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Rocket Science

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In the name of Allah,
most Gracious, most Merciful

Which form of thikr is the best?

We all know that performing thikr (the remembrance of Allah, swt) has many benefits. Perhaps the easiest way to remember Allah is to say phrases like *Subhan Allah*, *Alhamdu lillah* and *Allahu akbar*. However, there are many other phrases we can utter that bring about different benefits to us, both in this world and the Hereafter.

The Prophet (saw) said, "Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The Companions replied, "Yes, O Messenger of Allah!" He replied, "Remembrance of Allah".

Similarly, he said, "There is nothing that is a greater cause of salvation from the punishment of Allah than the remembrance of Allah" (at-Tirmidhi).

So, we all know that thikr may bring about great benefits. But what are some of these benefits, and how do they relate to the forms of thikr that we recite?

Some athkar and their benefits

In a well-known hadith, Prophet Muhammad (saw) said, "There are two statements that are light for the tongue to remember, heavy in the scales, and are dear to the Merciful: *Subhan Allahi wa bihamdihi*, *Subhan Allah il-Athim* ("Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection")" (Bukhari).

There are a number of other athkar (plural of thikr) we can recite which bring about different benefits.

Reading the Quran

Reciting any passage from the Quran, however long or short, brings rewards. You receive ten rewards for every letter you read – not every surah, or every ayat, but every letter.

Subhan Allah or Subhan Allah wa bihamdihi

This means "Glory to Allah and Praise be to Him." The reward is that a tree is planted for you in Paradise (Jannah).

Alhamdu lillah

This means "All Praise is for Allah." On the Day of Reckoning, you receive a reward on your scales of bad deeds and good deeds.

Subhan Allah, wal hamdu lillah, wa la ilaha ill Allah, wa Allahu Akbar

This is a famous four-part thikr, meaning "Glory be to Allah, and all praise is for Allah, and there is no deity worthy of worship besides Allah, and Allah is Great." The combination of this Dhikr is beloved by Allah (swt) and sins fall off you.

La hawla wa la quwwata illa billah

Muslims who often say this thikr, meaning "There is no power or strength except by Allah", will enter Paradise (Jannah) through a special door.

Subhan Allah "Glory be to Allah", Alhamdu lillah "Praise be to Allah", and Allahu Akbar "Allah is Great"

It is recommended to say *Subhan Allah* 33 times, followed by *Alhamdu lillah* 33 times, and finally *Allahu Akbar* 34 times, giving a total of 100 repetitions. Misbahah beads allow you to keep count, and you can also do this on your fingers. Ideally you should say this before you go to bed and after every salah.

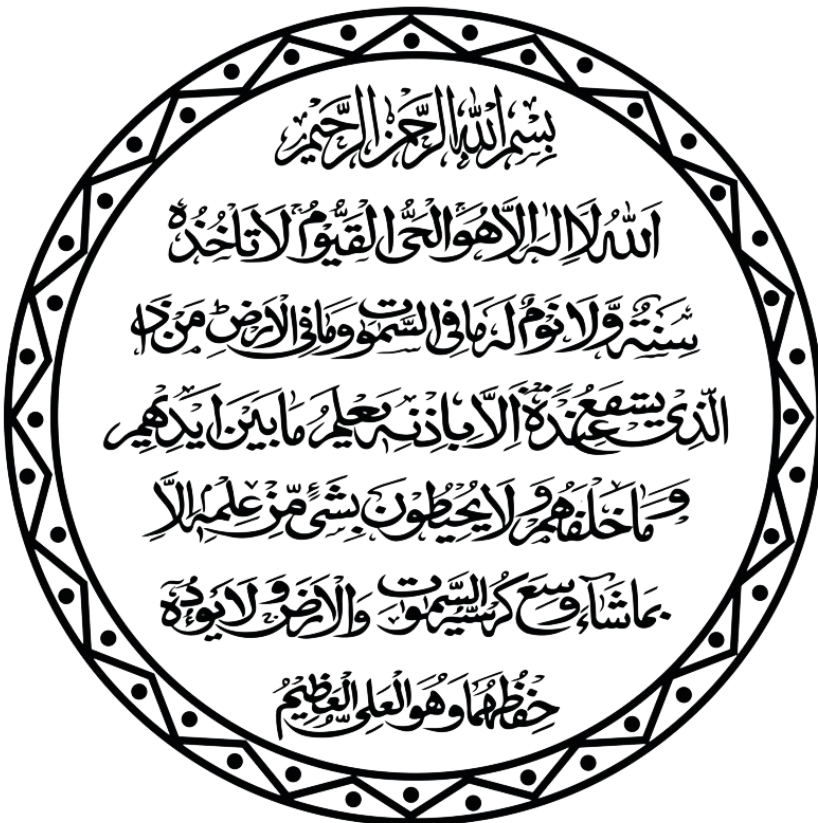
Astaghfirullah

Meaning "I seek Allah's forgiveness", this thikr asks for protection from Allah's punishment.

Ayat al-Kursi

This is ayat 255 from Surah al-Baqarah (#2) of the Quran, and states, "Allah! There is no god worthy of worship except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He fully knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge – except what He wills to reveal. His seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest."

This ayat praises Allah (swt) and celebrates His majesty. If you recite the ayat before you go to sleep, Allah (swt) sends a guardian angel to you and no devil (shaitan) will come to you until the morning. Those who read this ayat after salah will enter Paradise (Jannah).



La ilaha ill Allah

By reciting “There is no God but Allah”, the doors of Heaven are opened, and this thikr keeps the major sins away.

Which form of thikr is the best?

All the above are forms of thikr that will, insha Allah, bring benefits. We should therefore try to incorporate them into our daily lives.

However, people often ask the question, “Which form of thikr is the best? What is that one form of thikr that I should be doing to receive the maximum benefit?” Three points need to be clarified.

It depends on your situation

This one is self-explanatory. Obviously, if you have committed a sin, the most appropriate one for you would be to say *Astagfirullah* to ask for forgiveness. Likewise, any of the other forms of thikr mentioned above will be more relevant to you, based on your immediate situation. For example, if you are scared or anxious, you would want to recite the thikr which will bring you Allah’s protection (ie Ayat ul-Kursi).

The practice of Prophet Muhammad (saw)

Prophet Muhammad (saw) did not stick to a particular form of thikr. Instead, he would devote time doing various forms of thikr. There were spells in his life where he spent a lot of time doing thikr. And there were spells in his life, where he would pray a lot (as in Ramadan). So, when he did a lot of thikr, that was all he would do. And at other times he would

concentrate on prayers. So, when he performed prayers, he would continue to perform prayers consistently.

The best form of thikr is ... ?

The scholars have debated what the best form of thikr is, if we can compare them in this way – because all of them are good and, insha Allah, produce benefits. And they concluded that prayers (salah) is the best form of thikr.

If you think about it, every prayer has all the important forms of thikr built into it. For example:

- *Subhan Allah*: we say it at ruku and sujud
- *Alhamdu lillah*: again at ruku and sujud and when reciting Surah al-Fatiha
- *Allahu Akbar*: between each movement in prayer
- Reciting the Quran: regularly reciting Surah al-Fatiha in each rakaat, and often short surahs or passages from longer surahs, after al-Fatiha
- *La ilaha illallah*: at attahayat

Conclusion

While there is no “best” form of thikr for us to recite, the choice will heavily depend on our situation. The scholars feel that performing prayers is most certainly the best way to cover all grounds. However, we must not forget that performing prayers involves a place, a time, and having wudu. Hence it is better to recite any one of the other forms of thikr, should any of these conditions be a constraint to us, rather than none at all. And Allah knows best!



Choosing a spouse



This article discusses the institution of marriage within Islam. In particular, it focusses on advice from the Quran and hadiths about marriage, and the importance of choosing a good spouse.

Choosing a good spouse is perhaps the most important decision one can make in life. If you buy a house, or a car, and it turns out not to be suitable and what you wanted, you can always sell it, and the only drawback is that you may have lost a little money. However, if you get married impetuously, in the spur of the romantic moment, without giving the decision sufficient thought, it can only be rectified by divorce, at substantial financial and emotional cost.

While divorce is permitted (halal) in Islam, a famous hadith reports Prophet Muhammad (saw) as saying, "Of all the lawful things, divorce is the most hated by Allah." This underlines the importance of making the right choice of spouse.

It is therefore disappointing that divorce rates among Muslims are similar to those among other religious groups. Jennifer Betts¹ collates the results of various investigations into divorce rates among religious groups, with the following results:

Protestants: 51%

Born Again Christians: 33%

Catholics: 19%

Buddhists: 10%

Jehovah's Witnesses: 9%

Orthodox Christians: 9%

Jews: 9%

Hindus: 5%

Mormons: 1%

It needs to be emphasised that these figures are the result of different research projects carried out in different countries (often the USA) with different sample populations, etc, and therefore should not be taken too strictly.

The figure for Muslim divorces varies, depending on the research quoted. "The most comprehensive study on divorce among Muslims was conducted in the 1990s by Dr Ilyas Ba-Yunas, a professor of sociology at the State University of New York. According to his research², the divorce rate among American Muslims was slightly more than 31 percent. However, in 2018, the Pew Research Center listed Muslims having an 8 percent separated or divorced rate out of a sampling of 234."¹

In short, it is difficult to know whether divorce rates for Muslims are higher or lower than for other religious groups.

Importance of marriage

Marriage is an important institution within Islam. All Muslims are encouraged to get married, since marriage brings with it many benefits.

In the Quran, Allah (swt) emphasises the importance of marriage. "And among His signs is this that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Undoubtedly in these are signs for those who reflect" (30:21).

Similarly, "You shall encourage those of you who are single to get married" (24:32).

The same sentiment is echoed in many hadiths of Prophet Muhammad (saw).

"When a person gets married, he has completed half of his religion" (al-Baihaqi).

"No house has been built in Islam more beloved in the sight of Allah than through marriage."

"O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity" (Bukhari, An-Nasai).

The importance of getting married in order to preserve one's chastity in a halal way, is emphasised in hadiths, eg "Three groups of people Allah obliged Himself to help: Mujahid in the cause of Allah, a worker to pay his debt, and the one who wants to marry to live a chaste life" (Tirmidhi).

It is also recommended that, once a couple have decided to get married, they should get married as soon as is reasonably possible. In a hadith directed to his cousin and son-in-law, the Prophet (saw) said, "O Ali, do not delay in three things: 1) Salah when its time arrives, 2) Offering the janazah salah when the coffin is present, and 3) Marriage of a woman whose match is found" (at-Tirmidhi). Similarly, the Quran (2:232) states, "Do not prevent them from marrying their husbands when they agree between themselves in a lawful manner."

So, marrying the right person should, insha Allah, lead to a contented life. It is worth emphasising that marriage in Islam is intended to last for a lifetime, and that two people who are well matched and comfortable in each other's presence, should find lifelong contentment. As the English expression goes, "Happy wife, happy life".

Commentators have often pointed out that the Quran is the only scripture that tells its readers to marry one person. "If you fear you might fail to give orphan women their due rights if you were to marry them, then marry other women of your choice – two, three, or four. But if you are afraid you will fail to maintain justice, then content yourselves with one or those bondwomen in your possession. This way you are less likely to commit injustice" (4:3).



Terms and conditions of marriage

Types of arrangement

A lot of confusion centres around two terms: arranged marriages, and "love" marriages.

There are in fact four terms here that need to be distinguished³:

- "Forced arranged marriage: parents or guardians select, the individuals are neither consulted nor have any say before the marriage
- Consensual arranged marriage: parents or guardians select, then the individuals are consulted, who consider and consent, and each individual has the power to refuse; sometimes, the individuals meet – in a family setting or privately – before engagement and marriage ...
- Self-selected marriage: individuals select, then parents or guardians are consulted, who consider and consent, and where parents or guardians have the power of veto.
- Autonomous marriage: individuals select, the parents or guardians are neither consulted nor have any say before the marriage"



The first and last of these are discouraged in Islam. That is, in Islam, both the prospective bride and groom, and their parents should have a say in whether the choice is a good one. There is freedom of choice for the couple, but the families should be involved too.

The families are in a better position to see the bigger picture of the future marriage. The parents are older, are hopefully more mature, will have been married for several years, and thus understand better what is involved in successful married life, without being blinded by youthful romance.

Autonomous marriage is often referred to as "love" marriage. This is an inappropriate term, as it implies that there is no love possible in the first three types.

Prohibitions as to whom you can marry

As in other religions, there are restrictions in Islam, as to who you can (or rather can't) marry. Surah an-Nisa (#4) of the Quran specifies the following:

For a male: mother, daughter, paternal aunt, maternal aunt, niece, foster-mother, foster-sister, mother-in-law, step-daughter, daughter-in-law, all married women, sister-in-law (as a 2nd wife).

For a female: father, son, paternal uncle, maternal uncle, nephew, foster-mother's husband, foster-brother, father-in-law, stepson, son-in-law.

Polygamy

Some religions, eg Mormonism, permit polygamy, ie one man marrying more than one woman. This is also permitted in Islam, in light of the ayat quoted above from the Quran: "marry other women of your choice – two, three, or four." However, this is followed immediately by "But if you are afraid you will fail to maintain justice", showing that polygamy comes with strict conditions in Islam, namely that all wives are treated equally. The implication is that it is very difficult to treat more than one wife equally, and thus this is followed by the most general recommendation: "then content yourselves with one."

The vast majority of Muslims around the world have one man – one woman marriages. Polygamy is more frequent in certain areas, especially West Africa (Mali, Nigeria, Senegal, Chad, Ivory Coast)⁴. However, worldwide, monogamy is by far the norm (98%).

Qualities of a good spouse

Islamically, there are many qualities that one should look for in a good Muslim spouse. Here, we will discuss four main ones, which are substantiated by ayats from the Quran, and the hadiths.

A religious person

The first characteristic for a good Muslim wife is that she should be a good Muslim. In a famous hadith recorded by Bukhari and Muslim,

Prophet Muhammad (saw) said, "A woman may be married for four reasons: for her property, for her rank, for her beauty, and for her religion (and character). So marry the one who is best in the religion and character, and prosper."

When we are young, we are often charmed by the fact that someone has property and is wealthy; however, later in life, they may lose their wealth. Similarly, we may be entranced by the fact that someone has rank and status, for instance is a princess; however, they may lose that status. We may be besotted by someone's beauty; but, as we all now, everyone loses their youthful beauty as they age. However, finally, someone who is a religious person and has good character is unlikely to change in this respect as they grow older.

The importance of consulting the families is shown here, in that the families will not be misled by wealth, status or superficial beauty. They are much more likely to be influenced by whether the person is a good practising Muslim.

In another hadith, Prophet Muhammad (saw) said, "It is binding upon you to have a religious spouse."

We are not, of course, saying that you should marry an imam, or a hafith, or an ustad, etc. But you should look for someone who is a practising Muslim, as this should be a guarantee of character. For example, it should ensure no extra-marital affairs.





If you are looking for a good, practising Muslim, then you yourself should also be a good, practising Muslim. This means that the two of you will have similar points of view on many matters, and will avoid disagreements in two major aspects of life. Firstly, if you have children, are you going to give them good Muslim names, and how are you going to bring them up? Secondly, in terms of the pillars of Islam, there will be friction if only one person wants to do the five daily prayers, wants to fast during Ramadan, wants to give zakat, wants to go on hajj, etc.

While it is important for a spouse to be a religious person, it must of course be the same religion. In the Quran (2:221), Allah (swt) warns against marrying someone who is mushrik, that is, acknowledges a god other than Allah: "And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you."

A pure person

Closely related to being a good Muslim is the condition of being pure, however this may be construed. Again, this is a test for both parties. In the Quran (24:26), Allah (swt) declares, "The impure women are for the impure men, and the impure men are for the impure women, and the pure women are for the pure men, and

the pure men are for the pure women." So, you should look for a spouse who is as pure as you are.

Incidentally, this ayat also shows that homosexual "marriage" is not marriage according to Islam. It states plainly that women are for men, and men for women.

Genealogy

When considering a spouse, it is important to take into account the family that the spouse is a product of. A common expression in English is, "If you want to know what a potential bride will look like in later years, look at her mother."

Prophet Muhammad (saw) said, "Look very carefully and minutely as to where you are placing your child because genes and hereditary qualities are transferred in a concealed and unintentional way and have their effect." That is, consider the family that your spouse comes from, because any children that you have will have the genes and hereditary qualities of both you and your family, and your spouse and their family.

The Prophet (saw) is reported to have used a very graphic description of a spouse from a bad family. "Oh people, beware of the greenery (growing) upon a dung hill."

He was asked, "Oh prophet of Allah, what is the greenery on the dung hill?"

He replied, "A beautiful woman raised and brought up in a bad nursery (family)."

The same criterion applies to the use of bad language. If you marry someone who swears, do not be surprised if your children also grow up to swear, as it is a characteristic of their parent. "The same matter trickles out of a pot, which is inside it."

In the Quran (2:223), wives are described thus: "Your wives are as a tilth unto you." Tilth is a rather old-fashioned English word meaning land that has been cultivated (tilled), such as farmland or a garden. A farmer ploughs the field, waters it, protects it against weather conditions, and plants seeds so that crops grow well. Similarly, a man should look after his wife, protecting her and treating her well, so that she becomes a good mother to his children. It follows from this that, just as there are stretches of land that are poor quality and cannot be turned into farmland, so there are women who are unlikely ever to become good Muslim wives.

An undemanding spouse

The Prophet (saw) is reported to have said, "This religion is easy." In most matters relating to marriage, such as dowry, wealth, ceremonies, rituals and customs, Islam encourages us to be lenient, indulgent, and to make things simple and easy. Similarly, the Quran (2:185) states, "Allah intends for you ease and does not intend for you hardship."

A hadith states, "The best of wives are those whose dowry sum is small and their expenditure and upkeep is low."

In modern parlance, we might say that it is best to marry a "low maintenance" woman. In another hadith relating to the choice of a spouse, the Prophet (saw) warns, "See what you are putting around your neck."

Conclusion

In the Quran (2:187), Allah (swt) describes spouses: "They are clothing for you, and you are clothing for them." Just as you should choose clothing that fits you well, so you should choose a spouse that is a good match for you.

As an Islamic couple, spouses should be good, practising Muslims with strong iman. Prophet Muhammad (saw) said, "A faithful man is suitable for a faithful woman, and a Muslim man is good for a Muslim woman."

1 Jennifer Betts. Divorce Statistics by Religion. *Love To Know*. divorce.lovetoknow.com/Divorce_Statistics_by_Religion

2 www.iqra.ca/2010/divorce-in-the-muslim-community-2010-survey-analysis

3 en.wikipedia.org/wiki/Arranged_marriage

4 Pew Research Center. Polygamy is rare around the world and mostly confined to a few regions. www.pewresearch.org/fact-tank/2020/12/07/polygamy-is-rare-around-the-world-and-mostly-confined-to-a-few-regions

Faith groups united to support mall attack victims

Responding to the terrorist attack in Auckland's LynnMall, a nationwide virtual prayer vigil for peace and wellbeing involved leaders from many faith communities on Sunday 19 September.

David Zwartz, a founding member of the Wellington Interfaith Council and a member of the organising committee for the prayers, said the purpose was to offer solidarity to the victims, as well as the Sri Lankan and Muslim communities who are being unfairly maligned.

"There should be no place for any kind of physical, verbal, psychological or emotional attacks, or abuse in this country – against anyone. This is not us. This is not

our Kiwi way. The only thing we as a nation, and for that matter, as a world community should be fighting against is the Covid pandemic, and for wellbeing for all," said David.

The vigil also marked the United Nations International Day for Peace on 21 September. In the spirit of the UN day, the organisers of this event have called for all New Zealanders to rally around and support all the individuals and communities affected by the mall attack.

The virtual prayers offered up by a wide range of faith groups around the country were on Zoom, and hosted by the Wellington Interfaith Council.

Wellington Interfaith Council



Hakim Sunni: wrestler turned healer

Born in Jullundur in the Punjab, Mohammed Ali Sunni came directly to New Zealand in 1920, and by 1922 was resident in Dargaville. His childhood and formative upbringing are thus somewhat obscured by both geography and time.

Sunni quickly established a very substantial, formidable and prominent reputation as a wrestler of some note in New Zealand. Although he usually only weighed in at around 11 stone (70 kg), Sunni won 18 out of 20 matches between 1920 and 1923¹. He was also travelling frequently across the North Island, and was described as an agile and "clever wrestler" rather than a fast or strong one. He wrestled on repeated occasions with the international champion John Kilonis from Greece. Sunni also competed against Jawala Singh, who visited New Zealand in 1924².

Sunni held the welter-, middle-, and light-heavy-weight championships of New Zealand at one stage³. Later he asserted in court to have run a school for wrestling until 1930 (although details are scant). His style of wrestling was also described by one newspaper as: "Stuff up or shut up"⁴.

One of his more notable opponents was Ihakara Te Tuku Rapana (1886 – 1968), commonly known

as Ike Robin, a prominent member of the Māori Anglican Church. Their match at the Municipal Theatre in Napier on 3 May 1924 was in fact Ike Robin's earliest professional match. Four months later, the pair travelled to Australia for matches there⁵.

In 1930, Sunni acting as a trainer, accompanied the Indian wrestler Ramzan Khan across New Zealand, including bouts in the Auckland Town Hall and throughout the South Island⁶.

Between February and March 1932, a court case considered a £262 claim by Sunni against a Napier wrestling promoter who had failed to pay or compensate him properly for a match in Australia in 1926. The court judge decided against Sunni ultimately⁷.

From November 1929 to December 1935, Sunni was a boarding resident at the home of Mrs Lucy Matutinovich, herself a Dalmatian immigrant, in Newton Road, Eden Terrace, Auckland. In 1936, he set up a business selling Indian herbs and marketed himself as a "Hakim" or healer. In April 1937, over £1,000 in remuneration was claimed in the Supreme Court by Matutinovich, who asserted that Hakim A Sunni owed her money for board and nursing. Sunni refuted her assertions and won the case⁸.



A. M. Sunni.



Sunni's business as a Hakim ebbed and flowed. His newspaper advertisements claimed to cure inflammatory complaints such as ulcers of the cornea, iritis, blepharitis, pterygium, granular conjunctivitis, pannus, trachoma and colitis. In June 1940, Muhammad Ali pleaded not guilty in the Police Court to a charge of being an unregistered medical practitioner. Evidently he had a brass plate outside his home on 143 Newton Road proclaiming him an Indian physician and herb specialist, and a graduate of an Indian university. In his defence Sunni argued that he was translating the word "Hakim" from Hindi into English as "physician" and that he had certificates for his qualifications but that they were in India with relatives. His was a business of dispensing and selling medicines made from herbs mostly imported from India. He removed the wording "physician" from the brass plate but was fined £5⁹.

In November 1944, a £5 fine was imposed again on M A Sunni "the Indian herbalist and healer" for contravening the 1914 Medical Practitioners Act. Again the case revolved around the use of the expression "Indian physician" and Sunni's lawyer Mr Leary explained that the use of the term "doctor" on older business letterheads and paperwork was an oversight and omission, and he had made a special effort to advertise in newspapers asking folk to refer to him as a "Hakim" (healer) rather than a doctor. Leary persuaded Detective-Sergeant Aplin to confirm in court that Sunni was a "respectable person" and the Magistrate agreed no malice was intended¹⁰. Ultimately Sunni placed an advertisement in the local newspaper advising folk explicitly that he was not a doctor but an Indian "Hakim"¹¹.

SUFFERERS OF ALL COMPLAINTS —

PLEASE DO NOT ADDRESS ME AS DOCTOR. I am not a doctor, but an Indian Hakim, which means Healer, and is a title for the Eastern Medical Men who prescribe and make their own Herbal Medicines, in Eastern sense, without applying any patent drug, medicine or operation.

**HAKIM M. A. SUNNI,
143. Newton Road (off Symonds Street).
Phone 40-025. S**

In December 1944, Sunni moved to 91 Khyber Pass Road, Grafton, Auckland. He later moved to 160 Great South Road, Remuera, Auckland.

From all accounts, Mohammed Ali Sunni was always a gentleman, cheerful and amiable with a sharp wit. He was driven by professional sporting standards and would not countenance anything that compromised these. He died on 11 October 1956, recorded as a widower, and was buried at Waikaraka cemetery, Onehunga, Auckland, in a grave running north - south in a row facing east - west. His headstone reads, "In loving memory of Mohammad Ali Sunni, Champion Indian Wrestler of NZ 1921 - 1936, died 10 Oct 1956 aged 70 yrs. Erected by his son Ilam Din."

- 1 "Backing the Loser", *Truth*, 10 November 1923, page 5.
 - 2 "Wrestling Carnival", *New Zealand Herald*, 7 July 1924, page 10.
 - 3 "Wrestling", *Evening Post*, 19 September 1932, page 9.
 - 4 "Pug Pars", *NZ Truth*, 5 August 1922, page 10.
 - 5 "Big Wrestling Bout", *NZ Truth*, 19 April 1924, page 11.
 - 6 "West Coast Notes", *Press*, 14 March 1930, page 22; "Wrestling", *Auckland Star*, 18 March 1930, page 13.
 - 7 "Wrestler's Claim", *Auckland Star*, 20 February 1932, page 7.
 - 8 "Woman's Claim", *Auckland Star*, 8 April 1937, page 5.
 - 9 "Indian Charged", *New Zealand Herald*, 22 June 1940, page 8.
 - 10 "Herbalist Fined", *Auckland Star*, 10 November 1944, page 6.
 - 11 "Advertisement", *Auckland Star*, 13 January 1945, page 1.
- Also see "Mahometans on the Edge of Colonial Empire: Antipodean Experiences", *Islam and Christian-Muslim Relations*, Vol. 29, Issue 1, 2018.



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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'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)