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Rocket Science

November 2016

Muharram / Safar 1438



In the name of Allah,
most Gracious, most Merciful

The rights of animals

We have many uses for animals – from milk to drink, leather to wear, to animals used as a means of transport. Just because they are animals, does not mean that we can mistreat or abuse them. Islam gives animals rights, just as humans are given rights. While humans are the best creation of Allah (swt), animals are also a creation of Allah and must be given due care.

There are over 200 verses in the Quran that talk about animals. And six surahs are named after them:

- 2 Al-Baqarah (the cow)
- 6 Al-An'am (cattle)
- 16 An-Nahl (the bee)
- 27 An-Naml (the ant)
- 29 Al-Ankabut (the spider)
- 105 Al-Fil (the elephant)

Various types of animals are mentioned in the Quran including the hoopoe, ants, pigs, cow, sheep, dogs, elephants, bees, horses, donkeys and cattle.

Among other things in the Quran, these animals are mentioned in certain places. The hoopoe and ants are mentioned in the story of Sulaiman (as) in Surah an-Naml (27). Pigs are forbidden for us to eat, in more than one surah. Dogs inherently are najasath (impure), but also mentioned in the story of the cave (Surah Al Kahf, 18).





The cow is mentioned in the time of Musa (as) with the Israelites (Surah Al-Baqarah, 2). Elephants are mentioned in Surah Al-Fil (105) in the battle. Sheep are mentioned when Allah (swt) talks about Hajj and qurban. There is a chapter named after the bees (Surah An-Nahl, 16).

Horses, donkeys and cattle are mentioned in other places. Allah (swt) says in the Quran, "And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know" (16:5-8).

Allah (swt) did not create animals in vain. Apart from their daily uses, Allah has created them for us to contemplate, and learn lessons from them. However, not many of us do this. The Quran says, "And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat. And upon them and on ships you are carried" (23:21-22).

Animals are different species to humans. They have their own language that they use to communicate with each other. Just as humans fall into communities, animals also have their communities. Allah (swt) says, "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered" (6:38).

They also worship the Almighty in a different way to us humans, while we may not be aware of it. They glorify Him, exalt Him and magnify Him. "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving" (17:44).

As Muslims we must look after animals. We are prohibited from mistreating them, abusing them or killing them in vain. We must not torture them or imprison them. For whoever does this will be punished in the Hereafter. Even the slaughtering of animals for food must be done in a certain way that causes as little suffering as possible for the animal. Beware, as the ill-treated animal will testify against you and on the day of judgement.

Abdullah ibn Umar narrated that the Prophet (saw) said, "A lady was punished because of a cat which she had imprisoned until it died. She entered the [Hell] Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat

from the vermin of the earth" (Bukhari and Muslim).

It is also narrated that the Prophet (saw) said, "It is a great sin for a man to imprison those animals which are in his power" (Muslim). Anas said, "The Prophet has forbidden the shooting of tied or confined animals" (Bukhari). It is mentioned that Prophet Muhammad (saw) prohibited the act of inciting animals against each other (Abu Dawud).

Vice versa, great rewards are promised in the Hereafter for those who protect and look after animals. The Prophet (saw) also said, "There is a reward for helping any living creature" (Al-Bukhari and Muslim). It is also an obligation to feed our animals as we will be held account for it on the Day of Judgement.

Muadh ibn Anas (ra) said that the Messenger of Allah (saw) came upon some people who were sitting on their mounts and talking to one another. He said to them, "Ride them safely, then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allah more than he does" (Ahmad).

Allah (swt) has given animals the power to hear and see what we humans cannot. They can hear the voices in the graves, see creatures like the Jinn and the Shaitan. The Prophet (saw) said, "When you hear voices of dogs and donkeys, seek refuge with Allah, as they see what you cannot see" (Ahmad and Abu Dawud).



Good character

Islam emphasises the importance of good character and many of its teachings revolve around rulings and guidelines on how to treat others fairly and justly.

Prophet Mohammad (saw) was sent only to perfect good character. His life and dealings with others around him, whether his companions or disbelievers, serve as a role model to Muslims everywhere. The Quran has two major themes: the relationship between man and Allah (swt), and the relationship between man and others around him. Both the Quran, and especially the character of Prophet Muhammad (saw), are instrumental to the latter theme.

Allah mentions in the Quran, "The believers are but a brotherhood. So make reconciliation between your brothers, and have taqwa of Allah (God-consciousness), so that you may receive mercy" (49:10).

The Islamic community (ummah), or brotherhood/sisterhood, is an essential concept in Islam. For many people, relationships are often based on many things such as family ties which are based on blood relationships or common race, language or country. Islamic brotherhood/sisterhood, however, transcends all these boundaries of race, language, colour, country or wealth.

Unity is a major objective in Islam, and the concept of an ummah serves to unite all Muslims together based on ties of faith and Islamic identity. In the Quran, Allah (swt) mentions that the believers are all brothers. He also further talks

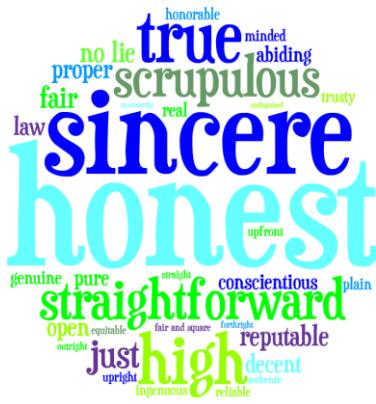
about the rights of a Muslim over his brother (49:11-12):

"O you who believe!

- No people should laugh at, or make fun of, another people ... because those who are being laughed at may be better, in Allah's view, than those who laugh.
- Do not find fault with your own Muslim brothers.
- Do not call one another by insulting nicknames.
- O you who believe! Avoid most of the suspicious [thoughts about other Muslims].
- And do not spy [on each other].
- Nor should some of you backbite others ... Does any one of you like to bite the flesh of his dead brother?! Surely you dislike it."

Hence a Muslim should always think good of others and is obliged to help others in whatever way he can, and to treat others kindly. This is not just restricted to other Muslims. Prophet Muhammad (saw) once said in a hadith that "the most excellent action is to gladden the heart of human beings, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the sufferings of the injured" (Bukhari).

Such is the legacy of our beloved Prophet, and such are the teachings of Islam. May Allah (swt) guide us all and protect the Muslim ummah.



Metaphorical quotation marks

The starting point for this article is a recent story in the New Zealand press¹ about a 31-year-old Pakistan-born man in Auckland who hit his wife with a hammer because she had complained that he had not held her hand at a cinema. Needless to say, attacking your wife with a hammer is not the behaviour of a Muslim. Prophet Muhammad (saw) said, "The *best* of you are those who are the *best* to their wives, and I am the *best* of you to my wives."

However, the focus of this article is the fact that the man was reported to have two wives. Much of the feedback in the media concentrated as much on the wives as on the man's behaviour. (The other wife was not involved in the incident.) Blogs reprinted by the Whale Oil website² said:

Send the guy to prison then deport him back to Pakistan, if the "wives" want to go let them, but we don't want people like this in our country. [Readers would agree; there is already enough family violence from New Zealand-born citizens. Research³ reports that "33 to 39% of New Zealand women experience physical or sexual violence from an intimate partner in their lifetime", costing taxpayers "up to about \$8 billion each year".]

There are so many questions that are unanswered, why is there mute acceptance of the

bloke having two "wives" how is he affording to live?

The term for having two wives is *bigamy* (*bi* = "two"; *gamy* = "marriage"), and for more than two, *polygamy* (*poly* = "many").

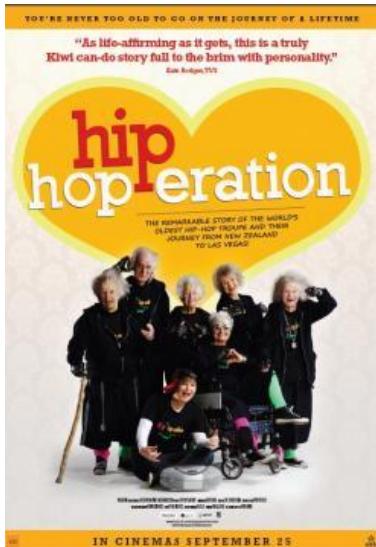
Metaphorical quote marks

More precisely, the focus of this article is the fact that the wives were referred to as "wives", that is with quotation marks around the word.

Quotation marks (and they can be single '...' or double "...") used in this way are referred to as scare quotes⁴, shudder quotes and sneer quotes, depending on the implication. Other written devices that perform the same function are the phrase *so-called*, and the word *sic*, usually in brackets (from the Latin *sic*, meaning "thus"). In speech, the same effect is achieved by a hand gesture known as air quotes. Speakers may also say "quote" "unquote". They are different from the other main use of quotation marks, namely to show that you are quoting word-for-word someone else's written or spoken words. They may also be used to show meanings, eg *bi* = "two".

Metaphorical quotes draw attention to the word or phrase – attention and highlighting that would not otherwise be there – often to show that it is not being used in its everyday sense.





Various different uses and implications can be distinguished:

- "I am not using this word in its literal sense." For instance, *Non-verbal features are the "glue" that holds conversation together.* (Non-verbal features are not a substance that you can squeeze out of a tube; they simply perform the same connecting role as glue.)
- "I am using this word in an unusual/colloquial/folksy/startling/ironic/humorous way." For example:
 - *The Hip Hopperation dancers were accompanied by some "groupies".* (Since the Hip Hopperation dancers are retirees, the word *groupie*, usually applied to young girls who follow young pop groups, explains the others, quite possibly also retirees, but is hardly the appropriate word.)
 - *I would tell him to "suck it up" and deal with it.* (*Suck it up*, meaning "grin and bear it" is a very colloquial expression, not normally seen in writing.)
 - *Casual overnight visitors are your "affair".* (A pun on *your affair* meaning "your business", and "your lover".)
- "I am distancing myself from this choice of word." For instance, *At the party I met a teacher, a journalist and an "artist".* This shows that the person introduced him/herself as an artist, but the current speaker has doubts about his/her credentials or talent as

an artist. The Chicago Manual of Style gives the explanation, "They [quote marks] imply, 'This is not my term'."

It is this final sense that is at play with "wives". These scare quotes are used to smear, to imply scepticism, disagreement, belief that the words are being misused, even contempt.

Style books warn readers either not to use scare quotes at all, or to use them very sparingly. Vice versa, if scare quotes are used where there is no justification for them, unintended meanings may be attached to the message. For example, if a shop offered "*fresh fish*", the unnecessary use of quote marks (they are, after all, simply *fresh fish*) may lead you to wonder about their freshness.

"Wives"

So, the bloggers, by using quotation marks around the words *wives*, imply that the Pakistani man may call them his *wives* but, since he has two of them, that cannot be right (in New Zealand).

So, can people in New Zealand have more than one wife? The answer is yes. The Family Proceedings Act 1980, Section 2, states, "marriage includes a union in the nature of marriage that:

- (a) is entered into outside New Zealand; and
- (b) is at any time polygamous where the law of the country in which each of the parties is domiciled at the time of the union then permits polygamy."

The next question is, "In how many countries is polygamy legal?" Wikipedia⁵ lists 57 countries in which polygamy is legal. Given that there are about 200 countries in the world, this represents over a quarter. In fact, in practice, polygamy almost always means polygyny (one man, more than one wife). Wikipedia notes that, "Polyandry [one woman, more than one husband] is illegal in virtually every state in the world."

This corresponds to Islamic regulations derived from the Quran. The Quran is the only scripture that tells its readers to marry one person, but allows polygyny of up to four wives in special circumstances, with terms and conditions attached: "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]" (4:3). So, the Quran does not prohibit (but equally, does not promote) polygyny, as indeed is true of all other scriptures.

The prohibition of polyandry (one woman, more than one husband) follows from the obvious situation that it would be impossible to determine the father of any child.

It is interesting to note that dictionaries define *bigamy* as "the crime of marrying a person while one is still legally married to

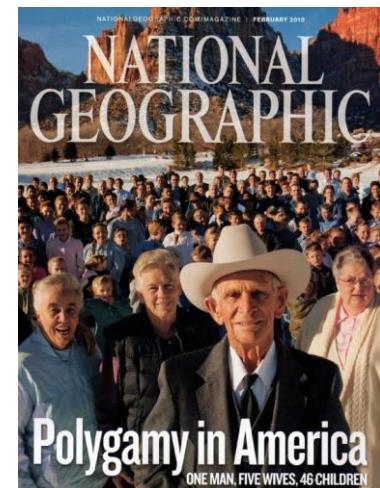
someone else"⁶. If over a quarter of countries in the world permit it, in what sense is it a crime? Curiously, *polygyny* is "the practice or condition of being married to more than one wife at the same time"⁷ (the practice or condition, not the crime).

It seems that the Pakistani man married his wives in Pakistan (which is one of the 57 countries where it is legal). So, his polygamous relationship is legal in New Zealand. In view of this, there seems to be no justification for the use of scare quotes around *wives*, to imply that there is a problem here.

So, polygyny is legal in a quarter of the countries of the world, and has been legal in Islam since the Quran was revealed 14 centuries ago.

Homosexual "marriage"

Let us apply the same criteria to homosexual "marriage". This was made legal in New Zealand in 2013 by a vote of MPs, and the first country to legalise it was the Netherlands in 2001. Wikipedia⁸ states that there are only 20 countries in which it is legal (nationwide or in some parts): Argentina, Belgium, Brazil, Canada, Colombia, Denmark, France, Iceland, Ireland, Luxembourg, Mexico, the Netherlands, New Zealand, Norway, Portugal, South Africa, Spain, Sweden, the United Kingdom, the United States, and Uruguay. This represents only about 10% of the countries of the world.





Many alternative terms, using the word marriage, have been used for this: *same-sex marriage, marriage equality, equal marriage, redefining marriage or redefined marriage, marriage for gays and lesbians or gay marriage.*

Are we justified in putting metaphorical quotation marks around the marriage part of homosexual marriage and these other terms? If New Zealand bloggers (who oppose the idea) can use scare quotes to carry overtones of contempt or disgust when talking about wives in centuries-old polygynous marriages conducted in over a quarter of the countries of the world, and which are legal in New Zealand; then Muslims and others (who oppose homosexual “marriage”) are justified in using them to talk about the three-year-old legal practice in New Zealand, and 15-year-old practice in 10% of countries worldwide.

Conclusion

This article has not been about the Pakistani man, or indeed about homosexual “marriage”, because there is no doubt that in Islam that both are haram (forbidden by Allah, swt). Its focus was the use of metaphorical quotation marks for “wives” – small bits of punctuation, just a few squiggles, but ones that carry a lot of overtones.

1 Hammer assault: Auckland husband who beat wife was allowed to walk free. New Zealand Herald, 3 October 2016.

www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11720158

2 www.whaleoil.co.nz/2016/10/two-wives-beat-one-and-this-happened-in-new-zealand/

3 womensrefuge.org.nz/domestic-violence/#7f090e96cab0e8f41

4 en.wikipedia.org/wiki/Scare_quotes
en.wikipedia.org/wiki/Quotation_marks_in_English#In_linguistics

5 en.wikipedia.org/wiki/Legal_status_of_polygamy

6 www.dictionary.com/browse/bigamy?s=t

7 www.dictionary.com/browse/polygyny?s=t

8 en.wikipedia.org/wiki/Same-sex_marriage



European Islamophobia 1: Sex segregation in Swedish Muslim school

The private Muslim Al-Azhar school in the Swedish capital of Stockholm has been criticised for having single-sex gym classes¹. Founded in 1995, it describes itself as "Northern Europe's largest independent school with a Muslim profile", with 660 students and 120 employees.

Critics in the Swedish authorities were "not amused" by the sex segregation practice in the school. Swedish Education Minister, Gustav Fridolin, said it was "surprising" that the Inspectorate approved such a move. "We are very clear in our curriculum and policy documents about work on gender equality. ... We shall have responsibility to work against outdated gender norms and to build secure environments between girls and boys, where girls and boys meet."

Håkan Larsson from the Swedish School of Sport and Health Sciences, explained that "We had this system until the early 1980s. Boys and girls were separated in Physical Education," he said,

adding that the decision to divide boys and girls might have been not because of gender, but because of "religious freedom."

According to the reports, this segregation only applies to gym classes, not to other, more academic classes. The gym teacher Nina Da Mata explained, "The girls feel more secure when they are in a group of their own. Some of our girls want to be able to take off their veils and wear shorts and T-shirts in their classes. It would be difficult if there were boys of the same age or a male teacher."

Headmaster Hussein Ibrahim said he doesn't see anything wrong in segregating boys from girls. "The division was demanded by students, who otherwise had to skip PE classes. If you look at any sport in the world, on the women's and men's national teams, you see that they play in different teams."

1 Swedish Muslim school slammed for segregation by sex. RT, 31 Aug, 2016. www.rt.com/news/357775-sweden-sex-segregation-school/



European Islamophobia 2: Mosque ban in northern Italy

In 2015, the Italian province of Lombardy approved a draft law targeting the places of worship of religions that are not officially recognised in Italy. Despite representing one quarter of the world's population, and having nearly a million² adherents in Italy, Islam is the only major faith in Italy that does not have official status. That draft bill was rejected by Italy's Constitutional Court in February 2015, saying that it could "obstruct or compromise freedom of religion."

Now the Italian province of Liguria has approved similar legislation¹ – with the slimmest of margins, 16 votes in favour and 15 against – making it impossible for new mosques to be built. Any new religious buildings must not go against "architectural and dimensional suitability of religious buildings with the general and specific characteristics of the Ligurian landscape." Commentators have predicted that this simply

means that mosques and minarets will be found "un-Ligurian".

Politicians opposed to the law include members of the Five Star Movement (Cinque Stelle) and the Democratic Party (PD), who claim it goes against Italy's constitution. Municipalities will hold referenda to decide whether new religious buildings are acceptable; this also goes against Liguria's municipal charter, which bans referendums on matters concerning "single individuals or specific group of people."

Supporters of the law include Marco Scajola, city planning assessor in Liguria, who argues that "respecting the general characteristics of Liguria's landscape is a merit, not a fault."

1 'Anti-mosque' law passed in northern Italy. RT, 29 September 2016.

www.rt.com/news/361111-italy-liguria-mosques-law/

2 en.wikipedia.org/wiki/Islam_in_Italy



Rome mosque

European Islamophobia 3: Burkinis unhygienic and unsafe

A 23-year-old Muslim student phoned the Stadthallenbad indoor swimming pool in Vienna, Austria, to check that she could wear a burkini, and was told she could. However, when she went with another Muslim woman, they were denied entry¹.

The pool management stated that they were asked to leave not because they were Muslims, but because their burkinis were unacceptable for hygiene and safety reasons. Stadthallenbad spokesman Manred Faly explained, "Burkinis are basically accepted, as long as they comply with health and safety rules and hygienic standards. Of importance here is the fabric of the burkini, which should be water repellent and fast-drying. These are rules that apply to all bathers."

Cotton is banned by many swimming pools because it becomes heavy in water and may drag a swimmer down. Cotton swimwear also tends to clog filter equipment and could also be used as regular clothing worn on the street, where it would accumulate dirt and bacteria.

However, the student denies that the swimwear in question was made of cotton and believes that she and her friend were targeted for being Muslim.

Earlier this year the Lower Austrian town of Hainfeld and The German city of Neutraubling effectively banned burkinis at swimming pools by adopting stricter rules for bathing.

1 Vienna pool asks woman in burkini to leave citing 'hygiene & safety'. RT, 12 September, 2016.
www.rt.com/news/359059-vienna-swimming-pool-burkini/



European Islamophobia 4: Norwegian hairdresser refuses Muslim customer



Malika Bayan is a 24-year-old ethnic Norwegian Muslim convert, and she wears hijab. She went into the hairdressing salon of 47-year-old Merete Hodne to have her hair dyed, but Hodne refused to serve her. She told Bayan to "look elsewhere" as she "*didn't accept*" customers like her.

When the case originally went to the Jæren District Court in Rogaland county, southwest Norway, Hodne refused to pay the 8,000 kroner fine for deliberate discrimination. Eventually Hodne was ordered to pay Bayan 10,000 kroner (\$1,200) in compensation as well as court costs of 5,000 kroner (\$750).

Hodne had been a supporter of both Pegida (Patriotische Europäer gegen die Islamisierung des Abendlandes, "Patriotic Europeans Against the Islamisation of the West") and SIAN (Stop Islamization of Norway), both organisations opposed to Muslim immigration to Europe. She expressed the opinion that the hijab represented a totalitarian Islamist ideology, and compared it to the swastika and Nazism. The

Nazi comparison has been echoed by Carl I. Hagen, leader of the anti-immigration Progress party, as well as fellow MP Peter Myhre.

On Bayan's side, Synne Kvamme Harestad of the group SOS Racism was present in court offering her support to Bayan, while Edel Tiege of the Norwegian Association of Hairdressers (NFVD) released a statement condemning Hodne's behavior and saying it is not representative of Norwegian hairdressers.

Bayan said that she wanted no special treatment just because she is a Muslim and would have had no problem with men using the salon while she was there. She expressed relief at the verdict, saying that while she does not hold a personal grudge against Hodne, she believes it will send a positive signal about how discrimination will not be tolerated.

1 Controversy after Norwegian court fines hairdresser for denying service to Muslim woman. RT, 13 September, 2016. www.rt.com/news/359217-norway-court-hijab-discrimination-ruling/



Malika Bayan

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2016 Achievements

Quran Hifz Program: Sohel Khan (Y13) and Musaib Khan (Y9) have memorised the whole Quran: hence they have become "Hafiz of Quran"

Soccer: Al-Madinah School soccer teams performed very well in the inter-schools competition.

Drama Production: Both secondary boys and girls had an excellent performance as part of annual drama production.

Auckland Intermediate Schools Speech Competitions: AMS students Imran Hamid (Y7) came 2nd in the impromptu speech while Imran Bui (Y8) came second in the prepared speech.



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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:

- APNA TV (Freeview channel 36)(10.30 am Sun)
- SKYTV channel 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)

5 & 6 November

Quran 107: 1-7 Small kindness.

Lecture: Changing the present, dreaming the future by Tariq Ramadan.

Feature: The wrong motives of life by Mufti Menk

12 & 13 November

Quran 107: 1-7 Small kindness.

Lecture: Maintaining your iman by Nouman Ali Khan.

My path to Islam by Greg Shepherd

19 & 20 November

Quran 107: 1-7 Small kindness.

Lecture: Islamophobia and the trials facing Muslims today by Yasir Qadhi.

Tid Bits: Islam by Yusuf Estes.

My path to Islam by Gabriel from Brazil.

26 & 27 November

Quran 107: 1-7 Small kindness.

Lecture: Divine light for living right by Mufti Menk.

Feature: The wrong motives of life by Mufti Menk.

My path to Islam by Leila Ahmed.



Tariq Ramadan

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

Auckland prayer timetable for November 2016

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

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

Asr 1: Maliki, Shafii and Hanbali schools (single shadow length)

Asr 2: Hanafi school (double shadow length)

"The entire earth has been made a place of prayer, except for the graveyards and the toilet." (hadith)

Credits

Rocket Science is a monthly newsletter produced by the Mount Albert Islamic Trust.

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Why attend Rocket Park jumuah?

Prayers are held at the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert.**

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ Heating and air-conditioning
- ✓ Bayan (religious talk) before jumuah prayers
- ✓ All bayans and khutbahs in English

NB We are only open for Friday prayers – not for the five daily prayers.

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Swt, saw, as, ra

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

SAW: salallahu alaihi wasalam "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)