



Rocket Science



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December 2014

In the name of Allah, most Gracious, most Merciful

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Official opening

New mosque at Taihape

Premises have been bought in Taihape for a new mosque. A former clothing shop, it is situated at 3 Tui Street, across from the police station. The plot of land at the rear of the section has been levelled and the local Muslims are in the process of building a hall for sisters.



The front, prayer hall, and wudu area (under construction) of Taihape mosque

Taihape is on State Highway 1, south of Waiouru (where the army museum is located) and north of Mangaweka (famous for its aeroplane café). Taihape is a rural town, and advertises itself as the Gumboot Capital of the World!

Insha Allah, the mosque's official opening will be on Saturday 6 December at 11.30. All are welcome.

The mosque is appealing for funds for its development work. See the mosque's website for further details and photos: addeentaihape.webs.com.



The words of Allah (swt)

Allah talks to you

A few weeks ago, a friend who I hadn't heard from in a while sent me an email. So I read the article and went about my busy day. I don't remember much of what I read except this saying: "If you want to talk to Allah, go and pray. If you want Allah to talk to you, then go and read the Quran." This particular saying I remember very well, and it kind of got stuck in my head.

The Quran is a book containing the words of Allah (swt), a guide for all of humanity. And yet it is so unlike any book we humans know of. Books are generally written for a specific purpose and an intended audience. This got me thinking about the nature of the Quran, and how it can appeal to all of humanity and not be affected by the constraints of time and space.



guidance

To me, the most amazing thing about the Quran is that when you approach it with an open mind, you find guidance. To use an analogy, consider the amount of genetic information (DNA) in our cells. Now imagine a stack of pages 300 feet tall, each page full of letters. That's how much information is stored in the DNA inside every human cell. If you sort through the three billion letters that make up the human genome, you find some surprising things. Only about 1% of the three billion letters are directly codes for proteins. Of the rest, about 25% make up genes and their regulatory elements. The function of the remaining letters is still unclear.

understanding

Now think of the Quran. We read parts of it in our salah five times every day, we read other verses at other times and may even try very hard to contemplate on it. Have you ever had that enlightening moment reading or listening to the Quran where a verse finally "clicks" and understanding dawns? Have you wondered where such a moment comes from and why at that precise moment?

It is important for us to remember that it is Allah that guides us and provides such moments of enlightenment for us. So if you want Allah to talk to you, go ahead, open the Quran and read!

iqra

"Read, in the name of your Lord who created
Created man from an embryo
Read and your Lord is Most Noble and
Generous
He taught with the pen
Taught man what he had no knowledge
of." (Quran 96:1-5)



Whatever you are going through, whether you are sad or happy, content or lonely, the answer which you are seeking lies in Allah's first command: read!

Don't let the Quran be just a book sitting on the shelf. Open and read it, and let it enlighten you, for truly Allah is talking to you!

May Allah Almighty enable us to understand the Quran and live it!

read

The power of *bismillah*

before action

"Mum, why do we say *bismillah* before we do anything?"

"Uh, we have to remember Allah, darling. It is part of worship. We were created to worship Him. Remember?"

He thought this over and then pressed on for more information.

"But why *bismillah*?"

Ah ... now I understood what he was trying to get at.

Bismillahirrahmanirrahim literally means "In the name of Allah, the Merciful, the Compassionate." So what does this really mean and why is it so important?



Those very words in Arabic remind us of the purpose for which we have been created. We believe Islam is a complete way of life and this is one example of that. Allah (swt) reminds us that we are accountable to Him for every action we take. Hence, saying *bismillah* is a way of purifying one's intention as it requires one to remember Allah and consider whether or not the action will be in accordance with Allah's laws. It is also a good way to avoid being tempted by that which may lead us astray.

Okay so we have an opportunity to reflect on what action we are about to take. What else?

The first verse revealed to the Prophet Muhammad (saw) was *Iqra bismi rabbika* ("Read (or recite) in the name of your Lord" Surah al-Alaq 96:1). The verse commands Prophet Muhammad (saw) to read "in the name of Allah". Thus by reciting *bismillah*, we are also obeying this very first command of Allah.

Let's not forget that the Holy Quran itself starts with *bismillah*, and that it is the opening words of every surah in the Quran except one. This highlights its importance, and this is not surprising as the remembrance of Allah is fundamental to our faith and to everything we do as Muslims. "This [Quran] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah" (Quran 3:138).

What an blessing! Every act of a Muslim starts with *bismillah*, so there are countless opportunities to be conscious of Allah, earn His pleasure and to be grateful to Him for all that He has given us.

So what about the next part? Why don't we just say *bismillah*?

Ah, by saying *Bismillahirrahmanirrahim* we also get the reward for mentioning three of Allah's beautiful names:

Allah: the proper name by which He introduces Himself to us. Scholars also say that it comes from *al-Ilah*, which means "the God" (with a capital *g*).

Ar-Rahman: "The extremely merciful". The level of His mercy is beyond our imagination; it is infinite. Prophet Muhammad (saw) said, "Allah is more merciful to His slaves than this woman is to her child" (Agreed upon).

Ar-Raheem: "The constantly merciful". No matter where we are and what we do, His mercy never ceases. This fact is also timeless. Even right now as you read this, Allah is showering you with His mercy – just the fact that you can read and

accountable to Allah

guidance, instruction

merciful

wonder
awe
thankfulness

comprehend this is in itself a blessing.

So by saying *Bismillahirrahmanirrahim* we are praising Allah and showing our gratefulness for the countless blessings and favours He has showered upon us and continues to do so.

Hence a Muslim always starts an action by acknowledging, "I do this thing with complete trust and belief in, and with, the name and names of Almighty God Himself, the Eternally and Completely Merciful, the Especially and Particularly Merciful." Thus, in this way this simple but powerful statement serves as a magnificent reminder of our relationship with our Creator and also our relationship with all of creation. It allows us to express our wonder, awe and thankfulness, while it also expresses our innermost prayer that we may have the blessing of another breath, another moment of life, and that we may walk on a path of truth and understanding.



May Allah (swt) grant us all the opportunity to practise this, to earn His pleasure, and may He continue to bless and guide each and every one of us.

A history of the Muslim Association of Otago

The history of the Otago Muslim Association is complex, and one that both evinces and illustrates a plethora of ambiguities, choices, discontinuities and plausible explanations. According to the 2013 census, there are 1,065 Muslims living in the region. The aim of this essay is to provide a broad overview of the salient points of the Association's history.

An Otago Muslim association

In 1979 and 1980, "an effort was made to organize an association among Muslims at the University of Otago, but after several key people left it was not possible to continue."¹

At the FIANZ AGM on 17-20 April 1981, Idris Hanif, a Fiji Indian law student, attended representing Dunedin. Mostly it seems this endeavour was the work of international students from South East Asia, most of whom have since left the country, making further information hard to tie down. By May 1987, an unregistered and informal "Otago Muslim Association" was operating from a student flat in Forth Street, Dunedin² and at the "First National FIANZ Workshop" on 30-31 July 1988 inside Masjid Annur in Christchurch, Taufiq Ibrahim represented Dunedin Muslims. He was appointed national coordinator for the FIANZ "Youth and Student Division". In June 1989, a Malaysian student named Ahmed Shazali attended the FIANZ AGM on behalf of Otago Muslims.³

By the early 1990s, Muslims in Dunedin were holding regular prayers, meetings and functions at the Malaysian Students Centre, where halal food was available. For example, on Sunday afternoon 18 March 1990, a pre-Ramadan gathering was staged with Mohamed Abdul Rasheed chairing. The opening Quran tilawat was by Ziaudin Syed Hashmi. At the Otago Muslim Association AGM on 24 May 1991,

unregistered



again at a residential property in Forth Street, a Dunedin hospital doctor named Galib Nur Ali was appointed president. Andri Norsfitri/Nursafitri was appointed secretary and Nurul Islam Sarkar, a postgraduate student, was made treasurer. On 11 July that year, the Association listed 49 members, including seven halal slaughtermen, two doctors, two university lecturers, plus several housewives and children.⁴

By March 1993, the Otago Muslim Association was led by one Mohammed Abdur Rasheed, a resident of Agnew Street, Dunedin, who had succeeded Ahmad Shazali. Jumuah prayers were held at Malaysia House and Arabic classes for children were organised by a Mrs Shameem Hashmi. Halal meat was arranged by the wider Malaysian community. Around this time, Abdul Aziz Mohammed, as president of the unregistered Otago Muslim Association, wrote to the Saudi Embassy in Australia stating that the Muslim community was not involved in any of the halal meat supervision in their region of New Zealand. He identified one Shamsul Anwar Kamaridun as their spiritual amir. On 17 April 1993, the FIANZ president Mahmud Hafeez Abdul Rashid visited Dunedin in order to help "reactivate" the Otago Muslim Association. He was accompanied by Abdul Rauf Mann, a Malaysian employee of the Islamic Federation who worked in the Wellington office, and Maarof, a Malaysian halal slaughterman working in Ashburton. They attended Friday congregational prayers and noted approximately 70 students, mostly Malaysian. The FIANZ president made another visit in August.⁵

The Otago Muslim Association

The Otago Muslim Association was formally registered on 25 July 1995. Two prominent early converts were Steve Ali Akbar Johnston and Mohammad Hidayat Brian J. McCormack. The latter was secretary of the Association by January 1997, and Johnston (a former Kings High School second XV player working for New Zealand Rail⁶) was president between 2003 and 2009, and vice-president between 2009 and 2012.⁷ In 1996, the Otago Muslim Association was affiliated with the Islamic Federation (FIANZ). The first Otago representative to the FIANZ Council was Shamsul Anwar Kamaruddin. In April 1996, a large Eid al-Adha celebration was organised attended by the Mayor of Dunedin, Sukhi Turner. By June 1997, Dr Fawzi Jadallah, a senior Arab medical student at the University of Otago, was president of the Otago Muslim Association. At the 13-14 June FIANZ AGM, he represented the Otago Muslim Association and was appointed Assistant Secretary to the FIANZ Executive Committee.⁸

The Otago Muslim Association staged the first "Islam Awareness Week" at the University in Dunedin in 1999⁹, motivated specifically by the Quranic injunction (16:125) "Invite mankind to the way of your Lord with wisdom and fair preaching." This was a joint project of both the Otago Muslim Association and the Muslim University Student Association with the University of Otago administration. This project was later emulated by other Muslim Associations and organisations to become a regular nationwide activity of the Muslim minority in New Zealand. In the same year, 1999, both Muslim organisations started a regular newsletter *An Nur* ("The Light") featuring lots of local material, including poems. By 2003, this had changed to *Al*



University of Otago

registered

Islamic awareness week

Huda ("Guidance") in reflection of the name given to Dunedin mosque (Masjid al Huda "The Mosque of Guidance").

At the FIANZ AGM on 12 and 13 June 1999, the Otago Muslim Association sent Dr Fawi Jadallah and Mohannad Hassanin, another Arab student. Mohaned Hashim Isamail Suleiman Hassanin was a Palestinian born in Kuwait. He was studying at the University of Otago and quickly became involved in both the Otago Muslim Association and FIANZ. As early as August 1999, the FIANZ president took him on a trip to Arab embassies in Australia: Egypt, Kuwait, Saudi Arabia and the UAE. At the end of 2002, he submitted his thesis for the degree of Doctor of Philosophy entitled *Towards Business Excellence: Aligning Total Quality Management and Information Technology Management*, and then returned to Kuwait.

During the first week of Ramadan 2000, the Canterbury mosque lost its place as the world's southernmost mosque when the Otago Muslim Association acquired a proper Islamic centre. On 1 December, the Otago Muslim Association purchased a 1963 community hall in the centre of the city, near the University in the historic part of the city, the area resident Arabs and local Muslims affectionately called *al-Qasbah al-Qadimah*. The 1410 m² property, featuring a spacious 673 m² one-storey hall, cost the Association \$372,500. The building itself was not exactly an outstanding example of public Muslim art or architecture, but it was highly utilitarian and was a welcome relief after the Muslim Association leadership spent years examining overpriced properties on Stafford Road, Carroll Street, Clyde Street and Stewart Streets. Problems with car parking, resource consent and hidden costs were anticipated and articulated to the wider Muslim community.¹⁰



Badminton in Masjid Al-Huda's hall, now used as the prayer hall

On Sunday 8 September 2001, the Otago Muslim Association staged their first Mosque Open Day as part of the Islam Awareness Week. Following the 11 September 2001 hijackings in the USA, Mohannad Hassanin, as chairman of the Otago Muslim Association, wrote an open letter denouncing terrorism and violence that was published in the *Otago Daily Times* newspaper on 20 September¹¹. From this tragedy grew the Dunedin Abrahamic Interfaith Group which was formed in a spontaneous expression of solidarity and goodwill between leaders of the three main monotheistic faiths of the city, the police and the Dunedin City Council. It currently serves to express a common heritage and interest as folk of faith in Otago. Steve Ali Akbar Johnston served as the principal Muslim community contact person.

At the Otago Muslim Association AGM on 17 May 2002, Steve Ali Akbar Johnston was appointed chairperson while Dr Ghazi Hawwari, a retired Arab dermatologist, was appointed vice-chairperson. Hawwari also went on to be the Otago representative to FIANZ and served on the FIANZ Executive Committee between 2003 and 2008, and again from 2012. Hamid Shareef was appointed secretary and Nauman Maqbool from Pakistan was made treasurer. The Otago Muslim Association newsletter also interviewed a popular Kosovar Albanian student resident in Dunedin named Antonio Xharra. He had been living in New Zealand for three years and was studying dental technology¹².

One week before Islam Awareness Week in August 2002, Sheikh Mohammed Amir, imam at the Wellington Mosque, visited Dunedin and gave a sermon at the Masjid

2005 backlash

Al-Huda about "Al Amana" (trust), and gave a further speech after maghrib salat. On the following day, he gave a talk to local Muslim womenfolk after asr salat, and a question-and-answer session after isha prayers. His visit was reported in the local media¹³. Curiously this was followed by four unidentified sheikhs from the kingdom of Saudi Arabia who visited for one day: "Once they arrived they had a small tour around Dunedin, then after Maghreb each one of them gave a 20 min talk." Apparently they discussed Prophet Muhammad (saw), Islamic unity and brotherhood, and participated in a question-and-answer session. Islam Awareness Week that year featured a public screening of the documentary "Empire of Faith" and a Mosque Open Day on Sunday and Monday, 8-9 September 2002¹⁴. On 1 August 2003, Sheikh Mohammed Anwar Sahib, then mullah at Hamilton Mosque, visited Dunedin and gave the Friday sermon and another speech after maghrib salat. This was followed by a lecture given to the Muslim women on Sunday, and a question-and-answer session after isha prayers. For the sixth Islam Awareness Week in August 2004, Nur Warsame, a Somali imam based in Australia, was flown in to give lectures repudiating common misperceptions about Islam¹⁵.

In July 2005, abuse directed at Dunedin Muslims was covered in the *Otago Daily Times* newspaper following terrorist attacks in London:

Dunedin Muslims have been abused in public and one woman's home attacked with dog faeces in a home-grown version of a worldwide backlash against Islam. In the past week, two women have been victimised because of their religion. One endured two sustained verbal attacks regarding her religion in the space of a week – both times in a public place – while fellow citizens stood by and did nothing." Steve Johnston, as president of the Otago Muslim Association, was quoted " ... the word 'fundamentalism' should not be confused with 'extremist' or 'radical' as fundamentalism referred to strict observance of every aspect of Islamic law. ... Nowhere in Islamic law was terrorism, extremism or the harm of innocent people promoted or encouraged," he said.¹⁶

This prompted several individuals and groups to publicly condemn the victimisation and to organise support for local Muslims, which was also reported in the media.

This will take the form of a presentation of flowers on Wednesday at the mosque on Clyde St at 3.30pm. The Presbyterian Church, National Women's Council, Amnesty International, Federation of Graduate Women and members of the public are involved. ... Dunedin Jewish, Christian and Muslim community liaison chairman the Rev Greg Hughson said it was important to nip any signs of intolerance in the bud.¹⁷

Recent developments

In February 2008, Sheikh Jamal Fouda from Egypt, the imam at Masjid Al-Huda, opened a Dunedin City Council meeting with Islamic prayers.¹⁸ Sheikh Gamal Fouda, originally from Egypt and a graduate of the prestigious Al-Azhar Madrasah, was effectively the imam in Dunedin from 2006 to 2009. He later moved to the UAE. "There are no Muslims on the City Council nor was anything specifically concerning Muslims on the day's agenda; it was simply a gesture of goodwill towards the local Muslim community."¹⁹

On 22 and 23 March 2010, an unidentified number of Saudi scholars representing the World Assembly of Muslim Youth (WAMY) visited Dunedin. They were accompanied by Sheikh Anwar Sahib. Sahib and Asrul Haque provided translations.

After Sheikh Jamal or Gamal Fouda left Dunedin in 2009, he was, effectively, replaced by Sheikh Asrul Haque Obaidullah. Sheikh Asrul Haque had studied in Jamiah Islamiyyah Banaras, India, where he learned tafsir, fiqh, usul al-fiqh,

mantiq, books of hadith and other branches of Islamic sciences. He then furthered his study at the Islamic University of Madinah in Saudi Arabia, acquiring a BA in Hadith and a Diploma in Islamic Education. Sheikh Asrul Haque travelled to Fiji before he came to New Zealand with the recommendation and endorsement of Sheikh Dr Anwar Sahib to assume the *paludamentum* of leading the Islamic faithful in Otago. On 2 to 4 December 2011, Sheikh Dr Hajji M Anwar Sahib, Sheikh Himayullah and Sheikh Asrul Haque Obaidullah organised courses for new Muslims.

On 26 May 2012, the Otago Muslim Association held their 17th AGM. Steve Ali Akbar Johnston stood down from the post of president after nearly a decade and Dr Ghazi Hawwari was appointed president. His son Ahmed Hawwari, a pharmacist, was appointed vice-president, whilst Bjorn Oscar Sollie, a convert, was made secretary. Zahari Mohamed became treasurer and Mohammed Bashir an unassigned Executive Committee member.²⁰

CONCLUSION

If one word springs to mind vividly when reviewing the history of Islam in Otago, it is counterpoint. The Muslims of Dunedin and its environs serve as an interesting contrast to, and microcosm of, the events and issues that have played out in the Muslim communities of Auckland, Christchurch, Wellington and other urban centres across New Zealand.

- 1 Dr William Sheppard "The Islamic Contribution" in Religion in New Zealand Society, Second Edition, eds Brian Colless & Peter Donovan (Palmerston North, New Zealand: Dunmore Press, 1985), page 187.
- 2 "FIANZ NEWS CIRCULAR" (May / June 1987), page 4.
- 3 "Al-Muslim" Number 4 (1989) page 2.
- 4 "Al-Muslim" volume 1 (1990) pages 17 & 50
- 5 FIANZ Newsletter (August 1993) , page 1.
- 6 Tom McKinlay, "Holding fast" in *The Otago Daily Times* (12 September 2009), pp.45-46.
- 7 "The Otago Muslim Association Inc" in *FIANZ Annual Report 2013*, 2013.
- 8 *FIANZ Newsletter* (September 1997), Volume I, Issue I, page 1.
- 9 "Muslim community building profile" in *The Star* (29 September 1999), page 3.; "Islamic prayers opened to public" in *The Otago Daily Times* (2 October 1999), page 31.
- 10 "Long, hungry days ahead for Dunedin Muslims" in *The Otago Daily Times* (2 December 2000), page 37.; "Community buys building for mosque" in *The Otago Daily Times* (21 December 2000), page 4.
- 11 Mohannad Hassanin, in *The Otago Daily Times* (20 September 2001), page 13.
- 12 "Jamaa'a" and "Interview With A Muslim Brother" in *Al-Huda*, Issue 3, (4 August 2002), page 2.; "The Otago Muslim Association Inc" in *FIANZ Annual Report 2013*, 2013.
- 13 "Leader visits Dunedin mosque" in *The Otago Daily Times* (5 August 2002), page 4.
- 14 "Sheiks Visit" in *Al-Huda*, Issue 4, (6 September 2002), page 2.
- 15 "Imam seeks to debunk Muslim myths" in *The Otago Daily Times*, 13 August 2004, page 3.
- 16 Vannisselroy, Johann, "Dunedin unveils its bigotry" in *The Otago Daily Times* (30 July 2005), page 1.
- 17 "Show of support for Dunedin's Muslims" in *The Otago Daily Times* (8 August 2005), page 15.
- 18 "Imam's prayer opens meeting" in *The Otago Daily Times*, 19 February 2008, p. 5.
- 19 Erich Kolig, *New Zealand's Muslims and Multiculturalism* (2009), page 91.
- 20 "The Otago Muslim Association Inc" in *FIANZ Annual Report 2013*, 2013.

formed in 2005

Sri Lankan Children's Show

The Sri Lankan Society of New Zealand (SLSNZ) was formed in 2005 by a small group of friends to meet the needs of our community and uphold Islamic values.

Our community has always stood united at many joyous or adverse moments. This not only communicates a positive influence to our present generation but, more importantly, sets a stable future for our upcoming generations to live in peace and harmony in this diverse and multicultural country, New Zealand.

Our society is growing from strength to strength. The dedication and determination of all our members and the willingness to serve at times of need is much appreciated. We should be seen as an outstanding example to other communities and groups, and be looked upon with dignity at the many forums we actively participate in.



The 4th Annual Kids' Cultural Show of the SLSNZ was held on 16 November at the Mt Roskill Intermediate School Hall. The event started with individual performances and continued with group events. Songs, speeches, qirath and plays were performed. The highlight of the event was the main play which was about the hajj pilgrimage, one of the pillars in Islam. The kids performed the entire pilgrimage on stage, and it was a winner with the audience. The event concluded with distribution of certificates for the participants and a goodie bag to enjoy.



For further information about the society, go to www.slsnz.org.

show

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)

6 December

Quran 43: 81-84.

LECTURE: Gratitude to the Merciful by Yasmin Mogahed.

DOCUMENTARY: God's blessings in technology.

13 December

Quran 43: 81-84.

LECTURE: Loon to Amir (my journey to Islam by Amir Junaid Muhadith.

DOCUMENTARY: God's blessings in technology part 2.

NO STONE UNTURNED: Allah by Sheikh Bilal Dannoun.

20 December

Quran 43: 81-84.

LECTURE: The status of women in Islam by Muhammad Al-Shareef.

My path to Islam by Usman Abdullah.

DOCUMENTARY: The truth of the life of this world part 1.

27 December

Quran 4: 170-172 the truth about Jesus.

LECTURE: The agony of depression by Abu Hamzah.

Feature: Hijab (head covering).

NO STONE UNTURNED: Prophet Jesus by Sheikh Bilal Dannoun.

DOCUMENTARY: The truth of the life of this world part 2.



Muhammad Al-Shareef

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



Auckland prayer timetable for December 2014

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

“The place of prayer (salat) in religion is like the place of the head in the body” (hadith)

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

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.

Rocket Science editorial board

Editor in chief: Dr Adam Brown

Board members / writers: Azoora Ali, Tazkiya Ali, Nishaad

Haniffa, Abdur Rahaman, Sheed Ali, Dr Sharif M A Fattah, Syed Akbar Kamal, Hady Osman

Circulation manager: Sharif Nazre Hannan Saadi



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Postal Address: P O Box 16138, Sandringham, Auckland

Phone: (+64)(9) 629 4222

Email: mtalbertmasjid@gmail.com

Website: www.mtalbertislamiccentre.org

Bank	Kiwibank
Branch	St Lukes
Address	Shop 791 Westfield Shopping Ctr, St Lukes, Auckland 1025
Bank phone	(+64)(9) 846 3887
Account name	Mount Albert Islamic Trust
Account no	38-9009-0739910-01

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

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)