery;
- to do what is approved (by God);
- to serve or worship (a god);
- to adore, venerate (someone, a god or a human being);
- to idolize or deify (someone);
- to accept the impression of a thing;
- to submit, devote, serve, worship, adore, venerate;
- to imbibe and reflect the divine attributes or morals on one's own person



In contrast, the noun *worship* is defined in the English dictionary as "The feeling or expression of reverence and adoration for a deity: ancestor worship". The verb *to worship* is defined as to "show reverence and adoration for (a deity); honour with religious rites". As we can see, the English translation only captures a small snippet of the full meaning of *ibada*.

The word *ibadat*, and its variations such as *abd*, is used in the Quran in many places and with different meanings, to describe:

- a slave or servant, in contrast to a free person
- a male slave or servant, in contrast to a female slave or maid
- humans, whether male or female
- one who purifies his *ibada* to Allah by following his laws and commands

In surah Al-Baqara (2:178), the word *abd* has been used to mean "slave or servant" as opposed to a free person. Allah (swt) says "Oh ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, **and the slave for the slave**, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgressed after this will have a painful doom."

*more than
'worship'*

slave

male

In surah Al-Ashuara (26:22), Allah describes how the Pharaoh had enslaved (*abbadta*) the Children of Israel: "And this is the past favour wherewith thou reproachest me: **that thou hast enslaved the Children of Israel**".

In the Quran, the word *abd* has been used to mean "male slave or servant" as opposed to a female: "Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she pleases you; and give not your daughters in marriage to idolaters till they believe, for lo! a **believing slave is better than an idolater though he pleaseth you**. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expounded His revelations to mankind that haply they may remember" (Quran 2:221).

And marry such of you as are solitary **and the pious of your slaves and maid-servants**. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware" (Quran 24:32).

In surah Al-Fatiha, the seven oft-repeated verses of Allah, we acknowledge that Allah is the Master of the Day of Judgment (ayat 3). This means that in the future too we will have to depend on Allah alone, for on the Day of Judgement we cannot possibly have any other helper than Allah. The first three verses of Al-Fatiha therefore make it very clear that we as humans are totally dependent on Allah in three states of our lives. The Arabic word *ibadat* (worship) suggests showing the utmost humility and submissiveness out of an adoring respect and love for someone, and such an attitude of willing self-abasement cannot justly be adopted towards anyone except Allah.

The phrase "You alone we worship" expresses this very accepted and sound deduction. There is only one being who can satisfy our needs and only one being that has the right to be worshipped, to whom everything belongs. The fourth verse teaches us not to worship anyone else except Allah alone, as no one else can satisfy our needs.

The acts of worship (*ibadat*) are not limited to the five pillars. In his book *Al-Arbain fi Usul al-Deen*, Imam al-Ghazzali (ra), known as proof of Islam (*hujjat-ul-Islam*), described ten forms that worship can take:

1. Prayers
2. Prescribed Alms-giving
3. Fasting
4. Haji or pilgrimage to Makkah
5. Reciting the Holy Quran
6. Remembrance of Allah in all possible situations
7. Earning one's livelihood in accordance with the regulations of the Shariah
8. Fulfilling one's obligations towards one's companions and neighbours
9. Persuading people to act righteously and dissuading them from what is reprehensible and forbidden
10. To follow the sunnah, or the practice of the Holy Prophet (saw)

Not associating anyone with Allah in worship means that one should fear or depend on Allah alone. One's hope should not rest in anyone else other than Allah, and one should not consider obedience and submission or service to another as obligatory as the worship of Allah. Total humility in front of anyone and the acts of worship such as the bowing and prostration in salah are to be reserved only to Allah.

reliance on Allah



Guidance can only be given by Allah (swt). In Surah Al-Fatiha we ask Allah to guide us in the straight path. Allah says in "Allah gives increased guidance to those who follow His guidance, and bestows righteousness upon them" (Quran 47:7).

Imam Al-Ghazzali defines the beginning of guidance as outer piety, and the end of guidance as inward piety. Only through piety can good consequences be achieved and the pious are rightly guided.

Thus to worship Allah is to obey the commands and prohibitions of Allah and the Prophet (saw). Inward piety will thus be achieved by the purification of the soul from vices or evil qualities, while outer piety is achieved through acts of obedience.

May Allah help us to become his true *abd*.

YMWA: Active Play Muslimah

Young Muslim Women's Association presents
group fitness classes in a female only environment

Classes offered: Aerobics fitness, Zumba, Cardio Kickboxing and
Body Conditioning (stretch/strengthening)
SPECIAL Self Defence + Taewondo

Costs:

Discounted pricing subsidised by YMWA!
\$20 administration fee (paid up-front to cover for full year)
\$20 term fee (covers weekly classes)

Classes run every Sunday 2pm-3pm, for 8 weeks, commencing 5th May
Classes will be conducted at Blockhouse Bay Community Centre

Register ASAP

First come first served basis

Register at www.ymwa.org/active-play



Voice of Islam



VOI delivers the message of Islam based on the teachings of the Noble Quran and the Sunnah (practices) of the Prophet Muhammad (saw). The show neither delivers nor promotes any political, national, ethnic, social or class perspective – its focus is purely on dawah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

- Face TV in Auckland (11.30am Sat; 12.30 pm Wed)
- SKYTV CH 89 in New Zealand (11.30am Sat; 12.30 pm Wed)
- CTV in Christchurch (see TV guide for times)
- Channel 9 in Dunedin (see TV guide for times)
- MAITV in Fiji (see TV guide for times)
- METRO TV in Ghana, West Africa (see TV guide for times)

27 April & 1 May

Qur'an 4: 135-136

LECTURE: Race to forgiveness by Abdul Hakim Quick

MY PATH TO ISLAM: by Muhammad Grant

DOCUMENTARY: Miracles of the Qur'an 3 part 2

4 & 8 May

Qur'an 111: 1-5

LECTURE: Explanation of Surah Al Lahab (palm fibre or Abu Lahab) by Abu Hamzah

DOCUMENTARY: Miracles of the Qur'an 3 part 3 by Harun Yahya

No Stone Unturned: Prophet Jesus (peace be upon him) by Sheikh Bilal Dannoun

11 & 15 May

Qur'an: 4: 131-134

LECTURE: To plan or not to plan by Bilal Philips

MY PATH TO ISLAM: by Ismail Mehmet

18 & 22 May

Qur'an: 51: 56-60

LECTURE: The purpose of life by Sheikh Yusuf Estes

DOCUMENTARY: Deep thinking part 1 by Harun Yahya

FEATURE: Why so many religions (Deen Show) by

Sheikh Ibrahim Zidan



Sheikh Ibrahim Zidan

25 & 29 May

Qur'an: 112: 1-4

LECTURE: Are you a friend of Allah by Yahya Ibrahim

DOCUMENTARY: Deep thinking part 2 by Harun Yahya

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



“Indeed, when one of you prays, he speaks privately with his Lord.” (hadith)

Auckland prayer timetable for May 2013

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

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.

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Why attend Rocket Park jumuah?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ Bayaan (religious talk) before jumuah prayers
- ✓ All bayaan and khutbah in English

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

In December 2010, the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert**, was closed for renovation by the Auckland City Council. Following these renovations, we believe we are the only jumuah in New Zealand with air-conditioning and heating.

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Back issues of *Rocket Science*

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Swt, saw, as, ra

swt : subhanahu wa ta'ala "Glory to Him, the Exalted" (when mentioning Allah)

saw : salallahu alaihi wassalam "May the blessings and peace of Allah be upon him" (when mentioning Muhammad)

as: alaihis salam "Peace be on him" (when mentioning other prophets)

ra : radi allahu anhu/ha/hum "May Allah be pleased with him/her/them" (when mentioning members of Muhammad's family, companions, etc)