



# Rocket Science



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

## Contents

Happy marriage	4
Surah Al-Asr	5
Solar eclipses	7
Halal Japanese	10
Otago Muslims	11
YMWA	15
Voice of Islam	16
Prayer timetable	17

## An eventful Eid!

Everything, positive or negative, comes from Allah (swt). The positive is a blessing (barakah), while the negative is a trial (fitnah). Both test your mindfulness of Allah (swt).

On Eid ul-Adha, we had both. Our first choice venue, Eden Park, and our second choice, ASB Showgrounds, were not available, so we used Alexandra Park, a harness racing track. Much of Auckland, including Alexandra Park, had a power cut. The weather was cold, windy and occasionally drizzly.

Nevertheless, we braved the elements and the setbacks to celebrate Eid. The prayer was performed in the open, in the middle of the racetrack. Generators were hastily set up to provide food stalls with power. Horse rides and a petting zoo came to allow children (of all ages) to get closer to nature. A clown entertained children (of all ages) too.

These pictures are from the Auckland Eid Day Facebook page.



Hady Osman, Auckland Eid Day organiser, and Bakr Al-Saudi, both regular imams at Rocket Park.



No power, no bouncy castles!







# Recipe for a happy married life

What are some tips for having a contented married life in Islam? Here we look at seven ideas that can spice up and extend your happy married life.

## 1 It's all about intentions

Enter your marriage with the right intentions, that is to achieve the pleasure of Allah (swt). Your married life then becomes a form of worship and you will be rewarded for every good action you do. You may need to renew this intention often so that you continue to reap the rewards from Allah (swt).

## 2 Have realistic expectations

When you enter married life, expect the least from your spouse. This will ensure that you do not get disappointed with any imperfections that you may notice during married life. Do not expect perfection. Most probably, perfection in life is only ever true in a Hollywood movie or a dream!

## 3 It's about *quality* time

The time you spend with your spouse is not limited to daily chores, meals and small talk. It is about spending your time wisely. Spend your time with the spouse and children so that you may become part of their life and be involved in their upbringing. The Prophet (saw) used to race with his wife Aisha (ra). Sometimes she won, and sometimes he won.



The famous saying goes "a stitch in time saves nine". The time you invest in your children when they are young will be rewarded manifold as they become older. You have more of a chance to raise your child in an Islamic environment at that young age. This will be difficult to do once they become old.

## 4 You are what you say

Try and express your feelings often. This will reduce misunderstandings and will open up a communication channel between you and your spouse. It may be a habit commonly found in the Western culture, but it has so much benefits. Talk about both the positives and negatives. After all, you are an adult and should be able to take criticism.

## 5 Surprise me

Often little things bring about big changes. Surprise your spouse by bringing in some flowers or by leaving a note in the lunchbox, a sure way to spice up the marriage and bring happiness into your lives. Step away from the routine tasks.

## 6 They say laughter is the best medicine

It applies even in the context of marriage! Joke with your spouse. Make him/her laugh. The Prophet (saw) used to joke with his wives, and tolerated companions who were known to be prankish.

*Allah's pleasure*

*children*

*communication*

*smile*

## 7 Secrets, secrets

Don't keep secrets from your spouse. Everything that happens in the family must be discussed with an open mind. And everything secret should be kept within the family and not spoken to the outside world. Remember our Prophet (saw) was an open book to the whole world, for secrecy breeds suspicion.

Insha Allah, with the above tips you may find that your married life is given that extra lift and will bring happiness into your lives.

## Are you a survivor?

Surah Al-Asr is a powerful surah which has been given an elevated status amongst the companions of the Prophet (saw) and his descendants.

At-Tabarani recorded from Abdullah bin Hisn Abi Madinah that he said, "Whenever two men from the companions of the Messenger (saw) used to meet, they would not part until one of them had recited Surah Al-Asr in its entirety to the other, and one of them had given the greetings of peace to the other."

Imam Ash-Shafi said about this surah, "If people were to ponder on this surah, it would be sufficient for them."

This surah begins with an oath by Allah swt, showing the extreme importance of the matter which He is about to discuss: "by time". Allah (swt) swears by time. In practice, we take an oath by something which is very important to us. If Allah (swt) himself takes an oath on this topic, one can only imagine the importance and emphasis that he has placed on time.



The word *asr* not only means time, but also refers to time that is declining. This surah emphasises that time itself is declining and, just like the time of salatul asr it is a time when the day is about to end and the night falls on us.

Two things can be derived by this sentence. Firstly, we are running out of time, and secondly, Allah (swt) is the one that causes the day to end, and every moment has its importance

Allah (swt) goes on to tell us in ayah 2 that mankind is in loss. The word used here is *khusr*, the meaning of which is not just loss, but loss that is leading us to our own destruction. It is a fact, and a reality. The whole of mankind is in loss!

Other meanings of *khusr* include being cheated, misguided, led astray or deceived. Such strong meanings are all present in the one word, which is full of lessons for our daily life.

A comparison of Surah Al-Asr to the surahs before and after it also puts it in an interesting place in the order in which it is structured. The surah before Al-Asr is Surah At-Takathur which talks about all the distractions of the world. The surah following Al-Asr is Surah Al-Humazah, which talks about those that spend their

parting

salatul asr

surrounding surahs

*protection*

*4 exceptions*

time collecting wealth. The topics in discussion in both these surahs are loss and ways in which mankind is taken into loss. Al-Asr talks about the main item that is being lost, and one of the most valued gifts that is given to us which, if used incorrectly, only takes us to our own destruction.

The third ayah gives us a sense of protection. How does one save oneself? How do we get out of the cycle of loss and rise up from being pulled into our own destruction?

Whilst we are all in the category of those drowning in loss, Allah (swt) says, there is an exception of those who will escape. The third ayah is a conditional statement that roots itself on the four main conditions of survival: "Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience".

The four conditions here are:

1. Faith (iman)
2. Meritorious deeds
3. Truthfulness in speech
4. Patience

All four of the above conditions must be met in order to be in the group of exceptions. Otherwise, we are all in the group that loses. To be a winner, we must have strong iman, do good deeds, be truthful in speech and be patient in everything we do.

In ayah 2, we are told that all of mankind is in loss, and in ayah 3 Allah (swt) describes the exceptions with the abovementioned four conditions. The winners are those who have met all four of the conditions. It is clear that all four must be met as the Arabic word *wa* meaning "and" is used between each condition. Missing one condition puts us back into the category of those who are in loss, or those in failure.

In Surat Al-Balad verse 4, Allah (swt) says, "We have certainly created man into hardship". This indicates to us that, to be a winner, we need to work hard to get there.

Allah (swt), with His beautiful wisdom, uses positive and negative reinforcement to give us a comprehensive understanding of the same message in different forms throughout the Quran. For example, in Surah At-Tin verses 4-6, Allah (swt) says, "We have certainly created man in the best of stature. Then we return him to the lowest of the low. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted." These verses begin with a positive and then carry on to the negative, again with an exception statement for those who do righteous deeds.

In comparison, the beginning ayahs of Surah At-Tin, speak about the goodly rewards and that mankind was the best of stature. Surah Al-Asr shows the survivors against the failures.

The fundamental message of Surah Al-Asr is that we are all in loss, apart from a small number who survive by meeting the four conditions. For us to even begin talking about the successes presented in the other surahs of the Quran, we need to fulfil the four conditions that will open our path to success.

Let us ask ourselves, by time, "Are we survivors? Did we win or lose today? How did we spend our time?" May Allah (swt) help us all to be in the category of winners.

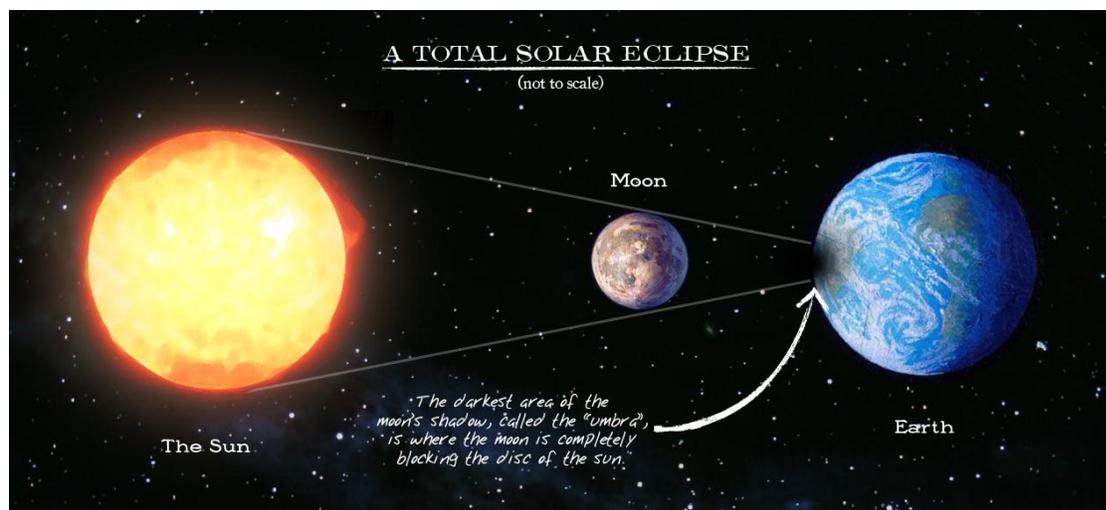
# Solar eclipses as signs of Allah (swt)

*blood Moon*

On 8 October, there was a total lunar eclipse in the night sky. This happens when the Sun, Earth and Moon are in a line, such that the Moon is in the shadow of the Earth. It is also informally called a "blood Moon" because the Moon, which is normally white because it reflects the rays of the Sun, turns a red colour. The fact that the Sun radiates light, but the Moon only reflects it, is mentioned by Allah (swt) in the Quran (71:15-16): "Do you not consider how Allah has created seven heavens in layers, and made the Moon therein a [reflected] light and made the Sun a burning lamp?"

*erie experience*

However, this article discusses the similar phenomenon of a solar eclipse, which is touched on in several places in the Quran and hadith. A solar eclipse occurs when the Sun, Moon and Earth are in a line, such that for us observers on the Earth, the Moon blocks the Sun. Or, to put it another way, the Earth is in the shadow of the Moon. It is an eerie experience, because the Earth becomes dark in the middle of the day. There are many reports that animals that are used to the daily routine of daylight followed by darkness become disoriented. Nocturnal insects, such as crickets and cicadas, begin their night calls<sup>1</sup>. Vice versa, daytime birds stop their birdsong during an eclipse. Because the Sun's rays are no longer reaching the surface of the earth, temperatures can drop by as much as 3° Celsius, and it has been reported<sup>2</sup> that the speed of winds can decrease by 2.5 kmph.



*hadith*

In the time of Prophet Muhammad (saw), a solar eclipse occurred when one of his sons died. His son Ibrahim was born in 630 but, after the Battle of Tabuk in 632, he died at the age of 16 or 18 months. His death coincided with a solar eclipse, which many Muslims took as a miraculous sign, saying that the Sun was eclipsed in sadness over the death of Ibrahim. A hadith reports, "The Sun eclipsed in the lifetime of Allah's Messenger on the day when (his son) Ibrahim died. So the people said that the Sun had eclipsed because of the death of Ibrahim. Allah's Messenger said, 'The Sun and the Moon do not eclipse because of the death or life (ie birth) of someone. When you see the eclipse, pray and invoke Allah.'" In other words, Prophet Muhammad (saw) realised that this was a natural phenomenon under the control of Allah (swt), as mentioned in the Quran (41:37): "And of His signs are the night and day and the Sun and Moon. Do not prostrate to the Sun or to the Moon, but prostrate to Allah, who created them, if it should be Him that you worship."

Solar eclipses are a very convincing sign of Allah, because they rely on several

*distance*

features whose occurrence together is beyond the realm of coincidence. On Earth, we see a solar eclipse as the circle of the Moon with a thin ring of brightness from the Sun at its circumference. Many features have to coincide for this to appear.

Firstly, while diagrammatic representations of an eclipse show the bodies fairly close together, they are of course at literally astronomical distances from each other. (As the diagram above states, "not to scale"!)

The Moon is roughly 384,400 km from the Earth, while the Sun is roughly 149,600,000 km away. If the Moon were closer to the Earth, it would appear bigger to us and obliterate the Sun and its light, throwing the whole Earth into darkness. If the Moon were further away, it would appear smaller, and fail to blot out the brightness of the Sun. The same effects would happen if the Sun were further away or closer. So, the relative distances of the bodies from the Earth are important.

*size*

Secondly, the relative sizes of the bodies are equally important. The diameter of the Moon is roughly 3,475 km, about a quarter that of the Earth. The diameter of the Sun is roughly 1,391,684 km, over a hundred times that of the Earth. If the Moon were larger, it would have the same effect as being closer to the Earth, namely of obliterating the Sun and its light and throwing the whole Earth into darkness. Vice versa, if the Moon were smaller, it would have the same effect as being further from the Earth, namely of failing to blot out the brightness of the Sun. Again, a smaller or larger Sun would produce the same effect. So, the Moon and the Sun have to be of the right size and at the right distance in order to cause an eclipse. Any larger/smaller and/or any further/closer, and an eclipse would not take place.

*plane*

The third feature that has to be in place for an eclipse to occur relates to the orbital planes; that is, the ring that the Earth describes in circling the Sun is almost – but not quite – in the same plane as that of the Moon circling the Earth.

If the Moon's orbital plane were exactly the same as the Earth's, there would be a solar eclipse every single month because the Moon would come between the Earth and Sun every month. Similarly, there would be a lunar eclipse (blood Moon) every month, as the Earth would come directly between the moon and the Sun. In fact, the Moon's orbital plane is inclined at an angle of about 5 degrees to that of the Earth, so its shadow at new Moon usually misses Earth. It is this inclination that gives us a new moon rather than an eclipse each month.

It would be very disruptive to life on Earth if a solar eclipse occurred every month. With the 5-degree inclination, solar eclipses occur at least twice, and up to five times, per year. We have already mentioned the disorientation to life and weather on Earth caused by these infrequent eclipses.

*total, partial*

Finally, it should be mentioned that eclipses can be total or partial. In total eclipses, the Moon completely obliterates the disc of the Sun, leaving only a ring of light around the circumference. This causes darkness during the daytime, temperatures drop, and the natural world is disrupted. However, total eclipses only occur in relatively small areas of the surface of the Earth, because the Moon is not large enough for its shadow to cover the whole of the Earth. It is much more frequent for people to observe partial eclipses, where larger areas of the Earth's surface are covered by the penumbra, ie the partial shadow of the Moon. That is, for people in those areas, the Moon only covers part of the disc of the Sun, resulting in a substantial amount of sunlight still reaching the Earth's surface in those areas, and life being disrupted far less.



Because of the 5-degree inclination, the area of the Earth that is affected by a total eclipse is never the same. For this reason, eclipse-watchers travel to those areas where a total eclipse is calculated to occur.

In conclusion, there are many factors that have to be in place for a solar eclipse to be visible to us on Earth:

1. The Moon and Sun must be at the right distances relative to each other.
2. The Moon and Sun must be the right sizes relative to each other.
3. The Moon must be in a similar (but not quite equal) orbital plane to that of the Earth.
4. The Moon's shadow must not be so large that it completely obliterates the Sun's light from the whole of the Earth's surface.



Non-believers such as evolutionists will tell us that natural occurrences like this are the result of random coincidence. However, the number of factors that have to be exactly right for a solar eclipse to occur is so many and so complex that this is beyond the realms of coincidence.

As Muslims, we turn to the words of Allah (swt) as contained in the Quran (29:61) and have a simple answer: "If you asked them, 'Who created the heavens and Earth and subjected the Sun and the Moon?' they would surely say, 'Allah'. Then how are they deluded?" The Sun, Moon and Earth were created by Allah (swt) and these factors are designed to give us occasional, total or partial solar eclipses.

- 1 Thompson, T. Observing wildlife reactions during a total solar eclipse. [www.eclipse-chasers.com/article/papers/wildlife01.html](http://www.eclipse-chasers.com/article/papers/wildlife01.html)
- 2 Mosher, D. Solar eclipses can (slightly) change weather on earth. National Geographic March 28, 2012. [news.nationalgeographic.com/news/2012/03/120328-solar-eclipses-winds-weather-sun-earth-space-science](http://news.nationalgeographic.com/news/2012/03/120328-solar-eclipses-winds-weather-sun-earth-space-science)

### ***Allah's control***

# Halal food in Japan

There are increasing numbers of Muslim youth travelling to other countries for tertiary education. A report<sup>1</sup> states that the Japanese government plans to increase the number of students from overseas to 300,000 in 2020. There were about 135,500 foreign students as of May 2013, but Muslim students only totalled about 7,000.

As a result, some Japanese universities, both national and private, are making halal food available on campus to cater for these students. Among the 19 universities serving halal food are the University of Tokyo, Kyoto University, Hokkaido University, Kyushu University, Waseda University, Keio University, Saitama University and the University of Yamanashi.

The University of Yamanashi has added new items with halal stickers to its menu<sup>2</sup>. There are about 180 foreign students at the school, half of them Muslims from various countries including Malaysia, Indonesia and Saudi Arabia.

The University of Tokyo was the first to incorporate halal meat into its meal options in 2012 using meat ordered through the National Federation of Universities Co-operative Association and four universities in the region have followed suit.

Japan is also planning to serve halal food for Muslims at airports and in commercial areas. Currently, there are 12,000 Japanese Muslims and at least one mosque in every province of the country's 47 regions and provinces.



Turkish Mosque, Tokyo

1 Nazia Ahmed. More university cafeterias offer halal dishes, washoku. The Amilin Post, 5 June 2014. [www.amilinpost.com/foodhealth/more-university-cafeterias-offer-halal-dishes-washoku](http://www.amilinpost.com/foodhealth/more-university-cafeterias-offer-halal-dishes-washoku)

2 Abdul Hannan Tago. More Japanese universities to serve halal food. Arab News, 18 October 2014. [www.arabnews.com/saudi-arabia/news/638631](http://www.arabnews.com/saudi-arabia/news/638631)

**Muslim students**

**U Yamanashi**

**U Tokyo**

**airports**

**commercial areas**

# A brief history of Muslims in Otago

The history of the Muslim community of Otago is multifaceted and requires an attention to detail to discern ongoing trends. There are currently 1,065 Muslims living in the region according to the 2013 census (up from 729 souls in 2006) and one mosque run by the Otago Muslim Association. The aim of this essay is to provide a broad overview of the salient points of the community's history, outside the formal Association structure.

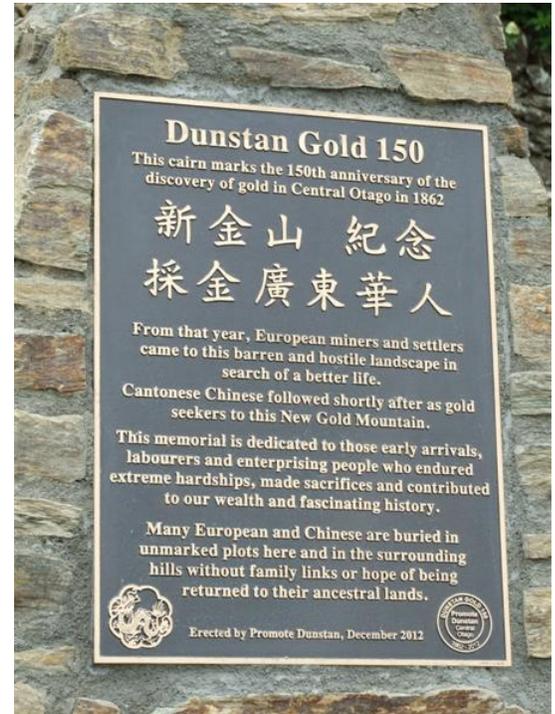
## Early migrants

Some of the first Muslims resident in New Zealand were Chinese gold miners working in the Otago gold fields during the 1870s. Fifteen were recorded in Dunstan in the 1874 government census<sup>1</sup>. Curiously enough, one of the first identifiable Muslims living in Dunedin in the 1870s was a turban-wearing Kashmiri from the Indian subcontinent named "Butterdean" (presumably Badrudeen). He may well have been one of the two Muslims identified in the city in the 1874 census. In 1875, he was described as having "recently arrived in this Province"<sup>2</sup> and was called into a court case as a witness:

"Butterdean, a Hindoo, employed by the defendant, appeared in Indian costume wearing the turban in court. He could speak a little English, and said he was a Mahommedan, born in Cashmere, where the Hindu form of oath is to join both hands and kiss them. It was suggested that Sale's translation of the Koran could be obtained in the Athenaeum. ... His Worship remarked that Mahomet was sworn by placing his right hand on the Koran, and then touching it with his forehead: and when asked what that form meant, he explained that he was bound by it to speak the truth. Witness: 'Your Bible will do.' (Laughter). The witness having made this statement, and the Koran being founded upon the Old Testament, no objection could be made to the form proposed by him."<sup>3</sup>

The witness continued: "I swear, according to the custom of my country, and according to my religion, the Mahommedan religion, that I will tell the truth, the whole truth, and nothing but the truth. Witness (kissing Bible): Yes, I won't tell a lie."<sup>4</sup> We do not know what happened to Butterdean; he does not appear elsewhere in New Zealand, so presumably he moved on, but his case and example are intriguing.

In 1888, the first identifiable Muslim death in Otago was recorded: Mohamed Dan was a sailor from Java who passed away after a few days in port and was buried in an unmarked grave.<sup>5</sup> We also know that in 1894 father and son Saleh and Sultan Mahomet from Turkmenistan arrived and worked as hawkers across Otago and Westland, before relocating to Christchurch after the turn of the century. Two other, most probably Muslim hawkers, were Abdul Borham (Burhan?) and Soloman (Suleman?) Shah, who both seem to have hailed from Bengal, or India at any rate. In 1893 "Borham" was involved in a court case with another hawker in Dunedin.<sup>6</sup> A



*Chinese  
gold miners*

*Butterdean*

*first Muslim death*

contemporary report in the *Christchurch Press* simply called him and Charles Abraham "Assyrians"<sup>7</sup> although the *Christchurch Star* presented Shah as "an Indian hawker".<sup>8</sup> Unhelpfully, an earlier account in the *Otago Daily Times* simply called both Shah and Abdul Boreham "two Hindoos".<sup>9</sup> Both men had left the region by the 1900s.

### Students

Thereafter, there were no discernible Muslims in Dunedin or Otago until the 1930s when Abdul Habib Sahu Khan, an ethnic Indian from Fiji, came to study medicine at the University of Otago, the first of many international Muslim students. Born in Suva on 8 June 1918, he came to New Zealand in 1936 to attend university and in

World War II he volunteered for the New Zealand Armed Services Medical Corps, working in public hospitals in Wellington, the Waikato, Rotorua, Greenlane and Auckland Public. "He joined the forces without any financial reward and when the war ended, the NZ Government awarded him with two Service Medals."<sup>10</sup> Sahu Khan graduated in May 1945 with an M.B. Ch.B. (Bachelor of Medicine, Bachelor of Surgery).<sup>11</sup> He returned to Fiji in September 1946 and "was the first Fiji-born Indian to have qualified as a doctor."<sup>12</sup> Curiously the New Zealand Customs Service, Dunedin Office, developed "multiple subject files" on this student that remain off-limits to the general public.<sup>13</sup> Abdul Habib Sahu Khan later retired to Australia, where he died in August 2007.<sup>14</sup>

The 1950s saw the first significant influx of Muslim refugees into the South Island. In 1951, the SS Goya docked in Wellington on three occasions to discharge thousands of eastern European refugees, a small minority of whom were Muslims. Mazhar Krasniqi from Kosova, later to serve as the first president of the Federation of Islamic Associations of New Zealand (FIANZ, the national Muslim organisation) in 1979, started his days here working on a farm in Southland in 1951. Nurko Omerovic from Bosnia settled in Mosgiel with his Italian wife, and worked his entire life in local railways. Curiously, on 1 January 1956 when the New Zealand Muslim Association in Auckland staged the "1st Muslim Congress" at the Garibaldi Hall, it is known that one Muslim attended from Dunedin – although who exactly has remained a mystery.<sup>15</sup> However the best known SS Goya refugee must be Akif Keskin, the "Turk of Dunedin". Keskin came from Macedonia, then part of Communist Yugoslavia, and was a prominent Muslim businessman operating a popular Turkish restaurant in the city for two decades over the 1960s and 1970s.

After Sahu Khan in the 1930s, other early Muslim students at the University of Otago were Colombo Plan scholars from Southeast Asia, who started arriving from 1951 onwards. Two of the first Malaysian students were Abdullah bin Mohamed Yusuf, who obtained a B.E. in mining with second class honours in 1956, and Tan Sri Dato' (Dr.) Ahmad Azizuddin Bin Hj Zainal Abidin, who studied between 1951-1956. Abidin also obtained a B.E. degree in mining and went on to forge a successful career inside Malaysia in administration, business and politics. Abidin was granted an honorary doctorate from the University of Otago in 2001 and is currently Patron of the University of Otago Alumni Association Of Malaysia. Another early Muslim student from Malaysia was Abdul Rahim bin Abdul Jalal, who



**Abdul Habib Sahu Khan**

**Mazhar Krasniqi**

**Nurko Omerovic**

**Akif Keskin**

**Malaysian Muslims**

gained a B.Sc. in 1958. An extra prominent alumnus is Professor Datuk Dr Mazlan Othman, the inaugural Director-General of Malaysia's National Space Agency, who studied at Otago from 1971 to 1980. The first Muslimah to undertake a Ph.D. in physics at Otago, Dr. Mazlan returned to Malaysia to become the country's first astrophysicist. The University of Otago awarded her the degree of Honorary Doctor of Science in 1997.

In 1963, the Malaysian–Singaporean Students Association was formed and it is understood that this later led to the creation of the Otago Malaysian Students Association (OMSA). Over a decade later, in 1978 the OMSA affiliated itself to the Otago University Student Association (OUSA) and has become one of the largest affiliates. The OMSA organised a variety of social activities and events, and included Malaysians of non-Muslim faith groups as well (primarily Chinese and Indian): for example in 2005 and 2006, it was the primary organiser of the Southeast Asian cultural nights. This earned the OMSA the "Society of the Year" award from the OUSA in 2006 and again in 2010. In any event, the organisation has over the years provided many Malaysian Muslim students with an environment to learn the ropes and gain experience in communal self-organisation that would play some part in the later formation of the Muslim University Students Association (MUSA) and the Otago Muslim Association (OMA): it is no surprise to see names cropping up in both (or more) lists of office-bearers, for example.

### Halal slaughtermen

The advent of halal slaughter in the 1980s saw an influx of Muslim workers in freezing works across the region. The *Otago Daily Times* reported in 1982: "The Waitaki NZR freezing works at Finegand has six Fijians, an Iranian and a Malaysian on its staff... . Mohammed Yakub Khan ... had previous butchering experience. He worked for 12 years in a meat company in Fiji ... . Mastafa Rajabian, who is from Iran and is studying computer science in New Zealand and the Malaysian, Mohammed Shah Hashim, who is studying law." Yakub Khan later went on to become a prosperous halal butcher in Newtown, Wellington, and a prominent member of the Muslim community there. The other Fiji Islanders were identified as Mohammed Adbar Khan, Asad Ali, Taj Mohamed Wali, Mohammed Khalil Hanif, and Mohammed Firoz. The sole Malaysian was identified as Mohamed Shah Hashim.<sup>16</sup>

Later, in January 2001 Said Ali, a divorced Somali halal slaughterman working at PPCS Finegand freezing works near Balclutha, was interviewed. "In 1982, when the halal chain started, they came from Iran. Over recent years they have been Fijian. Now many are Malaysian and this year there is one Somalian among the group of nine." The father of four children in Somalia, the 33-year-old came to New Zealand after he was sponsored by his brother living in Marlborough. He discussed religious fundamentalism, Ramadan and his desire to marry again.<sup>17</sup> In March 2003, the Auckland Muslim newspaper *Al Mujaddid* ran a short article about Muslims in "the Most Southern Part of New Zealand": the focus was on halal slaughtermen at the freezing works. Mohamed Ali Mohamed, Omar Yusuf Jama, Abu Shaheed Ali, Abdul Imdad Shamin, Said Ali and Mohamed Naki were working at the PPCS freezing works at Balclutha.<sup>18</sup>



## **Bosnian migrants**

In the early 1990s, with the conflict in Bosnia raging, local newspapers repeatedly interviewed Dr. Blijana Juric after she took up a four-year contract as a senior marketing lecturer at the University of Otago. "Ms Juric is herself a Muslim."<sup>19</sup> Evidently she fled the city of Sarajevo on 14 April, 12 days after the fighting began, along with her elderly mother, her mother's friend and the friend's three-year-old great-granddaughter.<sup>20</sup> She spent a few months in the Netherlands and settled her mother in Austria. Once in New Zealand, she sent money and parcels back to the war zone of Bosnia Hercegovina but many did not arrive.<sup>21</sup> A year after the peace treaty, Dr Juric obtained New Zealand citizenship in October 1996.<sup>22</sup> Six months later, her 77-year-old mother Razija Hadziomerspahic also secured New Zealand citizenship. Known as "Raza" the elderly widow was quoted: "Four of my brothers and two of my nephews are dead, all caused by the war."<sup>23</sup> Dr Juric later took up employment at the University of Auckland Business School.

## **Conclusion**

The history of Muslims in Otago is long, broad and deep. There has been a great deal of popular transience and migration. There have been growing pains, discrimination and court cases. From the 1870s to the present era, the Islamic presence in the area has often been related to prosperous business ventures but the recent efforts to construct a Muslim school emphasise the connection with, and commitment of, Muslims in this region to education.<sup>24</sup> There were also many halal slaughtermen in the region after 1980 and, although it is difficult to determine their role in the evolving Muslim community, their presence is noteworthy. Above all else, this history demonstrates the positive and peaceful contribution of Muslims to the region and nation.



Al Huda Mosque, Dunedin

- 1 "Results of a Census of the Colony of New Zealand taken for the Night of the 1<sup>st</sup> of March, 1874" (Wellington, 1875), pp. 56-57.
- 2 "The Otago Daily Times" in *The Otago Daily Times*, 24 June 1875, Page 2.
- 3 "Resident magistrate's court" in *The Otago Daily Times*, 24 June 1875, Page 3.
- 4 "Resident magistrate's court" in *The Otago Daily Times*, 24 June 1875, Page 3.
- 5 *The New Zealand Gazette*, 4 July 1889 (Wellington), p 768.
- 6 "Resident magistrate's court" in *The Otago Daily Times*, 4 November 1893, Page 3.
- 7 "Ice cream vendors" in *The Press*, 29 January 1902, Page 4.
- 8 "The ice-cream vendor" in *The Star*, 7 April 1902, Page 3.
- 9 "Resident magistrate's court" in *The Otago Daily Times*, 4 November 1893, Page 3.
- 10 "Dr Abdul Habib Sahu-Khan, M.B.E., M.B., Ch.B (N.Z)" in *The Hope Bulletin*, Volume 36 (December 2008), page 8.
- 11 "Medical examinations" in *Auckland Star*, 21 May 1945, page 3
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**YMWA GIRLS' CAMP**

12th to 14th December  
Hunua Ranges

Jama'ah  
Holding firmly to  
the Rope of Allah

**REGISTRATIONS NOW OPEN!!**

The camp fee this year is only \$95

Value	Subsidy	You save
\$274	65%	\$179

The ultimate team challenges with  
the best of the wilderness!

- ★ Bush craft
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Please visit [www.ymwa.org/camp](http://www.ymwa.org/camp) for a registration pack  
All registrations must be returned no later than Tuesday 26 November.  
Places will be given on a first come first served basis until all available spaces are filled. You must be 12+(-25) to attend this camp.

Auckland Communities Foundation  
MTA  
MT ALBERT ISLAMIC TRUST  
ymwa

# 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)

## 1 November

Quran 51: 56-60 purpose of life.

LECTURE: 3 Prophets 1 message by Abdur Raheem Green.

DOCUMENTARY: Prophet Moses.

## 8 November

Quran 51: 56-60 purpose of life.

LECTURE: The aim of our life by Sheikh Yasir Qadhi.

NO STONE UNTURNED: Allah by Sheikh Bilal Dannoun.

## 15 November

Quran 51: 56-60 purpose of life.

LECTURE: Control your anger by Abu Hamzah.

Documentary: Every moment every second miracles happen part 2.

## 22 November

Quran 51: 56-60 purpose of life.

LECTURE: Control your anger Q & A by Abu Hamzah.

Documentary: Every moment every second miracles happen part 3.

My path to Islam by Gabriel Santos.

## 29 November

Quran 51: 56-60 purpose of life.

LECTURE: The power of repentance by Said Rageah.

My path to Islam by Mohammad Grant.

NO STONE UNTURNED: The day of Judgement by Sheikh Bilal Dannoun.

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



## Auckland prayer timetable for November 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)).

***“One who adheres to the five (daily) prayers diligently, they shall be a means of illumination and salvation for him on the Day of Judgement.” (hadith)***

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

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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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)