



Rocket Science



Rabial Awal/
Rabial Thani
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February 2012

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

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Islamicity index

New Zealand the most Islamic economic country in the world

Yin Ee Kiong¹ reports that Imaddudin Abdulrahim, one of Indonesia's leading thinkers on Islam, has claimed that Ames, a small city in Iowa, represents an exemplar of an Islamic state. However, it is not an Islamic city, nor is it in an Islamic country (the USA). Instead, Imaddudin used parameters which reflect what he considered true Islam – trust, justice, fairness and freedom. People in Ames did not lock their doors when they went out and yet no one trespassed or burgled. If you returned a broken egg to the grocer, he accepted that it was broken when you bought it and replaced it without question. The government was fair and non-discriminatory. People were accepting of ethnic or religious differences.

Yin also refers to academic research by two Economics professors at George Washington University, Scheherazade S Rehman and Hossein Askari^{2, 3}. They attempted to answer the question "To what extent do self-declared countries actually behave like Islamic countries, ie following Islamic economic teachings as laid out in the Quran and practised by the Prophet [saw]?" They did this by proposing an Economic Islamicity Index, based on 12 principles derived from the Quran and sunnah:

1. Economic opportunity and economic freedom
2. Justice in all aspects of economic management, ie property rights and the sanctity of contracts (Quran 2:188, 4:29)
3. Better treatment of workers including job creation and equal access to employment
4. Higher education expenditures relative to GDP [Gross Domestic Product] including equal access to education
5. Poverty eradication, aid, and providing basic human needs, no hoarding of wealth, ie economic equity, and less opulence in consumption (Quran 89:15-18, 30:37-42, 34:34-36, 4:33, 3:180, 4:36-37, 92:5-11)
6. A more even distribution of wealth and income (Quran 54:49, 13:8, 65:3, 15:21)
7. Better social infrastructure and provision of social services through taxation and social welfare
8. Higher savings and investment rates, ie management of natural and depletable resources

NZ most Islamic

**Malaysia highest
Muslim country**

9. Higher moral standard, honesty and trust exhibited in the marketplace and in all economic interactions, ie less corruption (Quran 13:11, 17:16)
10. Islamic Financial System I: risk sharing as opposed to debt contracts, ie a supportive financial system and elimination of speculation (Quran 2:275, 4:29)
11. Islamic Financial System II: financial practices that includes the abolition of interest (Quran 2:275, 2:275)
12. Higher trade/GDP, higher foreign aid/GDP and higher degree of environmental preservation and vigilantly supervised markets, ie overall state effectiveness in achieving economic prosperity – general economic prosperity

These 12 categories are further broken down into subcategories and measures. Using data that included conventional economic performance ranking by established sources, such as the World Bank Development Indicators, United Nations Human Development Index data, Heritage Foundation Economic Freedom Index, CPI's [Corruption Perceptions Index] Transparency International data, and Freedom House data, the researchers ranked 208 countries.

According to their methodology and data, New Zealand is the country of the world that adheres most to Islamic Economic principles.

Disappointing results, from the point of view of Muslims worldwide, are that the highest-ranking Muslim-majority country is Malaysia, at only #38, and that only 15 of the 54 Organisation of Islamic Conference (OIC) countries appear in the top half of the table. In their conclusions, the authors surmise that "the lack of economic development can be attributed to age-old problems of developing countries, such as inefficient institutions, bad economic policies, corruption, and other traditional developing country diseases. It is, in fact, the shortcoming of the governments, not the religion, that account for the dismal economic development in the Middle East."

The average Islamicity Index (where a lower figure means more Islamic) for countries of the Organisation for Economic Co-operation and Development (OECD) is 25, while that of the OIC countries is 139. This can be taken as an indication that Islamic principles are sound not only for ethical and moral business, but also for economic growth.

1 Most Islamic countries in the world are non-Muslim. malaysiakini.com/letters/182393

2 How Islamic are Islamic Countries? *Global Economy Journal* Volume 10, Issue 2, 2010. www.scribd.com/doc/71905048/How-Islamic-Are-Islamic-Countries

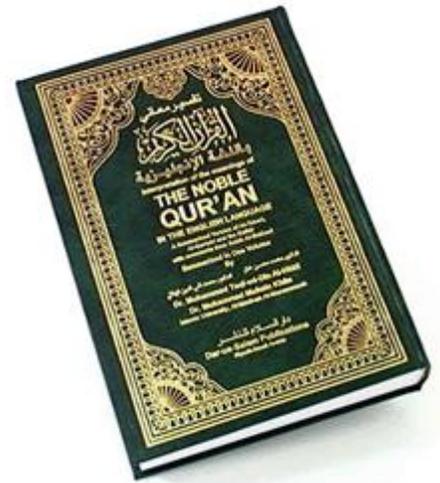
3 An Economic Islamicity Index (EI²) *Global Economy Journal* Volume 10, Issue 3, 2010. www.relooney.info/0_NS4053_1106.pdf

1	New Zealand
2	Luxembourg
3	Ireland
4	Iceland
5	Finland
6	Denmark
7	Canada
8	United Kingdom
9=	Australia
9=	Netherlands
11	Austria
12	Norway
13	Switzerland
14	Belgium
15	Sweden
16	Portugal
17	Germany
18=	Bahamas
18=	France
20	Czech Republic

Did Muhammad (saw) write the Quran?

If you ask a Muslim what his miracle is, he will go over and take his miracle off the bookshelf and hand it to you, and you can read it: it is the Quran. It is a miracle that we can all touch and read and experience.

If this tangible book is the miracle, then the next question is to ask where it came from and who wrote it. Many non-Muslims reply that it was written by Muhammad (saw), because they do not want to admit that it might be written by God (Allah, swt). This accusation is not a new one; it originated before the death of Muhammad (saw), and so is 14 centuries old. However, it seems to be brought up more in our time as attacks on the Prophet (saw) and the religion seem to get more frequent. It is popular nowadays for people to discard the Quran as just man-made and accuse the Prophet (saw) of writing the Quran himself.



This article examines nine criteria showing why it is clear that Muhammad (saw) did not write the Quran.

Illiteracy

1

Firstly, as we all know, Muhammad (saw) was illiterate. He could not read or write, and is often referred to as the "unlettered prophet". In the story of the very first revelation, which took place in the cave on Jabal An-Nur on the outskirts of Makkah, Jibril said to Muhammad (saw), "Iqra", ("Read"). Muhammad (saw) replied, "I cannot read."

The Quran itself reminds us that Muhammad (saw) was illiterate:

"Those who follow the Apostle, the unlettered Prophet, ..." (7:157)

In short, Muhammad (saw) was illiterate, and could not write.

The message and the messenger

2

In various places, the Quran states that it is a revelation from God, not from Muhammad (saw), eg:

"Ha mim, The revelation of the Book is from God the exalted in power, full of wisdom." (45:1-2)

In other places, it also states that Muhammad (saw) is just a messenger, a human being, eg:

"We have not sent you (Muhammad) except as a universal messenger to men, giving them glad tidings, and warning them (against sin), but most men do not understand." (34:28)

The ayat quoted above continues:

"Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the Law and the Gospel, ... (7:157)

This relates to a passage in the Bible:

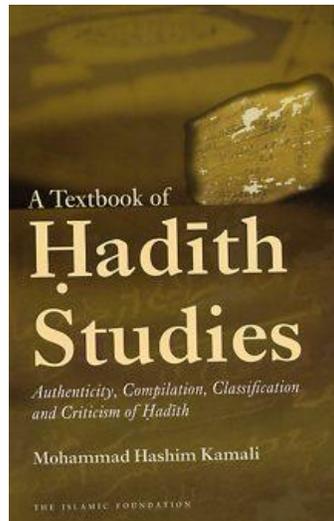
"The Lord thy God will raise up unto thee a Prophet from the midst of thee, like unto me [Moses]" (Deuteronomy 18:15)

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So, even the Bible describes Muhammad (saw) as a prophet with a message.

Language

Muslims have a record of the Prophet's teaching in the sunnah, the record of how he implemented Islam in daily life – what he said, what he did, and what others did that he did not disapprove of. Many of the Prophet's actions and exact words are preserved in the hadith literature, which runs to several large volumes.



These two Islamic sources (the Quran and the hadith) could not be more dissimilar in the quality of their expression or content. All Arabs who heard the Prophet speak, regardless of their religious affiliation, found his words to be concise, forceful, and persuasive, but nevertheless the words of a human being, like their own normal usage. When they heard the Quran, however, they were overwhelmed by feelings of ecstasy and awe. One senses in the hadith the presence of an individual addressing other people, a man pondering weighty questions who, when he speaks, does so with an appropriate gravity and in profound awe of the divine will. The Quran, on the other hand, is perceived immediately as imperative and sublime, having a transcendent, all-compelling majesty of style and content.

It is impossible to suppose that Quran and hadith have the same origin, because their language is so different.

A challenge

The Quran challenges its readers, especially those who disbelieve in it, to prove that it is not from God. The first people to claim it was written by Muhammad (saw) were the Prophet's own opponents, as we read in the Quran:

"Whenever Our signs are recited to them in a clear way, those who deny say concerning the truth, when it (the truth) comes to them: 'This is plain magic.' Or do they say, 'He has forged it.'" (46:7-8).

They were desperate to protect their interests against the rising tide of Islam and hoped, as do their modern counterparts, to spread doubt about the Quran's divine authorship so that Muslims would start doubting its authority as well.

The Quran also states that it is an incomparable work:

"Say: if all of humanity and the jinn were to gather together to produce the like of this Quran, they could not produce the like of it, even if they backed each other with help and support." (17:88).

If Muhammad (saw) had written the Quran, surely he would not have inserted these challenges to the reader. And if he, as a mortal human being, had written it, then these challenges would be easy to complete.

Self-criticism

If Muhammad (saw) had written the Quran, it would be strange for him to include a passage criticising himself. This is exactly what Surah Abasa gives us:

"The Prophet frowned and turned away, because there came to him the blind

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man. But what could tell you that per chance he might become pure (from sins) or that he might receive admonition, and that the admonition might profit him? As for him who thinks himself self-sufficient, to him you attend; What does it matter to you if he will not become pure. But as to him who came to you running. And is afraid (of Allah and His Punishment), of him you are neglectful and divert your attention to another, Nay, (do not do like this), indeed it (these Verses of this Qur'ân) are an admonition. So whoever wills, let him pay attention to it." (80: 1-12)

Abdullah Yusuf Ali, in his translation and commentary of the Quran, describes the episode that this revelation relates to:

"[Muhammad] was once deeply and earnestly engaged in trying to explain the holy Quran to pagan Quraish leaders, when he was interrupted by a blind man, Abdullah ibn Ummi Maktum, one who was poor, so that no one took any notice of him. He wanted to learn the Quran. The holy prophet naturally disliked the interruption and showed impatience. Perhaps the poor man's feelings were hurt. But he whose gentle heart ever sympathised with the poor and the afflicted, got new light from above, and without the least hesitation published this revelation, which forms part of the sacred scripture of Islam ... And the Prophet always afterwards held the man in high honour."

If Muhammad had written the Quran, would he really include self-criticism?

Signs

If Muhammad had written the Quran, it could not include information that Arabs of his time would have no understanding of, and that have only been explained by science in the last few decades and centuries. Three examples are enough to make this point.

Origin of the world



If the Quran was written by God, and if God created the universe and was therefore present when the world began, this would be proved by including in the Quran evidence in the form of a description of how the world began. We have precisely this:

"Have the disbelievers not seen that the heavens and the earth were one piece and we parted them? And we made every living thing from water. Will they then not believe?" (21:30)

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This of course is the Big Bang. At one time, the universe was one piece, which burst. The Big Bang theory was proposed in the early 20th century.

The microscope was invented by Leeuwenhoek in the 17th century. This allowed scientists to discover that living cells are composed of about 80% water.

Moreover, the Big Bang theory, and the water composition of life was not discovered by Muslims, but by non-Muslims, 'disbelievers'.

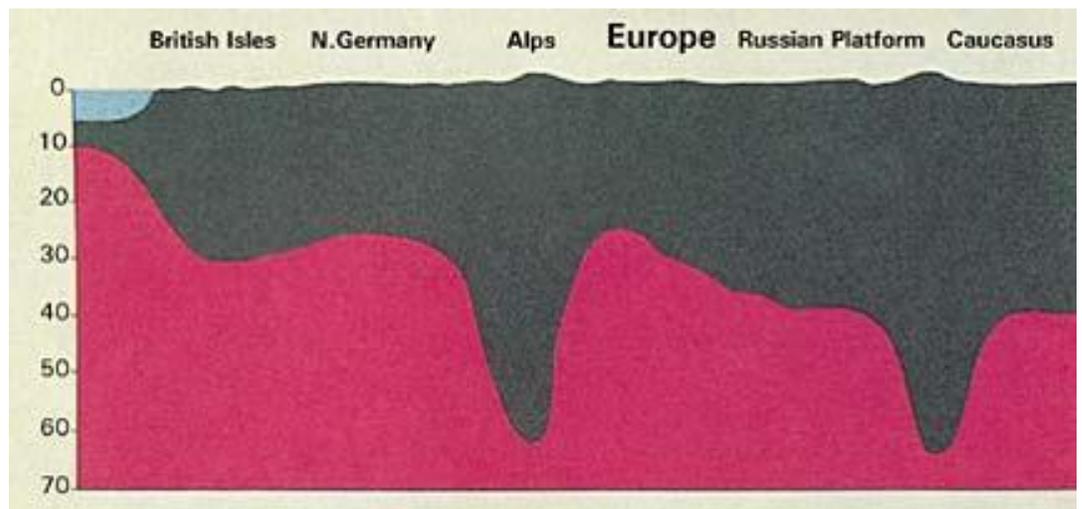
Furthermore, it was discovered, by Edwin Hubble in the early 20th century, that the universe is expanding, by measuring the redshift in colour of near and far galaxies. This is mentioned in the Quran:

"We have built the heavens firmly, and we are expanding it." (51:47)

It is fascinating to imagine what the early Muslims thought when verses like this were revealed. However, we should be grateful that their iman meant that they were obliged not to change a word of it.

Mountains as pegs

The Quran states, "Have We not made the earth as a bed, and the mountains as pegs?" (ie like tent pegs) (78:6-7). Again, it is fascinating to wonder what the early Arabs made of this. Mountains are perceived as rising upwards, not as descending into the earth like tent pegs. Modern science has shown that, because of the movement of the tectonic plates on the earth's surface, not only do mountains rise up, but they also have roots below the surface of the earth. And these roots below the surface can reach several times their elevation above the surface.



Waves

Dr Gary Miller, a Canadian convert, writes, "I heard a story, several years ago in Toronto, of a man who was given the Quran to read. The man was a member of the merchant marines who spent his life on the sea. When he read a verse in the Quran describing waves on the ocean "waves within waves and the darkness between" (24:40), he was surprised because the description was just what he knew the situation to be. When he returned the Quran to the man who gave it to him to read, he asked him (because he was completely ignorant of the origins of Islam), 'This Muhammad, was he a sailor?'"

Of course, nothing could be further from the truth. Muhammad (saw) spent his life in Makkah and Madinah, in the desert. He would therefore have no personal

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ideas about “waves within waves”.

These are three examples from many that could be quoted, that show that the Quran contains information that Muhammad (saw) could not have known.

Predictions

Another proof of the Quran's divine origin is that what it predicts eventually comes true. For example, the Companions considered the Treaty of Hudaibiyya to be a defeat; however, the Quran stated that they would enter the Sacred Mosque in full security and that Islam would prevail over all other religions (48:27-28). It also promised that the Romans [Byzantines] would

conquer the Persians several years after their utter defeat in 615, and that the Muslims would destroy both of these civilisations that at the time were superpowers (30:2-5). This was revealed at a time when there were scarcely 40 believers, all of whom were being persecuted by the Makkan chiefs. Muhammad (saw) might have had aspirations, but to put these easily measurable predictions in a book required the knowledge of the future that only God has.



8

The Quran and the Bible

Some critics claim that Muhammad (saw) copied the Bible, because the Quran contained many of the same stories of characters from the Bible. However, the original Bible was written in Hebrew (Old Testament) and Greek (New Testament), but at the time of Muhammad there were no Bibles written in Arabic. So, even if Muhammad could read and write, he would not be able to read the Bible in those original languages. He would not be able to know the stories from the Bible.

Even if he did know some of these stories, the fact is that the stories in the Quran are sometimes different from those in the Bible. The story of Adam (as) is one such example. In the Bible, he and Eve (Hawa, as) commit what is known in Christianity as "original sin", condemning mankind to being born sinful and needing to be saved through Jesus (Isa, as). In contrast, in the Quran, Adam and Eve realise their wrongs and repent, and are forgiven by God (eg 7:23).

Characters in the Quran

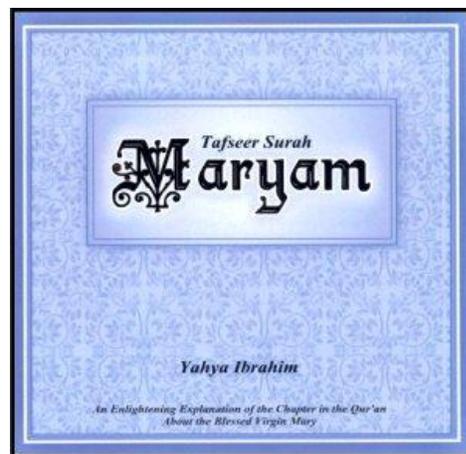
Muhammad (saw) was an Arab, and the Arabs and Jews are noted for their rivalry. However, the name of Jesus (Isa, as), a Jew, is mentioned 25 times in the Quran, more than the name of Muhammad. If Muhammad had written the Quran, surely he would have inserted his name more often than that of Jesus.

Mary (Mariam, ra) the mother of Jesus (and therefore also Jewish) has a whole chapter named after her. Not only this but the grandfather of Jesus, Joachim (Imran, ra), also has a chapter named after him and his family (Surah Ali Imran "The family of Imran").

If Muhammad had written the Quran, surely he would have inserted the names of members of his family. However, there is no mention of any of them; there is no Surah Aminah (his mother, ra), no Surah Abdullah (his father, ra), no Surah Khadijah or Aisha (his wives, ra), no Surah Hamzah (his uncle, ra), etc.

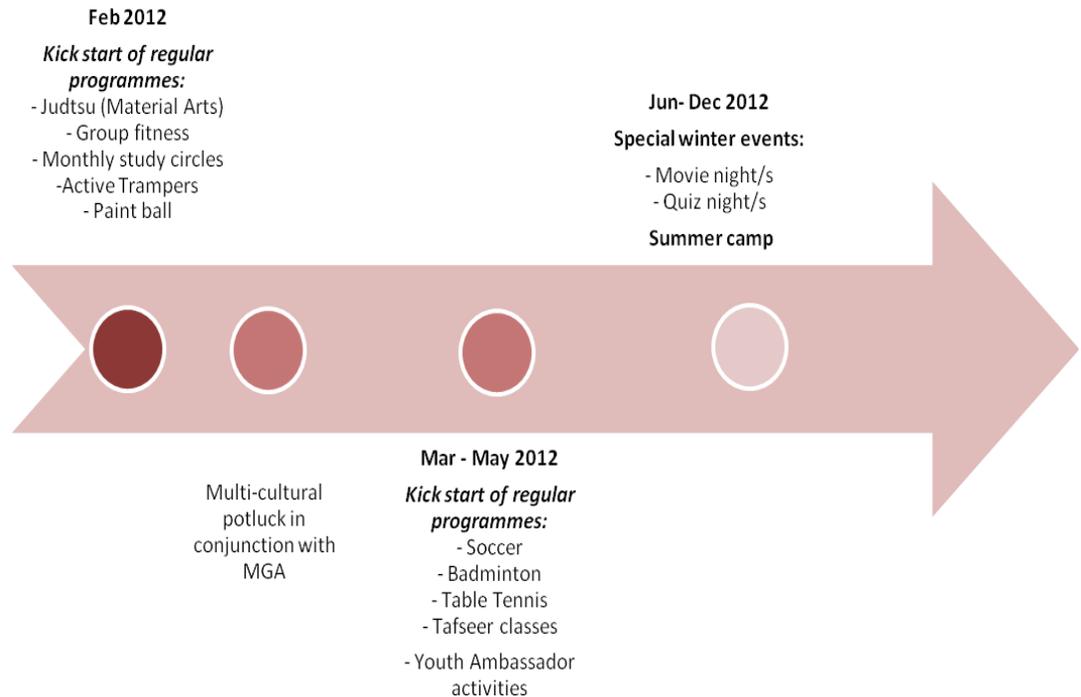
Conclusion

In conclusion, there are many arguments that show that Muhammad (saw) did not write the Quran. He did not possess a great deal of the knowledge which is expounded in the Quran: such as knowledge of historical events, previous prophets and natural phenomena. Also, the language of the Quran is very different from that of the hadith, the everyday sayings of Muhammad. Finally, we all know that Muhammad was illiterate and it therefore is impossible that he could have composed such a monumental work.



YMWA corner

What's in the pipeline for 2012?



We're back and running as the year ticks over after a great summer break that ended with the annual YMWA camp! Following on from the Leadership workshops held at the Hunua camp and the Annual General Meeting, the YMWA team has put together a comprehensive strategic plan. We are also offering a wide range of activities and events as discussed at the Leadership workshops last year. We are pleased that these projects are being driven by our members and participants, most of those who have attended our Leadership youth camp. We promised that the Leadership workshops wouldn't go to waste – and now we're ready to roll out the plans!

YMWA Youth Ambassadors

YMWA Youth Ambassadors were selected at the 2011 Productive Leadership summer camp to be leaders at their respective schools, and also represent YMWA. These leaders represent fourteen schools in Auckland.

After the camp, the Youth Ambassadors met to plan their goals in their respective schools for their Muslim youth. A four-hour session commenced with a test to the brain cells; a memory ice-breaker game got us all laughing and getting to know each other. Soon after, a session of brainstorming focusing on each individual school took place and the needs were identified for each school. It wasn't long before a hearty lunch was shared by the YMWA Youth Ambassadors. The day was concluded sharing the final project plans, some of which were establishing Muslim prayer rooms in schools, fundraising for charities, commencing Muslim clubs and even having Muslim sports teams for lunch hours in schools. The Youth Ambassadors were each allocated YMWA mentors to help enable them to achieve their 2012 goals.

Youth Ambassadors will be meeting quarterly over the year to share ideas,

discuss progress and participate in leadership building exercises.

Sports

Girls' football was identified as a need that was lacking in the Muslimah youth community and great interest was shown at the Young Leaders Workshops hosted during the year. YMWA has now secured a three-year programme for football and badminton. The programme will facilitate weekly training and games in a female-only environment and also train umpires. If the programme becomes popular, we will be extending it and helping the teams to create permanent clubs for young Muslimah. We are now taking expressions of interests for the programme. Regular table tennis will also be offered, insha Allah.

Active play Muslimah project

This project is a direct result of the camp groups requesting regular sports programmes that are casual to increase fitness and participation. This project aims to encourage young Muslimah to participate in regular sports and get together to enjoy a fun time out. Come along and join the fun, meet new friends and, best of all, work your way to a healthier you!

The programme includes:

- fortnightly self-defence classes (Jutsu martial arts): Train to defend yourself from attackers, take a leap and save a life by learning a form of material arts! These classes will be offered by two fully qualified female instructors.
- fortnightly group fitness classes: Group fitness classes will ensure you sweat it out to the max and leave you feeling energised.

These classes will be offered on Sunday mornings on a weekly basis in the Blockhouse Bay area.

Active trampers

We've extended our summer series walks throughout the year! You can now join us on tramps right across Auckland and explore everything from rugged terrain to the soft sandy beaches with us. Just look out for our posters and announcements of when these are offered.

Study circles

Our monthly study circles are turning three this year! We've had many requests from all for various topics to be explored. Insha Allah, these will continue on a monthly basis and we'll be delivering quality speakers with insight and knowledge.

Tafseer classes

Understanding the Quran is every Muslim's responsibility. With this in mind, YMWA has organised tafseer classes. These classes are expected to be conducted regularly and will cover the meaning of the Quran with explanations of the history of each verse of the Quran. This will be a long-term course for those interested in joining us to walk down the spiritual path.

We've also planned many other social functions such as quiz nights, movie nights, tree climbing and paintball, to name a few. All of these have come from suggestions from our members, youth and community requests. To find out more about what's on the strategic plans for YMWA or register your interest, email us on ymwa.nz@gmail.com and get involved today!

*football,
badminton*

table tennis

self-defence

fitness

tramps

“We don’t do business with the masjid”

The International Centre for Children Charitable Trust (ICCCT) has over 300 orphans registered and taken care of by caregivers all over Sri Lanka in eight out of the nine provinces of the country. The orphans receive zakatul fitr, financial assistance, and are about to be allocated teak trees. Some orphans also receive qurbani meat. Much of the funding comes from generous contributors who are on the “Dollar a Day” sponsorship scheme. This scheme takes care of the orphans’ food and clothing needs. To contribute to the feeding of the orphans, the Muslim Girls Association (MGA) came on board to lift ICCCT on its charitable cause.

The first bake sale of the MGA, held in October 2011, was a notable success in that all the scrumptious baking was completely sold out, leaving behind only a sprinkle of crumbs and a wad of banknotes in its sugar-coated path. The MGA was established earlier on in the year and became a subdivision of the Social Committee of the Young Muslim Women’s Association (YMWA) in September 2011.

The group seeks to maintain and develop intercultural friendships as well as cater to wider philanthropic causes such as the ICCCT in a bid to fill the need for such a group in the community.

The YMWA took up the opportunity to progress from MGA’s initiative and roll out yet another successful food stall at the Auckland Eid Day celebration at the ASB Showgrounds in November 2011.

Upon seeing the enthusiasm by the group of young women, a very kind-hearted volunteer (who wishes to remain anonymous) stepped forward and was inspired to offer her culinary skills to further enhance the fundraising spirit. This volunteer made a pact with the Mount Albert Islamic Centre to cook biryani rice and deliver it in parcels just in time for the jumuah prayer on the fourth Friday of each month, so that the proceeds can continue to go to the ICCCT to feed the orphans.

The first round of food delivery by this anonymous volunteer kicked off on 25 November. Upon buying the necessary ingredients, cooking them at home with a dash of love and a sprinkle of commitment, this volunteer packed and delivered 15 packets of biryani which were promptly bought and wolfed down. In addition to the 15 parcels she also donated the money from another 18 that she sold to her own friends.

This generous contribution of delivering pots of biryani on a monthly basis has been in great demand, and continues to bring a charitable source of income for the orphaned children looked after by the ICCCT. When implored on the subject of receiving some sort of monetary compensation for the ingredients she purchases for the lunch packets, her ever-supportive husband politely and thoughtfully replied, “We don’t do business with the masjid.”



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 da'wah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

- Triangle TV in Auckland (8.00 & 11.30am Sat; 8.00am Sun)
- CTV in Christchurch
- Channel 9 Dunedin
- Telstra Digital TV in Wellington & Christchurch CH 50
- SKYTV CH 89 and Freeview CH 21 in New Zealand
- MAITV in Fiji
- METRO TV in Ghana, West Africa

4 & 5 February

Qur'an 2:255-257

FEATURE: Napoleon: His Life

LECTURE: From Gangsta 2 Guidance by Mutah Beale a.k.a Napoleon

DOCUMENTARY: The Truth of the Life of this World (intro), The Names of Allah: Al Shafi by Harun Yahya

11 & 12 February

Qur'an 4: 122, 124-126

LECTURE: How to Obtain Contentment by Abdullah Hakim Quick

DOCUMENTARY: Truth of the Life of this World: Natural Disasters by Harun Yahya

18 & 19 February

Qur'an 51: 56-60

LECTURE: What is the Purpose of Life by Yusuf Estes

FEATURE: Fog is Lifting: Islamic Beliefs

DOCUMENTARY: Deep Thinking: 1. Human Capacity for Thought 2. Location of the Earth in the Universe by Harun Yahya

25 & 26 February

Qur'an: 112: 1-4

LECTURE: Tawheed 101 by Bilal Philips

DOCUMENTARY: Deep Thinking: 1. What the Human Body Makes Us Consider 2. What Food Makes Us Consider by Harun Yahya



Bilal Philips

Watch VOI online, or order a free copy of the Quran: www.voiceofislamtv.com

Auckland prayer timetable for February 2012

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

Imran bin Husain (ra) said, "I had piles, so I asked the Prophet (saw) about the prayer. He said, 'Pray while standing; and if you cannot, pray while sitting; and if you cannot do even that, then pray lying on your side.'" (hadith)

Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	4:55	6:34	1:34	5:22	8:33	10:06
2	4:57	6:35	1:34	5:22	8:32	10:05
3	4:58	6:36	1:34	5:22	8:31	10:04
4	5:00	6:37	1:34	5:22	8:30	10:02
5	5:01	6:38	1:34	5:22	8:29	10:01
6	5:03	6:39	1:34	5:22	8:28	10:00
7	5:04	6:40	1:35	5:21	8:27	9:58
8	5:06	6:42	1:35	5:21	8:26	9:57
9	5:07	6:43	1:35	5:21	8:25	9:56
10	5:09	6:44	1:35	5:21	8:24	9:54
11	5:10	6:45	1:35	5:20	8:23	9:53
12	5:12	6:46	1:35	5:20	8:22	9:52
13	5:13	6:47	1:35	5:20	8:21	9:50
14	5:15	6:48	1:35	5:19	8:20	9:49
15	5:16	6:49	1:35	5:19	8:19	9:47
16	5:18	6:50	1:35	5:19	8:17	9:46
17	5:19	6:51	1:35	5:18	8:16	9:44
18	5:20	6:52	1:34	5:18	8:15	9:43
19	5:22	6:53	1:34	5:17	8:14	9:41
20	5:23	6:54	1:34	5:17	8:13	9:40
21	5:25	6:55	1:34	5:16	8:11	9:38
22	5:26	6:56	1:34	5:16	8:10	9:37
23	5:27	6:58	1:34	5:15	8:09	9:35
24	5:29	6:59	1:34	5:15	8:08	9:33
25	5:30	7:00	1:34	5:14	8:06	9:32
26	5:31	7:01	1:34	5:13	8:05	9:30
27	5:32	7:02	1:33	5:13	8:04	9:29
28	5:34	7:03	1:33	5:12	8:02	9:27
29	5:35	7:04	1:33	5:11	8:01	9:26

Credits

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Why attend Rocket Park jumuah?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ 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)