



Rocket Science



Dhul Hijjah 1433 /
Muharram 1434

November 2012

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

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Islamic new year 1434

Islamic New Year 1434 will, insha Allah, fall in November. Muslims do not celebrate the beginning of a new year, in the sense that people celebrate a Western new year on 31 December / 1 January. However, Islamic new year can be taken as a time to acknowledge the passing of time, to take time to reflect on our own mortality, and to remember those who have passed away during the past year.

Being a lunar calendar, the Islamic year consists of 12 months of 29 or 30 days. In the Quran, Allah (swt) states, "The number of months in the sight of Allah is twelve (in a year) – so ordained by Him the day He created the heavens and the earth" (Quran 9:36) and "It is He Who made the sun to be a shining glory, and the moon to be a light of beauty, and measured out stages for it, that you might know the number of years and the count of time" (Quran 10:5).

The whole lunar (moon-based) year is thus about 11 days shorter than the common solar (sun-based) Gregorian year. The Islamic calendar is the official calendar in many Muslim countries, especially Saudi Arabia.



two kinds of hijra

migration

leaving Makkah

life in Madinah

first ummah

Islamic new year: history and significance

In another week or two we will enter a new Islamic lunar year, 1434 years after the Hijra. It is therefore appropriate for us to reflect on the significance of this important event in the history of Islam.

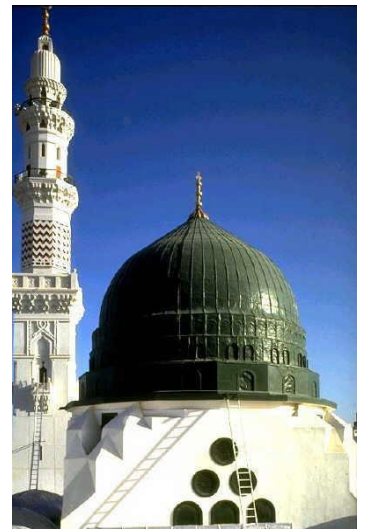
The more you read about the Hijra and the more you reflect on what it means, the more you realise that there are two kinds of Hijra: the physical Hijra and the spiritual Hijra; that is, the physical migration and the spiritual migration.

When our beloved Prophet Muhammad (saw) undertook the physical migration from Makkah to Madinah, it was a journey from danger to safety, from oppression to freedom. We must remember that he could have remained in Makkah and sought an accommodation with the Quraish tribe, who offered him many incentives to give up his mission. They felt threatened by his teaching that spoke of one unseen God, rights for women and slaves, and justice for the poor. They even tried to bribe him by offering him wealth and status in the tribe. He could have enjoyed a peaceful and comfortable retirement in his motherland. But in a famous hadith, he said, "If they gave me the sun in my right hand and the moon in my left hand, I would not give up my mission until Allah gives me success, or I die in my efforts."

Prophet Muhammad (saw) was unwavering in his obedience to Allah (swt). But he was not going to migrate to Madinah without being tested again and again. In another hadith, he told us, "Shaytan sits in the path (of every good action) that the son of Adam (may try to take). He sat in front of him when he took the path to Islam and asked him, 'How could you leave the religion of your fathers and your forefathers?' But he disobeyed him and became Muslim. Then Shaytan sat in front of him in his path to Hijrah and asked, 'How could you leave your land and your sky?' But he disobeyed him and migrated (from Makkah). Then he sat in front of him in his path of jihad and asked, 'Why should you do jihad? It will only exhaust your wealth and body. You'll be killed, your wife will marry someone else, and your wealth will be divided (to others).' But he disobeyed him and went for jihad." Rasulullah (saw) then said, "Whoever does this, it is a duty upon Allah that He shall enter him into Jannah!"

Once in Madinah, Prophet Muhammad (saw) did not settle down to an easy life. He continued the struggle to establish justice, to remove oppression, to guide his new community and to create role models for future generations.

He had left behind his tribe, his home, his family, his city, his financial and emotional security for something much more important. He had to build the foundations of a worldwide family of believers (ummah). For the first time in the history of mankind, a nation was born that had nothing to do with race, language, tribe or skin colour. This was the first ideological community, the first nation to be defined by a simple belief that there is no god but Allah, and that Muhammad (saw) is the messenger of Allah. Here in Madinah, Prophet Muhammad (saw) could demonstrate in practice how to combine matters of body and spirit, dunya and akhira, in a complete and harmonious, holistic lifestyle. Here he showed us how to relate to other communities like Jews and Christians, how to protect the rights of non-Muslims within the Islamic state. Here was the first ever written constitution that guaranteed the rights of minority communities.



Until the end of time, the Madinah model will be the template for a balanced way of living, a perfect way of life.

Hence, we have to keep in mind the relevance of the prophetic Hijra to our own lives. If we live in a place where our faith and our very life is in danger, we have to move away. We are told in the Holy

Quran that when the angels of death question those who sinned, they will accept no excuses. "Was Allah's earth not wide enough for you to move away from a sinful environment?" they will ask.

Celebration

Unlike for Western New Year, in Islam New Year's Day is dedicated to faith, in which Muslims honour the beginning of Islam and reflect on the passage of time.

The Gregorian Year and the Islamic New Year have been very close for the past few years. Westerners make resolutions on New Year's Day, whereas Muslims are encouraged to remember the lessons of the Prophet (saw) and take time during the New Year to reflect. Traditionally, Muslims do not celebrate the beginning of a new year. If they do at all, it is to acknowledge the passing of time. We take time to reflect on our own mortality.

Calendar

The passage of time is measured by using the Islamic (Hijri) calendar. It has 12 lunar months. The crescent moon is the guide to determining the beginning and ending of a month. Years are counted from the date of the migration of the Prophet (saw) to Madinah to escape the persecution of the Quraish of Makkah.

This year, we are six weeks ahead of the Gregorian New Year 2013. Islamic New Year 1434 begins, insha Allah, on 15 November or thereabout. Many Muslims look forward to a Gregorian New Year to wish each other prosperity and make resolutions. Islam discourages this practice. According to a prophetic hadith, those who imitate the non-believers will be like one of them. Let us make a comparison of the worth and value of the two new year resolutions.

Origin of Gregorian New Year

The month of January did not exist until 753 BC. The earlier calendar brought in the new year only on 1 March. Then the second King of Rome, Numa Pontilius, added the months of January and February to the calendar, and the new year was moved from March to January.



Masjid Quba, Madinah, the first mosque ever built

no "celebration"

Gregorian new year

Islamic new year

post hoc dating

In medieval Europe, however, the celebrations accompanying the new year were considered pagan and unchristian, and in 567, the Council of Tours abolished 1 January as the beginning of the year.

In 1582, the Gregorian Calendar Reform restored 1 January as New Year's Day. Even loud music and the use of fireworks on New Year's Eve are believed to have originated in ancient times when noise and fireworks were thought to dispel evil spirits and bring good luck.

Origin of Islamic New Year

In contrast, the Islamic New Year was born in the full light of history. Even though the practice and usage of the Islamic calendar is diminishing, nevertheless the foundation of many acts of worship such as zakat, sawm and haj revolve around the calendar and it is one of the hallmarks of Islam that differentiates Muslims from other communities. Undoubtedly, there is a great need for Muslims to reaffirm their cultural heritage by using the Islamic calendar on a regular basis and not just during Ramadan and Eid.

Ma sha Allah, it is befitting that, instead of a night of wine, music, dancing and lighting of crackers, ours is a month full of devotion in praise of Allah (swt), the only Creator and Sustainer. It begins with a great and virtuous deed, the act of fasting in Muharram, which is second to the holy month of Ramadan.

Let us reflect on the historical aspect of the Islamic New Year. It was decided by Umar ibn Al-Khattab to begin the Islamic calendar from the event of the Hijra. Hijra was the most significant event in the history of Islam, as it marked the beginning of the successful spread of Islam.

In Makkah, the Muslims were relentlessly persecuted, their lives and properties were not safe, they were not able to form a community to practise their religion openly, and they did not have any social or political influence. It was at this stage that the divine order to migrate was given to the Prophet (saw). He left in the company of his constant companion, Abu Bakr Siddique (ra). This took place on 27 Safar in the 14th year of prophethood (12 or 13 September 622), arriving in Madinah, after overcoming all kinds of difficulties, on Monday,



8 Rabi Al-Awwal (23 September 622).

Even though many Madinans kept vigil to greet him, it was a Jew who first caught a glimpse of three travellers clad in white winding their way to Madinah. He shouted from the top of a hillock, "O you people of Arabia! Your grandfather has come! He whom you have been eagerly waiting for has come!" As soon as the news of the arrival of the Prophet (saw) began to spread, crowds came flocking out of Madinah. Though not wealthy, every helper (ansar) was wholeheartedly eager and anxious to receive the Messenger in his house. He was courteous and kind. He told them, "This camel is commanded by Allah; wherever it stops, that will be my abode."

The people of Medina accepted the Prophet (saw) as their guide and leader. Once they were secure from continued persecution, they organised themselves into a religious community, received the injunctions of Allah and acted upon them, practised and preached their religion, and consolidated their strength.

Significance of hijra

It was much more than a simple migration; it was a turning point in the history of Islam. It was a revolution and complete transformation of society. The emigrants (muhajirun) of Makkah gave up their family, property and homeland for the sake of religion. The helpers (ansar) of Madinah welcomed them with commendable hospitality. Thus, a great and unique brotherhood was created between them, hitherto unknown in human history.

When the Prophet (saw) reached Allah's abode in 632 CE, the power of Islam covered only the Arabian peninsula. At the time of Umar (ra) 634-644 CE, Islam had spread from Egypt to Persia. In 638 CE the governor of Iraq, Abu Musa Al-Ash'ari wrote a letter to Umar (ra) saying, "Our letters have a date and a month, but they have no numbers of the year. It is the time for Muslims to make our own calculations of the year." Caliph Umar approved his governor's proposal. He formed a committee with himself as chairman and appointed six persons who were friends of the Prophet (saw) to the committee: Uthman bin Affan, Ali ibn Abi Talib, Abdurrahman ibn Auf, Sa'ad ibn Abi Waqqas, Talha ibn Ubaidullah and Zubair ibn Awwam (ra). After considering various proposals, the committee accepted the suggestion of Ali ibn Abi Talib (ra) to fix the first day of Muharram as the beginning of the new Islamic calendar. One of the reasons Ali (ra) suggested this was that in the Quran Allah (swt) appreciates the action of those who migrated: "And those who believed and emigrated and strove hard in the cause of Allah as well as those who gave asylum and aid – these are the believers in truth, for them is forgiveness and a generous provision (i.e. Paradise)" (Quran 8:74).

The second Caliph Umar (ra), after consulting with the companions of the Prophet, declared 1 Muharram in the year of Hijra (16 July, 622 CE) to be the first day of the first year of the Islamic calendar. The year of the Caliph's decision, 638 CE was defined as the 17th year of Hijra.

This introduced new trends in society for making people aware of Islamic values and establishing their connection with Allah (swt), the Prophet Muhammad (saw), and the Holy Quran for success not only in this world but also in the Hereafter.

707,000
worshippers

1.6 million
worshippers

Expansion of the Prophet's mosque

Expansion plans are under way, insha Allah (swt), to increase the size and capacity of the Prophet's Mosque in Madinah^{1, 2, 3}. The original mosque was built by Prophet Mohammad (saw) and his companions (ra), and has been expanded at various stages. It is the second holiest site in Islam, after the Masjid Al Haram in Makkah.

At present, the mosque can accommodate 707,000 worshippers: 167,000 in the 98,500 m² ground floor, 90,000 on the 67,000 m² roof and 450,000 in the surrounding 235,000 m² square.

The expansion project will be implemented in three phases. "The first phase will accommodate more than 800,000 worshippers while the second and third will accommodate an equal number of worshippers bringing the total number of people the mosque can accommodate to more than 1.6 million at any given time," Ebrahim Al Assaf, the finance minister said. After the expansion, the mosque building will cover an area of 614,800 m² while the combined space of the mosque and plazas will be 1,020, 500 m². The mosque will have two large minarets besides smaller ones, and the central zone surrounding the mosque will triple in size.

The foundation stone for the project was laid by the custodian of the two Holy Mosques, Saudi Arabia's King Abdullah, who ordered that work on the expansion project must be completed in less than two years. Several other projects affecting pilgrims at the holy sites are ongoing or planned: the expansion of the Masjid Al-Haram in Makkah, the expansion of the Massa (pathway between Safa and Marwa), the enlargement of the area of the Jamarat bridge, the Makkah Development Plan, the Haramain Express Train, the Makkah Gate and the new King Abdul Aziz International Airport in Jeddah



1 Prophet's Mosque in Saudi to boost capacity. *Gulf News* 30 June. gulfnews.com/news/gulf/saudi-arabia/prophet-s-mosque-in-saudi-to-boost-capacity-1.1042441

2 Saudi king inaugurates largest expansion of Prophet's Mosque in Medina. *Al-Arabiya* 24 September. english.alarabiya.net/articles/2012/09/24/239980.html

3 Expansion of the Prophet's Mosque. *Pakistan Observer* 28 September. pakobserver.net/detailnews.asp?id=175562

Homosexual “marriage” – a Lot to discuss

There has been a lot of talk in New Zealand recently on the topic of homosexual “marriage” since a private member’s bill by lesbian Labour Party MP Louisa Wall on the subject was introduced. The word “marriage” is put within quotation marks in this article (and indeed by many other writers) because to many people and within Islam, it is not marriage at all.

This article gives the documentary evidence from religious sources – the Bible and the Quran. In the 2006 New Zealand census, 52% of Kiwis claimed to be Christians, while the Muslim population was about 1%. The evidence from the Bible and the Quran should therefore be relevant to the majority of New Zealanders who claim to believe in those books.

Geography

The religious (Jewish – Christian – Islamic) argument against homosexuality derives mostly from the story of Sodom and Gomorrah. The cities of Sodom and Gomorrah were situated on the Jordan river plain in the southern region of the land of Canaan, around the Dead Sea. However, archeological evidence is not conclusive; from the religious point of view this may not be surprising, as Allah (swt) is reported to have destroyed the two cities.

The story of Sodom and Gomorrah is contained in both the Bible and in the Quran, with very little difference. This is not surprising, as Muslims believe that the source of the Quran, and the inspiration for the Bible, are both from Allah.

Bible

The narrative about Sodom and Gomorrah in the Bible is mostly contained in the book of Genesis, in which Allah is said to have spoken to Abraham (Ibrahim, as) (King James 1611 Version of the Bible):

And the Lord said, “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.” And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, “Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?” (Bible, Genesis 18:20-24)

Abraham then asks Allah for mercy in terms of the number of righteous people needed – first 50, then 45, then 40, then 30, then 20, and finally at 10 – with Allah agreeing each time. This seems similar to the episode during the isra mi’raj, when Muhammad (saw), at the advice of Moses (Musa, as), asked Allah



Multiple possible locations of Sodom and Gomorrah.

Lut (as)

to reduce the number of daily prayer times, finally ending at five.

According to the Bible, two of the angels proceed to Sodom and are met by Abraham's nephew Lot (Lut, as), who convinces the angels to lodge with him, and they eat with his family.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, "Where are the men which came in to thee this night? Bring them out unto us, that we may know them." And Lot went out at the door unto them, and shut the door after him, and said, "I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof." (Bible, Genesis 19:4-8)

destruction

However, they refuse this offer and threaten to do worse things to Lot than they would have done to his guests, lunging forward to break down the door of Lot's house. Fortunately the angels step in before any injury is caused, and strike the men with blindness. Then, not having found even ten righteous people in the city, they command Lot to gather his family together and leave, revealing that they were sent to destroy Sodom and Gomorrah. As Lot and his family make their escape, the angels command them not to look back under any circumstance. However, as Sodom and Gomorrah are destroyed by God with fire and brimstone (brimstone is an old-fashioned word for sulphur), Lot's wife looks back at the city in defiance of the angels' specific command, and she is turned into a pillar of salt.

Various interpretations of this biblical passage, and its real meaning, have been proposed by commentators, largely to avoid the conclusion that it refers to homosexuality.

"know"

One interpretation relates to the way this passage is expressed in the King James version of the Bible: "And they called unto Lot, and said unto him, 'Where are the men which came in to thee this night? Bring them out unto us, that we may know them.'" Those who favour a non-sexual interpretation of this passage argue that, while the Hebrew word for *know* appears over 900 times in the Hebrew scriptures, in only approximately 1% (13-14 times) of those references is it clearly used as a euphemism for sexually intimate behaviour. Instead, those who hold to this non-sexual interpretation usually see the demand to "know" as demanding nothing more than the right to interrogate the strangers, find out who they are, where they come from, etc.

Countering this is the observation that the verb "know" occurs only three verses later in the same narrative, with a clearly sexual meaning: "Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes." To "know man" here clearly does not mean to interrogate anyone. The 1973 New International Version of the Bible translates these passages much more explicitly: They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them." ... [Lot said] " ... Look, I have two daughters who have never slept with a man." So, the Christian scholars who prepared the New International Version were in no doubt that "know" here refers to sexual activity.

Cambridge Dictionaries online¹ define the phrase "know someone in the biblical sense" as follows: "If you say you know someone but not in the biblical sense,

punishment

you mean you have not had sex with them. 'Did you know her?' 'Yes - not in the biblical sense, of course.'" Similarly, the term "carnal knowledge" refers to sexual intercourse; "knowledge" here does not refer to facts and information.

Secondly, the biblical book of Jude 1:7 declares (New International Version), "In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire." While it is true that the Bible does not explicitly mention homosexuality here, it is clear that Allah (swt) is against all forms of sexual immorality and perversion, including oral sex, anal sex, sex with minors, extramarital sex, etc, but the primary focus is on homosexuality.

inhospitality

Thirdly, some who attempt to explain away the biblical condemnations of homosexuality claim that the sin of Sodom and Gomorrah was inhospitality rather than homosexuality. The men of Sodom and Gomorrah were certainly being inhospitable by threatening what amounts to homosexual gang rape. But it is unrealistic to suggest that Allah completely destroyed two cities and all their inhabitants simply for being inhospitable.

To sum up, the biblical account describes how Sodom and Gomorrah were destroyed because of "sexual immorality and perversion", although it does not specifically mention homosexuality.

Quran

Fortunately, the Quran makes clear what may not be so clear in the Bible. There are two main differences between the stories of Sodom and Gomorrah in the Bible and the Quran:

homosexuality

Firstly, the Quran contains seven references to "the people of Lot", meaning the residents of Sodom and Gomorrah, and their destruction by Allah is associated explicitly with their homosexual practices:

"Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." (Quran 7:81)

"Do you approach males among the worlds and leave what your Lord has created for you as mates [ie women]? But you are a transgressing people." (Quran 26:165-6)

And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing? Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly." (Quran 27:54-5)

Secondly, the Bible states that two angels met Lot, whereas the Quran states that it was Gabriel (Jibril) that met Lot and said that he must save himself by leaving the town quickly, before it is destroyed.

Marriage

***marriage =
man + woman***

In many passages in the Quran, it is made quite clear that sexual relations are between a male and a female, and that they must be married.

"They ask you concerning menstruation. Say: it is a hurt. Therefore keep away from them [women] during their menstruation and do not go unto them until they have become clean. And when they have cleansed themselves, then go into them as Allah has ordained for you." (Quran 2:222)

"Nor shall you give your daughters in marriage to idolatrous men, unless they believe." (Quran 2:221)

Surah 4 (entitled An-Nisaa, "Women"), ayat 21 onwards, contains a long list of

tilth

*wives of the
Prophet (saw)*

people that males are prohibited from marrying: "your mothers, your daughters, your sisters, the sisters of your fathers, the sisters of your mothers, the daughters of your brother, the daughters of your sister, your nursing mothers, the girls who nursed from the same woman as you, the mothers of your wives, the daughters of your wives with whom you have consummated the marriage" etc. The obvious observation is that they are all female.

"Your wives are as a tilth unto you." (Quran 2:223). The word "tilth" (ie land for planting) is a simile, that it is man whose seed a woman carries in her womb. Also, a farmer looks after his land, plants it, waters it, protects it against all climate conditions and degradation, in the same way that a man should take care of his wife.

We should also take into account the life of Prophet Muhammad (saw). In the Quran, Allah (swt) says, "The Prophet is closer to the believers than their selves, and his wives are (as) their mothers" (Quran 33:6). For the majority of his adult life, he was married to one wife, Khadija bint Khuwaylid (ra). After her death, he married a number of wives for various reasons: Sawda bint Zama, Aisha bint Abu Bakr, Hafsa bint Umar, Zaynab bint Khuzayma, Hind bint Abi Umayya (Umm Salama), Rayhana bint Zayd, Zaynab bint Jahsh, Juwayriyya bint al-Harith, Safiyya bint Huyeyi Ibn Akhtab, Ramla bint Abi Sufyan (Umm Habiba), and Maymuna bint al-Harith (ra). These were all legitimate marriages between Prophet Muhammad (saw), a man, and a woman.

Conclusion

We have examined the evidence about homosexuality and marriage from the Bible and Quran. While the Bible is not totally clear, and has led to misinterpretations by some people, the Quran leaves no doubt that homosexuality is a sin (transgression), and that sexual relations must be between a male and a female, that are married.



Muslim wedding, Brunei Darussalam

As a result, even if the homosexual "marriage" bill is passed in New Zealand (authu billah), no qadi (Muslim religious official, marriage celebrant) would officiate at a homosexual "wedding".

1 Cambridge Dictionaries online. dictionary.cambridge.org/dictionary/british/but-not-in-the-biblical-sense

Muslim school for Dunedin

An Otago Daily Times report¹ announces the purchase of a Dunedin Catholic school by the Al-Noor Charitable Trust. The intention, insha Allah, is for it to become a boarding school, to be known as An-Nur Kiwi Academy, for about 100 Year 11 to 13 boys from around the country. Everything in the former St Patrick's Primary School was sold in the deal apart from the school's hall, which will be relocated to the Catholic Church in Ranfurly, 110 kilometres north of Dunedin. It will be South Island's first Islamic school.

Trust chairman Dr Mohammad Alayan said the academy will teach the New Zealand national curriculum, with a staff of 15 – 20, also qualified in Arabic and Islam.

The trust is a Christchurch-based charity set up to establish Islamic educational institutions in New Zealand. The original intention was to establish the academy in Christchurch, but the 2011 earthquakes forced them to look to Dunedin.

The academy could be opened as early as 2013, but perhaps more realistically at the beginning of 2014. It will be run as a not-for-profit school with charitable status.

Muslim leaders have welcomed the purchase:

- "I'm very, very pleased. It will be a great asset for the Muslim community in Dunedin, as well as New Zealand." (Otago Muslim Association secretary Bjorn Oscar Sollie)
- " We value the religious aspects of the schools. It is something important for Muslims. The whole environment emphasising morality and sense of community in the school is an important issue." (University of Otago politics lecturer Dr Najib Lafraie)

The only other Muslim schools in New Zealand are both in Auckland: Al-Madinah School, founded in 1992, and its sister school, Zayed College for Girls, founded in 2001.



1 Muslim school for Dunedin. *Otago Daily Times* 3 October 2012. <http://www.odt.co.nz>

2 School goes from Catholic to Muslim. *New Zealand Herald* 28 September 2012. www.nzherald.co.nz

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

3 & 4 November

Qur'an 51: 56-60

LECTURE: Muhammad - Mercy to the world by Said Rageah

NO STONE UNTURNED: The Holy Books by Bilal Dannoun

DOCUMENTARY: Prophet Muhammad pbuh part 1 by Harun Yahya

10 & 11 November

Qur'an 103: 1-3

LECTURE: Patience by Bilal Philips

DOCUMENTARY: Prophet Muhammad pbuh part 2 Harun Yahya

17 & 18 November

Qur'an 2: 252-254

NO STONE UNTURNED: The Prophets by Bilal Dannoun

DOCUMENTARY: Musa (Moses) by Harun Yahya

MY PATH TO ISLAM: by Sr Minna Zhou

24 & 25 November

Qur'an: 252-254

LECTURE: 3 Prophets 1 message by Abdurraheem Green

DOCUMENTARY: Answers from the Qur'an by Harun Yahya

NO STONE UNTURNED: The Mosque by Bilal Dannoun



Bilal Philips

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

Auckland prayer timetable for November 2012

(from www.islamicFinder.org. For other cities in New Zealand, see 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 Judgment.” (hadith)

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