



# Rocket Science



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

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*¼ m Muslims*

*homeland since  
13<sup>th</sup> century*

## Muslims in Crimea

In the last issue, we reported the refusal of the Russian authorities to allow the 20,000 Muslims in Sochi to build a mosque. In this issue, we report another Muslim community that has received deafening silence in the media: the Muslim Tatars of Crimea, which has recently been occupied by Russia in a military action and referendum deemed illegal worldwide.

There are 266,000 Crimean Tatars in Crimea, over 13% of the local population. They are Sunni Muslim, traditionally pro-Ukrainian, and much better organised than the local Ukrainians, who make up 23% of the population.<sup>1</sup>

The Crimean Tatars are the Muslim descendants of the Golden Horde of Genghis Khan. They speak Turkic and represent the indigenous people inhabiting the Crimea, encompassing a little more than 10,000 square miles, which is their native land inhabited since the 13<sup>th</sup> century. They were deported from the region by the Soviet central authorities of Stalin in 1944 during World War II. The deported Tatars were scattered across the steppes of Central Asia settling in Uzbekistan, Tadzhikistan, Ukraine, Georgia and Azerbaijan. Beyond the ex-Soviet borders there are some Crimean Tatars in Romania and Turkey. Since 1967, despite obstacles, they have attempted to return to their Crimean homeland.<sup>2</sup>

Mudasir Kafodar, a 55-year-old ethnic Tatar, says, "We want to live in peace. But Russian troops have entered our territory - Ukrainian territory - and armed men are walking around. It scares us - not just me, but all of us. They don't say anything. They don't explain who they are. But it's clear they're not Ukrainian - they're Russian." Kafodar was born in Uzbekistan and in 2000 moved back to Crimea, which he considers his homeland. His parents - now 93 and 85 - were deported by Stalin in 1944. He has built his own family's ancestral home from scratch but now fears losing it.<sup>2</sup>



Yevpatoria Mosque, Crimea, Ukraine

1 Andrew Wilson 'Tatar Sunni Muslims pose a threat to Russia's occupation of Crimea' *The Guardian*, 5 March 2014. [www.theguardian.com/world/2014/mar/05/tatar-ukraine-sunni-muslims-threat-russian-rule-crimea](http://www.theguardian.com/world/2014/mar/05/tatar-ukraine-sunni-muslims-threat-russian-rule-crimea)

2 Dava Castillo 'Muslims in Crimea fear Russian occupation and expulsion' [www.allvoices.com/contributed-news/16656666-muslims-in-crimea-fear-russian-occupation-and-expulsion](http://www.allvoices.com/contributed-news/16656666-muslims-in-crimea-fear-russian-occupation-and-expulsion)

# Etiquette of the mosque

The mosque (masjid) is the place for gathering for all Muslims. Islam made the mosque the heartbeat of Muslim society. Muslims gather in the mosque daily not only to perform prayers but also for other acts of worship and activities that are beneficial for the Muslim ummah.

Mosques are the houses of Allah (swt) and their guidelines should be learnt and upheld by every Muslim. We should teach our families and children these rules and remind other Muslims to uphold these rules. This will guarantee that the mosques play their roles properly and effectively.

This article lists some of the guidelines and etiquette we should observe when in the mosque.

## *smell*

1. A Muslim should avoid everything that has an offensive smell like garlic, onion, or smoking. In addition, Muslims should wear clean clothes and socks when they come to the mosque so that they do not offend any of the angels or Muslims around them with an offensive smell. Jabir ibn Abdullah (ra) reported that the Prophet (saw) said, "He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam" (Bukhari, Muslim).



Umar (ra) used to say while he was on the pulpit (minbar), "I saw the Prophet (saw) when he found their smell (garlic, onion) from a man in the mosque, he ordered him to be taken out." Umar added, "If you must eat them, then cook them well" (Muslim).



In summary, Muslims should be clean and make sure that they do not smell bad so that they will not offend or distract others.

## *right foot first*

2. Muslims should enter the mosque with the right foot first, and then say what the Prophet (saw) used to say: "Bismillah. In the name of Allah, O Allah, open for me the gates of your mercy" (Muslim).

Furthermore, Imam Bukhari reported that "Ibn Omar (ra) used to step with his right foot first when he entered the mosque, and step out with his left foot first when he walked out of the mosque." If there is a group of people who want to enter the mosque at the same time, then the one on the right should go in first to uphold the sunnah of the Prophet (saw).

## *no running*

3. The one who enters the mosque should not run to catch up with a rak'ah, if the prayer has already started. Rather, he should remain quiet because the Prophet (saw) forbade running in such a situation: "If the prayer has started, then do not join it running, but join it walking and quietly, and pray whatever you caught up with, and make up for what you missed" (Bukhari, Muslim).



## *no loud voices*

4. Muslims should not distract other Muslims praying in the mosque, because the praying Muslim is in contact with Allah (swt) so he should not be distracted even with reciting the

*tahiyatul masjid*

*sutrah*

*go behind*

*no pushing*

*thikr*

Quran, supplication, or remembrance of Allah.

Abdullah bin Omar (ra) narrated that the Prophet (saw) saw some people praying, and they became loud in their prayer. He said, "The praying person is in contact with his Lord, so let him concentrate on whom he is in contact with, and do not raise your voices over one another with Quran" (Ahmed).

While Muslims are praying, raising voices while talking is also not allowed. Imam Assa'eb (ra) said, "I was in the mosque, and a man called me. I turned to him and there was Omar (ra). And he said, 'Bring me these two men.' Then I brought them to him. Omar asked, 'Where are you from?' They replied, 'From the people of At-Taif.' He said, 'If you were from the people of Al-Madinah, I would have hurt you because you raised your voices in the mosque of the messenger of Allah (saw)'" (Bukhari).

5. Muslims who enter the mosque should not sit until they pray two rak'ahs (tahiyatul masjid). The Prophet (saw) said, "When one of you enters the mosque, he should pray two rak'ahs before sitting down." (Bukhari, Muslim).



There are other hadiths with the same meaning to support this.

6. Muslims should place something in front of them (sutrah) during prayer as a barrier between them and the passers-by in front of them, and that he gets closer to it as the Prophet (saw) used to do. The Prophet (saw) said, "If you pray, then pray toward some barrier (sutrah) and get closer to it" (Bayhaqi). So if you enter the mosque and want to pray, then get closer to the wall of the qiblah so much that there is just enough room between you and the wall to pray. If you prostrate, there should be no room between your prostration spot and the wall more than a sheep pass. Imams Bukhari and Muslim reported that: "Between the place of his prostration and the wall there was no room more than enough for a sheep to pass." In another hadith reported by Imam Bukhari, when the Prophet (saw) used to pray, he left between him and the wall three arm lengths. If you find people already at the wall of the qiblah, then pray behind one of them because they will be as a sutrah for you, like the companions used to do.
7. Muslims should not pass in front of other praying Muslims. The Prophet (saw) said, "If the one passing in front of the praying person knew how much sin he committed, it would have been better for him to wait for forty years than to pass in front of him" (Bukhari, Muslim and others).
8. Muslims should sit where they find a place in the mosque. Muslims should not skip people or squeeze between two people who are already sitting. Many hadiths convey this meaning.
9. Muslims should keep themselves busy supplicating and remembering Allah (swt) while sitting in the mosque, because they are in the prayer as long as they are waiting for the prayer.

*keep it clean*

*no business*

*no walking out*

*salam on entering  
and on leaving*

*left foot first*

*angry over  
nothing*

10. Muslims should keep the mosque clean and in good shape and smell, because it is the house of Allah (swt). The Prophet (saw) considered spitting in the mosque to be a sin that could be forgiven only if the Muslim cleans the area: "Spitting in the mosque is a sin and its expiation is to clean it" (Bukhari, Muslim). The companions (ra) of the Prophet (saw) used keep the mosque clean. Imam Abu Dawud reported that Abdullah bin Omar (ra) used to put perfume inside the mosque when Omar (ra) sat on the pulpit to deliver the Friday khutbah.



11. Muslims should avoid all selling and buying transactions and crying out about something lost, in the mosque. The Prophet (saw) said, "If you see someone selling or buying inside the mosque, say to him, 'May Allah not make your trading profitable.' And if you see someone crying out inside the mosque about something he has lost, say to him, 'May Allah not restore it to you, for the mosques were not built for this'" (At-Tirmithi, An-Nasa'ee).
12. Muslims should not walk out of the mosque after the call to prayer (athan) before praying with the other Muslims. This is even if they have already prayed that obligatory prayer, which will be considered an extra (nafl) when prayed with the other Muslims. Abu Hurairah (ra) said, "The Prophet (saw) ordered us, when we are in the mosque and the salah is called for, not to leave the mosque until we pray" (Ahmed).
13. Muslims should say salam to the people before leaving the mosque. The Prophet (saw) said, "When one of you joins a gathering, he should greet those present; and when he leaves them, he should greet them because the first salutation is not better than the last one" (Abu-Dawud, At-Tirmithi).
14. Muslims should leave the mosque with the left foot first and say what the Prophet (saw) use to say: "In the name of Allah. O Allah, open for me the gates of your blessings. O Allah, protect me from Satan."

## Anger management

Anger is an emotion that all humans face. We all know that 'getting angry' has a bad connotation. Are we, then, not allowed to feel anger? In the Quran, Allah (swt) encourages us to control our anger. "Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves those who do good (al-muhsinun)" (Surah Ali Imran, 134). As human beings, we are to learn how to control anger as anger is usually not a good thing.



In today's age, we get angry for every little thing. For anything that we think that we should have, and we aren't able to have, we respond with a frown or



show signs of anger. As we are walking, we bump into something and hurt ourselves; instead of being more careful, we show signs of anger for bumping in to it. Some of us even hit the computer if something fails to respond as it should. All of these symptoms, though they may not harm a person, are harming the self by being easily driven to anger.

In a hadith, the Prophet (saw) advises a man on getting rid of anger:



Once a man approached the Messenger of Allah (saw) and asked, "Advise me". Then the Messenger of Allah (saw) said, "Do not be angry". The man repeated the same question and the Prophet again said, "Do not be angry," and continued, "He is not strong and powerful who throws people down, but he is strong who withholds himself from anger" (Bukhari).

### **How do we control anger?**

The following are few ways of controlling anger, based on the teachings of the Prophet (saw).

1. **Say, "I seek refuge with Allah from Satan."** Sulaiman bin Surd (ra) narrated, "While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (ie he became furious). On that, the Prophet said, 'I know a word, the saying of which will cause him to relax, if he does say it. If he says, "I seek Refuge with Allah from Satan," then all his anger will go away.' Somebody said to him, 'The Prophet has said, "Seek refuge with Allah from Satan." The angry man said, 'Am I mad?'" (Bukhari). The man who was angry could not say it because of his anger.
2. **Sit down or lie down.** Abu Dharr (ra) narrated, "The Apostle of Allah (saw) said to us, 'When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down'" (Abu Dawud).
3. **Perform wudu.** The Prophet (saw) also said, "Anger is from Satan, and Satan was created from fire. Fire is but extinguished by water, so if one of you gets angry, he should perform wudu" (Abu Dawud).
4. **Keep silent.** This prevents you from doing or saying things that you may regret later. The Messenger of Allah (saw) said, "If any of you becomes angry, let him keep silent" (Ahmad).

The character of the Prophet (saw) was such that he never got angry for personal reasons. Anas (ra) relates that he worked as the Prophet's servant for ten years, and not once did the Prophet so much as say "uff" (a noise of reproach) to him, or ask him when he did something, "Why did you do that?", or ask him when he neglected something, "Why didn't you do that?" (Muslim, Bukhari).

Abu Huraira (ra) narrated, "Allah's Apostle said, 'When Allah created the creations, He wrote with Him on His Throne, "My Mercy has preceded My anger.'"" (Bukhari). Should we not then prevent ourselves from the stress of anger?

There are certain instances when the feeling of anger is a good thing. For example, if one gets angry for the sake of Allah (swt), then this reflects that the one who is in anger is angry for Islam, allowing them to direct their anger

*seek refuge*

*sit or lie*

*wudu*

*silence*

*no silk for men*

*Jannah*

*in place of wudu*

to doing something good. One such instance when the Prophet (saw) got angry is mentioned in a hadith. Ali bin Abi Talib (ra) narrated, "The Prophet gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives" (Bukhari).

Another narration describes the reward for one who controls anger. The Prophet (saw) said, "Whoever controls his anger at the time when he has the means to act upon it, Allah will call him before all of mankind on the Day of Resurrection, and will let him choose of the houris whoever he wants" (Abu Dawud).

Let us pray to Allah (swt) and make dua to control our anger, so that we may be of those who are al-muhsinoon, by reciting the following dua of the Prophet (saw): "O Allah, by Your knowledge of the unseen and Your power over Your creation, keep me alive for as long as You know life is good for me, and cause me to die when You know death is good for me. O Allah, I ask You to make me fear You in secret and in public, and I ask You to make me speak the truth in times of contentment and of anger. I ask You not to let me be extravagant in poverty or in prosperity. I ask You for continuous blessings, and for contentment that does not end. I ask You to let me accept Your decree, and for a good life after death. I ask You for the joy of seeing Your face and for the longing to meet You, without going through diseases and misguiding trials (fitnah). O Allah, adorn us with the adornment of faith and make us among those who are guided. Praise be to Allah, the Lord of the Worlds."



## **At-tayammum (dry ablution)**

This article tries to answer three questions about dry ablution (at-tayammum) with reference to Quran and sunnah:

1. What is At-tayammum?
2. When is it permissible?
3. How do you do it?

### **What is At-tayammum?**

At-tayammum means "aim" or "purpose". In Islam, it means to perform dry ablution in place of regular ablution with water (wudu) where one does not have access to water, or has an area of injury, and therefore cannot let water touch the body part.

Allah (swt) says in the Quran, "And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]." (Surah An-Nisaa, 43).

The Prophet (saw) said, "All of the earth has been made for me and my nation a pure place of prayer. Whenever a person from my nation wants to pray, he has something with which to purify himself, that is, the earth." (Related by Ahmad.)

### **When is tayammum permissible?**

*no water*

*injury*

*freezing cold  
water*

*threat*

*saving water*

There are six instances when tayammum is permissible:

1. When one cannot find water, or the amount of water that he has is not enough to perform wudu, then he can perform tayammum. Abu Zharr (ra) related that the Prophet (saw) said, "The soil is a purifier for a Muslim, even if he does not find water for twenty years" (related by "the four") . But before one does tayammum, he has to look for water. If he is unable to find water or if the water is too far away, then it is permissible to perform tayammum. If one knows that no water is nearby, he is allowed to perform tayammum. That is, he does not need to look for water.



2. When one is injured or ill, and using water for making ablution would cause the illness or injury to worsen, or even cause death.

Jabir (ra) said, "We were on a journey and one of us got injured. Later, he had a wet dream. He asked his companions, 'Can I perform tayammum?' They said, 'No, not if you have water.' He performed ghusl and died. When they came to the Messenger of Allah (saw), they informed him of what had transpired. He said, 'They killed him. Allah will kill them. Do you not ask if you do not know? The rescue of the ignorant person is the question. He could have performed tayammum and dropped water on his wound or wrapped it with something and wiped over the wrapping, and washed the rest of his body.'" (Abu Dawud, Ibn Majah, ad-Daraqutni, Ibn as-Sakin).

3. When the water is so cold that using it for ablution would cause harm to the user. This is applicable only if there is no way of heating the water, or there is no public restrooms where one would normally find warm water.

Amr ibn al-Aas (ra) narrated that he was on an expedition. It was a very cold night and he had a wet dream. The next morning he prayed fajr prayer with his companions. He was afraid that if he performed ghusl, he would die due to the extremely cold water. The Prophet (saw) questioned him, "O Amr, did you pray with your companions while you needed a post-nocturnal bath?" Amr mentioned the verse "Do not kill yourselves, Allah is merciful to you" to the Prophet. The Prophet then laughed and left the matter as it was. The silence of the Prophet (saw) in the matter illustrates his tacit approval.

4. If one is afraid to get water that is nearby to him due to a threat to his life, his family, wealth, and so on. For instance, he could be afraid of wild animals or an enemy who is nearby. Or he could be a prisoner himself. In these scenarios, he is allowed to make tayammum. Further, if he is afraid that some accusation would be made against him or that he lacks the proper means of getting the water, he is allowed to make tayammum.
5. When water is scarce and he is saving it for later use. This could be water that is saved for cooking, for a hound, or for removing an impurity that is not pardonable. Imam Ahmad said, "Many of the companions performed tayammum to save their water for drinking." Ali (ra) said that if a man is travelling and becomes impure due to a wet dream and so on, he can perform tayammum and save the water for drinking. "He should perform tayammum and not ghusl" (related by ad-Daraqutni). Ibn Taimiyyah (ra)

- 1 strike ground with hands**
- 2 blow into them**
- 3 wipe face**
- 4 wipe arms to elbows**

says, "If a person needs to relieve himself but has only a small amount of water, it is best that he prays with tayammum and relieves himself, rather than keeps his ablution and prays before relieving himself."

6. Lastly, if one is afraid that he will miss the prayer if he were to get the water, he can perform tayammum and pray. He does not need to repeat this prayer after getting the water.

The soil used for tayammum must be pure. Allah (swt) says in the Quran: "Perform tayammum with pure soil" (Surah Al-Maida, 6). Here the soil means anything that covers the earth, dirt or otherwise.

### **How do we perform tayammum?**

As with all deeds, we start with the intention (niyyah) followed by mentioning Allah's name. Then we strike the soil with our hands and wipe our face and hands up to our wrists. Ammar said, "We became impure and had no water, so we rolled in the dirt and prayed." This was mentioned to the Prophet (saw) and he said, "It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows" (ad-Daraqutni).



If one performs tayammum, he can do acts that require wudu. That is, tayammum replaces wudu in these circumstances. So one can read Quran, say any number of prayers, and the like. Whatever actions break wudu, will also break tayammum. So relieving oneself for instance will require tayammum to be repeated.



If one finishes praying with tayammum and then finds water, he does not have to repeat his prayer even if there is time to do so. Abu Saeed al-Khudri said, "Two men went out on a journey. The time of prayer came and, as they had no water, they performed tayammum. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Messenger of Allah, they asked him about the proper procedure in such a case. He said to the one who did not repeat his prayer, 'You have acted according to the sunnah and your prayer is sufficient for you.' He said to the other, 'You will get a double reward'" (Abu Dawud, an-Nasa'i).



However, if one finds water while praying, then the prayer becomes null and void, and needs to be repeated. He needs to make ablution with water and redo his prayer. If one is impure, and he does tayammum and then finds water, he does not need to repeat tayammum. He will, however, need to perform a ghusl as soon as he is able to.

Umar (ra) said, "The Prophet led the people in prayer, and afterwards saw a man who had not prayed. He said, 'Why didn't you pray with us?' The man replied, 'I was unclean and there was no water.' He told him, 'Use the soil, and it will be enough.' Imran then mentioned that they later found water. The



Prophet (saw) brought a bowl of water for the man and told him to perform ghusl" (al-Bukhari).

Tayammum can be performed over casts, wrappers and similar items. As mentioned earlier, if using water over the injury would lead to harm or even death, then tayammum is perfectly acceptable on the affected area. If possible, one should try to wipe over the affected area with water. If he fears that this is also harmful, then he should wrap it and then wipe over it. One does not need to be in a state of purity when he covers the wound that will be wiped or tayammum performed on it. Also, he can wipe as many times as he wishes up until the cast or wrapper is removed or when the injury is finally cured. And by removing the wrapper or cast, one's tayammum is nullified. When the injury is finally healed, tayammum is no longer possible.



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## Was the USA founded on Christianity?

It is often said in New Zealand that the land was founded on Christian principles. The same is said in the USA. However, this claim is rejected in a book entitled *What you weren't taught in Sunday school*<sup>1</sup> by Dr Jerald F Dirks, who holds degrees, including a doctorate, from Harvard University and the University of Denver, and is a Muslim convert from Christianity. In the final chapter, entitled 'The myth of the Christian foundations of America', he dispels this myth by examining the religious beliefs of the Founding Fathers and of Americans at the time of its founding, and documents including the Declaration of Independence and the constitution.

The documents are not examined here. However, in relation to the beliefs of Americans at the time of its founding, Dirks concludes, "In reality, America was not founded as a Christian nation, and its origins were not based upon Christian and Biblical principles. Despite the many stories of various Christian sects, e.g., Puritans, Quakers, Mennonites, Baptists, Huguenots, etc., coming to America in the 17<sup>th</sup> through early 19<sup>th</sup> centuries in order to escape religious persecution in Europe, it can be argued that Christianity was a minority religion in America at the time of this country's [USA's] founding and that it was a minority religion among this country's most famous Founding Fathers."

In this article, the beliefs of the Founding Fathers are described. Even if you are not an expert on American history, the famous names below will be familiar to you.

The Reverend Bird Wilson, an Episcopal priest, stated from the pulpit in October 1831 that "among all our presidents from Washington downward, not one was a professor of religion [ie someone who professed to belief], at least not of more than Unitarianism"<sup>2</sup>. By 1831, there had been seven presidents: George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, and Andrew Jackson. Unitarianism<sup>3</sup> is a branch of Christianity that believes that Jesus (Isa, as) was not the literal son of God, but a metaphorical son of God and 100% human. That is, it rejects the central Christian concept of the trinity. In this respect, it is similar to Islam.

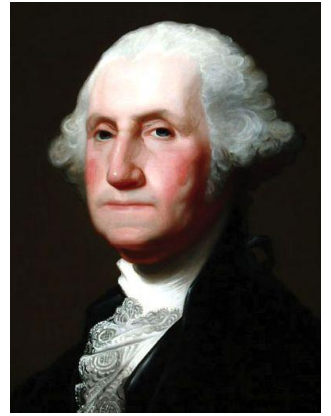
*persecution of  
Christians*

*minority religion*

*presidents 1 – 7*

**George  
Washington**

Some of the early Americans and Founding Fathers were not only non-Christian, but were positively anti-Christian. George Washington (first president, 1789 – 1797) seldom attended church on his own, and usually went only in order to accompany his wife Martha. He refused holy communion (eating bread and drinking wine to symbolise the body and blood of Jesus) and, when his wife took communion, he would wait outside.

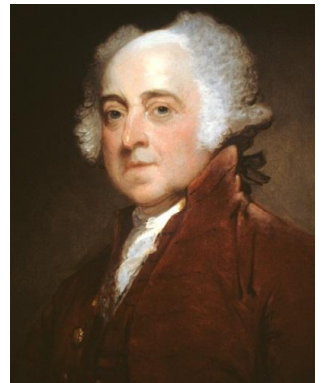


After Washington's death, his friend was asked about his religion and replied, "Sir, Washington was a Deist." Deism<sup>4</sup> was the religion of choice for America's educated elite in the late 18<sup>th</sup> century. It is not a branch of Christianity, as it rejects the basic tenets of Christianity.

Its two main beliefs were the existence of God (and not of a trinity), and life after death. However, Deists' view of life after death was that rewards and punishments would be given according to how one had led one's life on earth. This contradicts the Christian belief that salvation is through faith, and through the alleged crucifixion of Jesus. In this respect, it is similar to Islam.

**John Adams**

In private letters to Thomas Jefferson, John Adams (second president, 1797 - 1801) wrote, "I almost shudder at the thought of alluding to the most fatal example of the abuses of grief which the history of mankind has preserved – the Cross. Consider what calamities that engine of grief has produced"<sup>5</sup>.



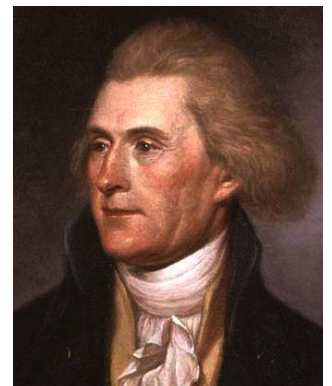
He further stated that the original message of Jesus was corrupted. "The substance and essence of Christianity, as I understand it, is eternal and unchangeable, and will bear examination forever, but it has been mixed with extraneous ingredients, which I think will not bear examination, and they ought to be separated."<sup>6</sup>.

In 1797, Adams signed a treaty between the USA and North African Muslim states, known as the Treaty of Tripoli. Its 11<sup>th</sup> article begins, "As the Government of the United States of America is not, in any sense, founded on the Christian religion, ..."

Indeed, Adams was tolerant towards other religions and, in a letter in 1821, suggested that Muslims, Hindus, Buddhists, Confucians and Taoists should send translations of their scriptures to the USA.<sup>7</sup>.

**Thomas Jefferson**

Thomas Jefferson (third president, 1801 - 1809) was a Deist/Unitarian, and also wrote on the corruption of Christian beliefs by Paul. "But a short time elapsed after the death of the great reformed (Jesus Christ) of the Jewish religion, before his principles were departed from by those who professed to be his special servants, and perverted into an engine for enslaving mankind, and aggrandizing their oppressors in Church and State."



In 1821, he wrote, "I confidently expect that the present generation will see Unitarianism become the general religion of the United States"<sup>8</sup>.

**James Madison**

About James Madison (fourth president, 1809 - 1817), who was a Deist, Dirks notes that "the closest Madison would come to traditional Christianity was in expressing some preference for Unitarianism".

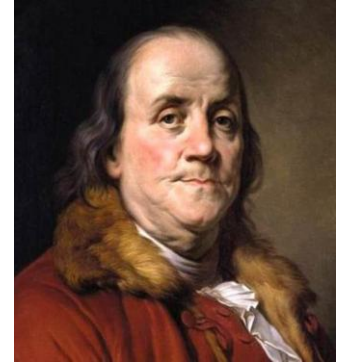
**John Quincy  
Adams**

## Benjamin Franklin

## anti-Christian

John Quincy Adams (sixth president, 1825 - 1829) refused to be sworn into the office of the presidency by holding a copy of the Bible in his hand. Instead, he held a book of United States law.

Benjamin Franklin has been called ""the only President of the United States who was never President of the United States". That is, he was never elected president, but was a very influential figure, and can be considered one of the Founding Fathers of the USA. Like others, he was a Deist, not a Christian. He wrote that at age 15, "Some books against Deism fell into my hands. ... It happened that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the Deists, which were quoted to be refuted, appeared to me much stronger than the refutations; in short, I soon became a thorough Deist"<sup>5</sup>.



In 1790, a month before his death, he wrote, "As to Jesus of Nazareth, my Opinion of whom you particularly desire, I think the System of Morals and his Religion, as he left them to us, the best the world ever saw or is likely to see; but I apprehend it has received various corrupt changes, and I have, with most of the present Dissenters in England, some Doubts as to his divinity; tho' it is a question I do not dogmatize upon, having never studied it, and I think it needless to busy myself with it now, when I expect soon an Opportunity of knowing the Truth with less Trouble"<sup>9</sup>.

In summary, Dirks writes, "While Adams and Madison expressed some Unitarian sympathies, as a group, all of the aforementioned may be classified as Deists. ... Some of them, such as Jefferson, Franklin ... were positively anti-Christian in their views and writings."

In short, the USA was not founded as a Christian nation on Christian principles. The Founding Fathers unanimously rejected the central Christian concept of the trinity.

1 Dirks, J.F. (2011). *What you weren't taught in Sunday school*. Beltsville, MD: Amana Publications.

2 Boller, P.F. (1963). *George Washington and religion*. Dallas, TX: Southern Methodist University Press. Page 15.

3 Wikipedia (n.d.). Unitarianism. [en.wikipedia.org/wiki/Unitarianism](http://en.wikipedia.org/wiki/Unitarianism)

4 Wikipedia (n.d.). Deism. [en.wikipedia.org/wiki/Deism](http://en.wikipedia.org/wiki/Deism)

5 Walker, J. (1997). *Little-known U.S. document signed by President Adams proclaims America's government is secular*. [www.earlyamerica.com/review/summer97/secular.html](http://www.earlyamerica.com/review/summer97/secular.html)

6 Koch, A. (1965). *The American enlightenment: The shaping of the American experiment and a free society*. New York: George Braziller. Page 234.

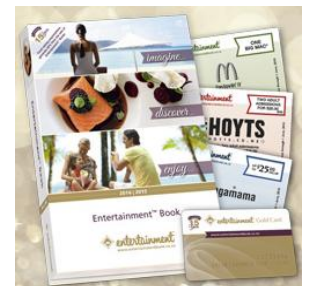
7 Seldes, G. (1983). *The great quotations*. Secaucus: Citadel press. Page 370.

8 Gaustad, E.S. (1987). *Faith of our fathers: Religion and the new nation*. San Francisco: Harper & Row. Page 105.

9 Wikipedia (n.d.). Benjamin Franklin. [en.wikipedia.org/wiki/Benjamin\\_Franklin](http://en.wikipedia.org/wiki/Benjamin_Franklin)

## YMWA Entertainment Book

Once again, the Young Muslim Women's Association (YMWA) are selling the Auckland Entertainment Book (\$65) in order to raise funds for their various activities. To find out what savings you can make with this book, go to [www.entertainmentbook.co.nz](http://www.entertainmentbook.co.nz). To order your book, contact the YMWA: [ymwa.nz@gmail.com](mailto:ymwa.nz@gmail.com).





# 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).



**Note that, from 23 March, Voice of Islam is being shown on Face TV both at the existing day/time of 11.30 am on Saturdays, and also at the new day/time of 9.00 am on Sundays. Also note that VOI no longer uses Mai TV in Fiji; it is now the Fiji Broadcasting Corporation.**

VOI television is broadcast on:

- SKYTV CH 83 (Face TV) in New Zealand (11.30 am Sat & 9.00 am Sun)
- CTV in Christchurch (see TV guide for times)
- Channel 9 in Dunedin (see TV guide for times)
- **FBC in Fiji (8 am Sun)**
- METRO TV in Ghana, West Africa (see TV guide for times)

## 5 April

Quran 39: 55-60 - Arrogance.

LECTURE: Arrogance by Yassir Fazaga.

DOCUMENTARY: The character of arrogance part 1 by Harun Yahya.

Tid Bits: Shirk (associating others with God) by Sheikh Yusuf Estes.



Yassir Fazaga

## 12 April

Quran 4: 115-118 – Shirk (associating others with God).

LECTURE: The dangers of Shirk (associating others with God) by Abdur Raheem Green.

DOCUMENTARY: The character of arrogance part 2 by Harun Yahya.

## 19 April

Quran 1: 1-7 Al Fatiha (the opening).

LECTURE: Jesus son of Mary by Yahya Ibrahim.

No Stone Unturned: Prophet Jesus by Bilal Dannoun.

Feature: Gratitude to God by Imam Afroz Ali.

TID BITS: Muslim by Sheikh Yusuf Estes.

## 26 April

Quran 1: 1-7 Al Fatiha (the opening).

LECTURE: Historical structure of Islam by Imam Afroz Ali.

TID BITS: Islam by Sheikh Yusuf Estes.

DOCUMENTARY: Solution – the values of the Quran part 1 by Harun Yahya  
My path to Islam: by Kurt Wallace.

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





## Auckland prayer timetable for April 2014

(from [www.islamicfinder.org](http://www.islamicfinder.org). For other cities in New Zealand, see [www.fianz.co.nz](http://www.fianz.co.nz)).

*When a Muslim offers his salat to please Allah, his sins are shed away from him, just as these leaves are falling off the tree.” (hadith)*

Date	Fajr	Sunrise	Dhuhr	Asr 1	Asr 2	Maghrib	Isha
1	6:09	7:33	1:26	4:44	5:33	7:17	8:37
2	6:10	7:34	1:25	4:43	5:32	7:16	8:36
3	6:10	7:34	1:25	4:43	5:32	7:16	8:36
4	6:11	7:35	1:25	4:42	5:31	7:14	8:34
5	6:13	7:37	1:25	4:40	5:28	7:12	8:31
<b>NB: Put clocks back one hour for the end of daylight savings (winter time)</b>							
6	5:13	6:38	12:24	3:38	4:27	6:09	7:29
7	5:14	6:39	12:24	3:37	4:25	6:07	7:28
8	5:15	6:39	12:23	3:36	4:24	6:06	7:27
9	5:16	6:40	12:23	3:35	4:23	6:04	7:25
10	5:17	6:41	12:23	3:34	4:21	6:03	7:24
11	5:18	6:42	12:23	3:33	4:20	6:02	7:23
12	5:18	6:43	12:22	3:32	4:19	6:00	7:21
13	5:19	6:44	12:22	3:31	4:18	5:59	7:20
14	5:20	6:45	12:22	3:30	4:16	5:57	7:19
15	5:20	6:45	12:22	3:30	4:16	5:57	7:19
16	5:22	6:46	12:21	3:28	4:14	5:55	7:16
17	5:22	6:47	12:21	3:27	4:13	5:53	7:15
18	5:23	6:48	12:21	3:26	4:11	5:52	7:13
19	5:24	6:49	12:21	3:25	4:10	5:51	7:12
20	5:25	6:50	12:20	3:24	4:09	5:50	7:11
21	5:25	6:51	12:20	3:23	4:08	5:48	7:10
22	5:26	6:51	12:20	3:22	4:07	5:47	7:09
23	5:27	6:52	12:20	3:21	4:06	5:46	7:08
24	5:28	6:53	12:20	3:20	4:04	5:45	7:06
25	5:29	6:54	12:19	3:19	4:03	5:43	7:05
26	5:29	6:55	12:19	3:18	4:02	5:42	7:04
27	5:30	6:56	12:19	3:17	4:01	5:41	7:03
28	5:31	6:57	12:19	3:16	4:00	5:40	7:02
29	5:32	6:58	12:19	3:15	3:59	5:39	7:01
30	5:32	6:58	12:19	3:15	3:59	5:39	7:01

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.

## Subscribing/unsubscribing

If you have received this newsletter and want to unsubscribe (ie do not want to receive future issues), please send an email to masjidnews@gmail.com with "Unsubscribe" in the subject line. Vice versa, if you have received this newsletter indirectly, and would like to have future issues sent to your email address each month, please send an email to masjidnews@gmail.com with "Subscribe" in the subject line.

## Back issues of *Rocket Science*

Missed an issue of *Rocket Science*? All our monthly issues are available online at the Mount Albert Islamic Trust website: [www.mtalbertislamiccentre.org](http://www.mtalbertislamiccentre.org)

## Swt, saw, as, ra

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

saw : salallahu alaihi wassalam "May the blessings and peace of Allah be upon him" (when mentioning Muhammad)

as: alaihis salam "Peace be on him" (when mentioning other prophets)

ra : radi allahu anhu/ha/hum "May Allah be pleased with him/her/them" (when mentioning members of Muhammad's family, companions, etc)