



# Rocket Science



Rajab / Shaban  
1435

May 2014

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

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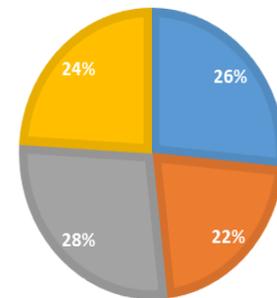
**41.9% "no religion"**

## The origins of Kiwi Muslims

In a previous issue, we reported the overall figures for Muslims and adherents of other religions in New Zealand, as shown in the 2013 national census. Statistics New Zealand<sup>1</sup> have released a further breakdown of these figures. The pie chart shows the percentage of Muslims according to region of birth. There are roughly equal numbers of Muslims who were born in New Zealand, in the Pacific Islands (Fiji, etc), in Asia (the Indian subcontinent, Indonesia, Malaysia, etc), and the Middle East (Iran, Iraq, Afghanistan, etc) and Africa (Somalia, etc).

NEW ZEALAND MUSLIM POPULATION 2013  
BY PLACE OF BIRTH

■ New Zealand ■ Pacific Islands ■ Asia ■ Middle East & Africa



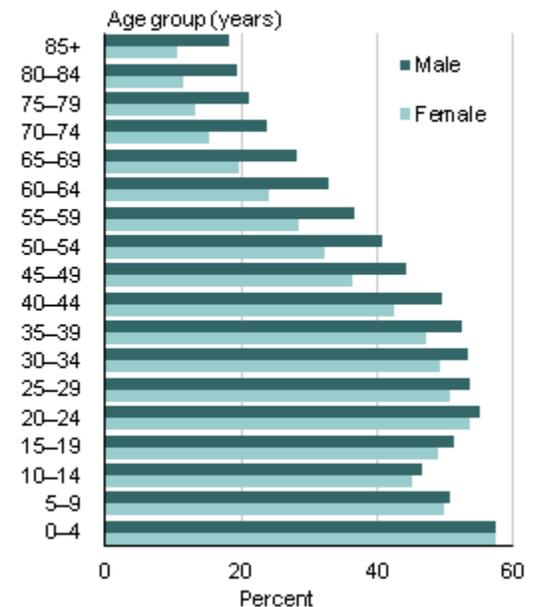
The categories used by Statistics New Zealand are somewhat misleading; for instance, the Middle East is in Asia.

A more striking statistic is the fact that more New Zealanders are reporting they have no religion. This has increased over the last three censuses from 29.6% in 2001, to 34.6% in 2006, and 41.9% in 2013. From the graph, it is clear that:

- younger people are much more likely to claim no religion than older people
- males are slightly more likely to claim no religion than females

<sup>1</sup> Statistics New Zealand. *Religious affiliation*. [www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-culture-identity/religion.aspx](http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-culture-identity/religion.aspx)

People stating no religion  
By sex  
2013 Census



Source: Statistics New Zealand

**Arnoud van Doorn  
(father)**

**Iskander Amien  
De Vrie (son)**

**dawah by  
example**

## Like father, like son

In previous issues of *Rocket Science*, we reported the conversion to Islam of Arnoud van Doorn, the Dutch politician and distributor of an anti-Islam film *Fitna* that caused unrest in 2008. In April, he was accompanied by his eldest son to the Dubai International Peace Convention. Along with 36 others, his son converted to Islam at the convention, and is now known as Iskander Amien De Vrie<sup>1, 2</sup>.

Iskander explains, "I saw my father become more peaceful after converting to Islam. That's when I realised there is something good in this religion and it made me change my perception of Muslims. I started studying the Holy Quran and going through lectures of important scholars."

He credits his college friend Younis for doing dawah by setting a good example of what Muslims really are, how they live their life, and helping him understand the religion. "My friend Younis is a good practising Muslim who taught me something new every day. He was patient with me and there was no way I could be rude to him."

Arnoud, along with his son, is calling on people to support his Islamic Foundation, which is fighting Islamophobia in Europe. He founded the European Dawah Foundation, whose team of volunteers are working to help bridge the gap between Muslims and non-Muslims in Europe, and to correct common misconceptions about Islam. Iskander plans to make the same journey that his father took last year, to travel to Saudi Arabia to visit the holy sites, and he hopes that his mother will embrace Islam soon, insha Allah.



Arnoud van Doorn's tweet from the convention



Iskander (left) and Arnoud (right)

1 Muaz Shabandri Son of distributor of anti-Islam film *Fitna* accepts Islam. *Khaleej Times*, 21 April. [www.khaleejtimes.com](http://www.khaleejtimes.com)

2 Amal Al-Sibai Anti-Islam film - first its distributor and now his son embraces Islam. *Saudi Gazette*, **24 April**. [www.saudigazette.com.sa](http://www.saudigazette.com.sa)

# The call to prayer (athan)

## Words of the athan

Allahu Akbar (God is Great) (2 sets of 2)

Ashhadu an la ilaha illa Allah (I bear witness that there is nothing worthy of worship except Allah) (x2)

Ash-hadu anna Muhammadan rasool Allah (I bear witness that Muhammad is the messenger of God) (x2)

Hayya `alas-salah (Hurry to the prayer) (x2)

Hayya `alal-falah (Hurry to success) (x2)

(Fajr prayer only) As-salatu khayrun minan-nawm (Prayer is better than sleep)

Allahu Akbar (God is Great) (x2)

La ilaha illa Allah (There is nothing worthy of worship except Allah) (x2)

Simply put, the athan is a call to prayer. It expresses Islamic practices. It covers all the essentials of faith. The athan starts with praising Allah, focussing on his greatness and his perfection. Then it moves to his oneness and denying polytheism. Then it talks about our beloved messenger, Muhammed (saw). It then calls people to prayer, which is an act of worship. It invites us to everlasting success. And finally all of these are repeated to indicate the importance of each of them.



## Virtues of the athan

There are many hadiths which talk about the virtues of the athan.

Abu Hurairah reported that the Prophet (saw) said, "If the people knew what was in the athan and the first row (of the prayer in virtue), and that they could not get it save by drawing lots, they would draw lots" (Bukhari and others).

Abu ad-Darda reported that the Prophet (saw) said, "If three people do not make the athan and establish the prayer among themselves, Satan gains mastery over them" (Ahmad).

Abu Hurairah reported that the Prophet (saw) said, "The imam is a guarantor, and the caller to prayer is one who is given the trust. O Allah, guide the imam and forgive the caller to prayer."

Al-Barra' ibn `Aazib reported that the Prophet (saw) said, "Allah and His angels pray upon those in the first rows. And the caller to prayer is forgiven, for as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him" (Ahmad, an-Nasai).

Muawiyah reported that the Prophet (saw) said, "The callers to prayer will have the longest necks of all people on the Day of Resurrection" (Ahmad, Muslim, Ibn Majah).

Uqbah ibn Amar reported that the Prophet (saw) said, "Your Lord, the Exalted, is amazed (and pleased) by one who is watching sheep in his pasture, then goes to the mountain to make the call to prayer and pray. Allah, the Exalted, says, 'Look at my slave there who makes the call to prayer and

*essentials of faith*

*front row*

*muathin*

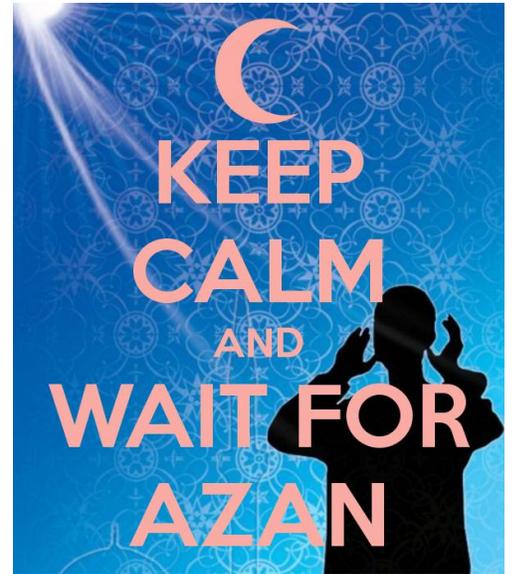
*repeat athan*

establishes the prayer out of fear of Me. I have forgiven my slave and have allowed him to enter Paradise” (Ahmad, Abu Dawud, an-Nasai).

### **What one who hears the athan should say**

One who hears the athan should repeat what is said except for “hayyah `alas-salah” and “hayya `alal-falah”, after which one should say “La haula wa la quwatah illa billah” (There is no power or might except from Allah). Abu Musa al-Ashari reported that the Prophet (saw) said, “La haula wa la quwatah illa billah’ is a treasure from the treasures of Paradise”.

The fact that one repeats after the athan shows that the listener is approving what the caller is saying. The reason behind saying “La haula wa la quwatah illa billah” is that it is only appropriate for the muathin to say “Hayyah `alas-salah” and “Hayya `alal-falah”, telling listeners to hurry to the prayer.



*wasilah*

Whoever hears the athan and repeats it after the muathin should pray that Prophet (saw) be given a place of wasilah. Abdullah ibn `Amr related that the Messenger of Allah (saw) said, “If you hear the call to prayer, repeat after it. Then supplicate for me, for whoever makes one supplication for me, Allah makes ten for him. Then ask Allah to grant me the place of wasilah. It is a place in Paradise reserved for a slave from among the slaves of Allah. I hope to be him, and whoever asks Allah to grant me the place of wasilah, my intercession becomes permissible for him” (Muslim).

### **Supplication after athan**

*dua*

One should make supplication (dua) after the athan. Anas (ra) reported that the Prophet (saw) said that any supplication after the athan and before the iqamah (signalling that the prayer is about to begin) is not rejected. “They asked, ‘What should we say, O Messenger of Allah?’ He responded, ‘Ask Allah for forgiveness and well-being in this world and the Hereafter.’ Abdullah ibn Amr related that a man said, ‘O Messenger of Allah, the callers to prayer get more virtues than us.’ He said, ‘Say what they say and when they finish, ask and it shall be given’” (Abu Dawud).

*repeat iqamah*

During the iqamah, one should repeat what the muathin says except when he says “Qad qaamatis-salah” (Prayer is about to begin). At this point, the listener should say “Aqamah Allah wa adamama” (Allah establishes it and makes it everlasting). Some of the companions reported that the Prophet (saw) used to say this when he heard Bilal (ra) recite these verses in the iqamah.

### **Origins of the athan**

*bell  
horn  
voice*

In the early days of Islam, Muslims would gather to perform prayer. As they thought about how to call others to prayer, some suggestions were received. Amongst others, some said they should ring a bell like the Christians. Others said they should light a fire. Yet others said they should blow a horn like the Jews. At this point, Umar (ra) said, “Why don’t we have one person call others to prayer?” The Prophet (saw) then asked Bilal (ra) to stand and make the call to prayer. This hadith is related by Ahmad and Bukhari.

**Bilal**

In another hadith, Abdullah ibn (Zaid ibn) Abd Rabbih reported, "When the Prophet was to order the use of a bell to call the people to prayer, he disliked it because it resembled the Christian practice. While I was sleeping, a man came to me carrying a bell. I said to him, 'O slave of Allah, will you sell me that bell?' Said he, 'What would you do with it?' I replied, 'I would call the people to prayer with it.' He said 'Shall I not guide you to something better than that?' I said, 'Certainly.' He said 'You should say [the words of the athan]. Then he went a short distance away and said, 'When you stand for the prayer, say [the words of the athan].' When the morning came, I went to the Messenger of Allah to tell him what I had seen. He said, 'Your dream is true, Allah willing. Go to Bilal, tell him what you have seen, and tell him to make the call to prayer, for he has the best voice among you.' I went to Bilal and told him what to do, and he made the call to prayer. Umar was in his house when he heard it. He came out with his cloak, saying 'By the One who has raised you with the truth, I saw the same as what he saw.' The Prophet said, 'To Allah is the praise'" (Ahmad, Abu Dawud, Ibn Majah, Ibn Khuzaimah, at-Tirmizhi).



It is sunnah to recite the athan as the first words a newborn baby hears.

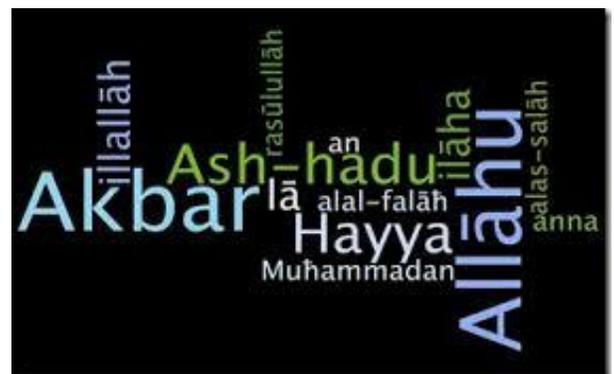
## Bilal ibn Rabah (ra)

The story of Bilal (ra) is inspirational, as it illustrates many of the virtues of Islam. Some details of Bilal's life are uncertain, and varying accounts exist. However, his conversion, his taqwa, and his position as the first caller to prayer (muathin) are not disputed.

Bilal was among the Muslims who migrated to Yathrib (later renamed Madinah). When the call to prayer (athan) was first given in Madinah, it was Bilal who was chosen to proclaim it. One reason for this was that he had a beautiful deep, melodious, resonant voice. However, what is remarkable about the choice of Bilal is that he was a younger black African slave.

**He was younger:** The date of Bilal's birth is not known for certain, but historians put it at sometime between 578 and 582. This would make him about ten years younger than Prophet Muhammad (saw). That is, when the first muathin was chosen, it was not someone who was an elder or had status and respect because of seniority.

**He was black:** Sir William Muir in his book, *The Life of Muhammad*, states, "He was tall, dark, and with African features and bushy hair"<sup>1</sup>. He also states that noble members of the Quraysh would despise Bilal and call him "ibn Sauda" (son of the black woman). In other words,



**younger**

**black**

*African*

*slave*

*pluralism*

*taqwa*

*grading*

racism based on skin colour was rife in those days – as indeed it still exists in some places today.

**He was of African heritage:** Although Bilal was born in Makkah, he was the son of Rabah, an Arab slave while his mother, Hamamah, was a former princess of Abyssinia who was captured after the event of Amul-Fil (the attempt to destroy the Kaaba) and put into slavery. For this reason, Bilal is often referred to as Bilal al-Habashi, that is, “Bilal whose heritage is from Habesha” (another name for Abyssinia, present-day Ethiopia and Eritrea). In short, Bilal could hardly be called a true Makkan Arab.

**He was a slave:** He was born into slavery, and had no option but to work for his master, Umaya ibn Khalaf. As Stacey<sup>2</sup> states, “Being born into servitude, he probably never expected life to offer him more than hard work, pain and drudgery.” Umaya’s livelihood was based around idol worship; Bilal became recognised as a good slave and was entrusted with the keys to the idols of Arabia. The Muslims thus chose for their muathin not someone of high social standing, but a (by that time, former) slave.

The fact that a younger black African slave was selected to be given the honour of making the first call to prayer is testimony to Islam’s pluralism and racial equality, and that in Islam people are judged by their piety (taqwa), rather than their age, skin colour, race, ethnicity or social status.

The events of Bilal’s history after the death of Prophet Muhammad (saw) are disputed. He migrated to Syria, where he died around the years 638 to 642. Given that his date of birth is not certain, this would have made him anywhere between 56 and 64 years old. The location of his tomb is not certain either. Most say it is Damascus (Syria), although others say Amman (Jordan).

Bilal’s place in the history of Islam is assured for several reasons. He was one of the first converts to Islam (the seventh). His allegiance to Islam was tested by torture, but he was steadfast in his piety. He was one of the closest companions of Prophet Muhammad (saw). He was the first muathin. As a result of this, he is guaranteed Paradise (Jannah), because Prophet Muhammad (saw) called Bilal “a man of Paradise”.

1 Muir, W. (1923). *The life of Mohammad from original sources*. Edinburgh: J. Grant.

2 Stacey, A. (2011). *Bilal Ibn Rabah: From slavery to freedom*.  
[www.islamreligion.com/articles/4722/viewall](http://www.islamreligion.com/articles/4722/viewall)

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## YMWA corner

### **Karate for girls – a successful first grading!**

YMWA Girls’ Karate Club has successfully completed Term 1 and ended with a day filled with lots of anticipation, excitement and success. We have had a consistently good turnout of over 20 registered students in our first term, with 14 of them participating in the goju ryu (style of karate) grading session, on the first day of Term 2 on 5 April.

All students were bright and early on Saturday morning in preparation for a rigorous first grading session to mark yet another historical girls-only moment for the YMWA Girls’ Karate Club. The brand new white gi (the traditional karate uniform) was handed over to each participant. For the first time, all participants wore their dove-like gis with much anticipation for their grading session. A female guest grading instructor was flown all the way from

*greeting of Ali*

Wellington to enable the grading to take place. The day started with our founder and former karate instructor flying in from Australia, and all our instructors from Auckland being ready for the much anticipated day.

The girls were both nervous and excited at the same time. The grading instructor started off with a quick warm-up of the whole class. This gradually progressed to training drills which showcased the students' karate technique, more strenuous physical exercise aimed at testing the student's stamina and training spirit, and sparring. Towards the end of the grading session, the students were split to groups of 3-4 students. The girls then had to perform their kata (form or pattern followed in karate) beginning with a change to karate traditional bowing. Participants stand straight (rei) without the traditional Japanese bow, but with the two hands crossed. The act of crossing the hands has been passed down as an adaptation of a gesture in combat from the time of Ali (ra) and is practised by some Muslim karate clubs internationally. In this way, we preserve the practice of bowing only to Allah (swt). This was in line with YMWA's mission of supporting social development of young women according to the Quran and sunnah.

Groups of participants then performed the kata, after which they received a well-deserved drinks and snack break. The grader, happy with the results, then concluded the session with all participants successfully passing grading and going to the next level in karate.

Our Term 2 karate training started on 5 April. Due to the great demand for karate, a waiting list has been opened and can be found at [www.ymwa.org/karate](http://www.ymwa.org/karate).



**BADMINTON**  
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*Ladies & Night*

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LIMITED SPACES ACT NOW SO YOU DON'T MISS OUT! REGISTER ONLINE AT [www.ymwa.org/news/badminton2014](http://www.ymwa.org/news/badminton2014)

Connect Sport Auckland Council ymwa LYNNFIELD RYAN Greater Auckland Youth Centre

DESIGNED BY AMY CAMMICHAEL

# Islam and the Aborigines

If you have half an hour to spare, try downloading and listening to the BBC World Service programme *Heart and Soul* episode entitled *Islam and Australian Aborigines*<sup>1</sup>. In it, presenter Janak Rogers explores the contact between Islam and the Aborigines of Australia. The 26-minute programme is divided into three sections by geography.



Mosques in Makassar

The first section documents the original contact between the Aborigines of northern Australia and Islam, through trade with the inhabitants of Makassar in Sulawesi, Indonesia. Makassar is famous for fishing for sea cucumbers, casting their nets further and further afield until they reached northern Australia. Rock paintings show that Makassans and the Aboriginal people were trading at least 400 hundred years ago, two centuries before the British arrived and colonised the continent. The Makassans left a legacy of art, music, and faith. There was also intermarriage between Muslims and Aborigines.

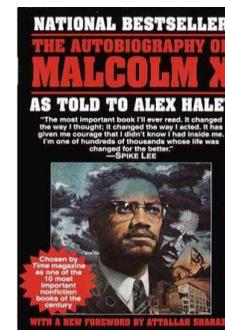
In the second section, we move to Alice Springs in the centre of the country. The aboriginal Arrernte people have lived here for up to 50,000 years. Their contact with Islam is due to trade in camels. Around a million camels roam wild in the outback, introduced by Afghans in the nineteenth century. Again, there has been intermarriage.



An original Afghan mosque in Alice Springs



The final section is set in Sydney. The presenter talks to three Aboriginal Muslim converts, including world champion boxer Anthony Mundine. All three emphasise the similarity between basic Islamic beliefs and traditional Aboriginal religious beliefs. Also, they all recount how much they were influenced by reading the autobiography of American civil rights leader Malcolm X, who renounced his former racial beliefs when he



The  
Autobiography of  
Malcolm  
X.  
Essential  
reading.

*northern Australia*

*Makassar*

*sea cucumbers*

*4 centuries ago*

*camel trade*

*Malcolm X*

*“counter-narrative to the colonial story”*

*ten years of dawah*

converted to Islam.

The presenter summarises by saying that the Islamic-Aboriginal community in Australia isn't a big one – only 1,00 people – but it has doubled within the last 15 years. He also notes how the history of harmonious contact between Aborigines and Muslims is a “counter-narrative to the colonial story” of oppression.

1 Janak Rogers. Islam and Australian Aborigines (audio). BBC World Service, 22 March 2014. [www.bbc.co.uk/programmes/p01v5spl](http://www.bbc.co.uk/programmes/p01v5spl)

## Voice of Islam

### Call for donations

Once upon a time in the heart of Auckland, New Zealand, lived a man named Malik. Malik was an ambitious man with a dream to establish his own television programme on Islam. So ambitious was he that, for fulfilling his dream, Malik was known to have lived in a truck, have no phone connection, and use the little money around to sustain his dream – Voice of Islam TV.

Voice of Islam Trust is a charitable non-profit organization, formed in April 2004. It is run by volunteers, and relies on donations. It has had to cut back its broadcasting activities recently because of lack of funds. Please support VOI so that it can continue its valuable dawah activities.

You can donate to Voice of Islam in any of the following easy payments:

**Online:** Go to [voiceofislamtv.org/giving-donations](http://voiceofislamtv.org/giving-donations).

**Cheque:** Post your cheque to Voice of Islam, PO Box 21 7191, Botany Junction 2164, Auckland, New Zealand.

**Direct Bank Transfer:** Direct deposit to our ANZ Bank:

**Beneficiary:** Voice of Islam

**Beneficiary Account:** 06-0197-0180729-00

**Beneficiary Bank:** ANZ Bank

(For international donations, please arrange an international telegraphic transfer/Swift MT103 payment direct to ANZ Bank Swift code ANZBNZ22 Manukau City, Shop 1 Westfield Manukau, Manukau, Auckland, New Zealand)



**MAKE A DONATION**

# 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)

## 3 May

Quran 3: 16-18 those of knowledge.

Lecture: Can Islam still work in today's world? By Sheikh Yusuf Estes.

Documentary: Solution – the values of the Qur'an part 2 by Harun Yahya.

No Stone Unturned: Prayer by Sheikh Bilal Dannoun.

## 10 May

Quran 3: 16-18 those of knowledge.

Lecture: Elements of success by Sr Saara Sabbagh.

Documentary: Solution – the values of the

Qur'an part 3 by Harun Yahya.

Feature: Extremism by Imam Afroz Ali

Tid Bits: Kutub (Holy books) by Sheikh

Yusuf Estes.

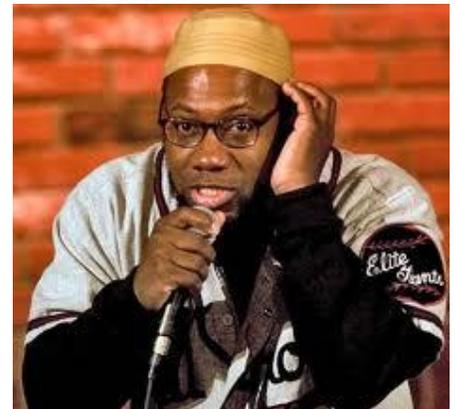
## 17 May

Quran 112: 1-4 purity of faith.

Lecture: Know the final messenger by Sheikh Yusuf Estes.

Documentary: Muhammad pbuh part 1 by Harun Yahya.

My path to Islam by Preacher Moss.



Preacher Moss

## 24 May

Quran 2: 21-23 worship.

Lecture: Essential ingredients for a content life by Sheikh Rafat.

Documentary: Muhammad pbuh part 2 by Harun Yahya.

Feature: The beauty of hijab by Imam Afroz Ali.

## 31 May

Quran 51: 56-60 purpose of life.

Lecture: The Coca Cola Muslim generation by Abdur Raheem Green.

Documentary: Muhammad pbuh part 3 by Harun Yahya.

Watch VOI online, or order a free copy of the Quran: [www.voitv.org](http://www.voitv.org)



*“Whenever you hear the athan, say what the muathin is saying.” (hadith)*

## Auckland prayer timetable for May 2014

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

| Date | Fajr | Sunrise | Dhuhr | Asr 1 | Asr 2 | Maghrib | Isha |
|------|------|---------|-------|-------|-------|---------|------|
| 1    | 5:33 | 6:59    | 12:19 | 3:13  | 3:57  | 5:36    | 6:59 |
| 2    | 5:34 | 7:00    | 12:18 | 3:12  | 3:56  | 5:35    | 6:58 |
| 3    | 5:34 | 7:01    | 12:18 | 3:12  | 3:55  | 5:34    | 6:57 |
| 4    | 5:35 | 7:02    | 12:18 | 3:11  | 3:54  | 5:33    | 6:56 |
| 5    | 5:36 | 7:03    | 12:18 | 3:10  | 3:53  | 5:32    | 6:55 |
| 6    | 5:37 | 7:04    | 12:18 | 3:09  | 3:52  | 5:31    | 6:54 |
| 7    | 5:37 | 7:04    | 12:18 | 3:08  | 3:51  | 5:30    | 6:54 |
| 8    | 5:38 | 7:05    | 12:18 | 3:07  | 3:50  | 5:29    | 6:53 |
| 9    | 5:39 | 7:06    | 12:18 | 3:07  | 3:49  | 5:28    | 6:52 |
| 10   | 5:39 | 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   | 5:41 | 7:09    | 12:18 | 3:04  | 3:46  | 5:25    | 6:50 |
| 13   | 5:42 | 7:09    | 12:18 | 3:04  | 3:45  | 5:25    | 6:49 |
| 14   | 5:42 | 7:10    | 12:18 | 3:03  | 3:44  | 5:24    | 6:48 |
| 15   | 5:43 | 7:11    | 12:18 | 3:02  | 3:44  | 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 | 3:01  | 3:41  | 5:21    | 6:46 |
| 19   | 5:46 | 7:14    | 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  | 5:19    | 6:44 |
| 22   | 5:47 | 7:17    | 12:18 | 2:58  | 3:39  | 5:18    | 6:43 |
| 23   | 5:48 | 7:17    | 12:18 | 2:58  | 3:38  | 5:17    | 6:43 |
| 24   | 5:49 | 7:18    | 12:18 | 2:57  | 3:38  | 5:17    | 6:43 |
| 25   | 5:49 | 7:19    | 12:18 | 2:57  | 3:37  | 5:16    | 6:42 |
| 26   | 5:50 | 7:20    | 12:18 | 2:57  | 3:37  | 5:16    | 6:42 |
| 27   | 5:50 | 7:20    | 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   | 5:51 | 7:21    | 12:19 | 2:56  | 3:36  | 5:15    | 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  | 5:14    | 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.

## Subscribing/unsubscribing

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## Back issues of *Rocket Science*

Missed an issue of *Rocket Science*? All our monthly issues are available online at the Mount Albert Islamic Trust website: [www.mtalbertislamiccentre.org](http://www.mtalbertislamiccentre.org)

## Swt, saw, as, ra

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

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

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

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