



Rocket Science



Muharram/Safar
1432

January 2011

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

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**Senior Citizens'
Association
building, Rocket
Park, off New
North Road,
Mount Albert.
Entrance from
New North Road
or Wairere
Avenue.**

Our new newsletter

Welcome to this, the first issue of the new newsletter of the Mount Albert Islamic Association! We have named the newsletter *Rocket Science* for three reasons. Firstly, the Association is situated in Rocket Park, a children's playground. Secondly, the English word *science* is derived ultimately from the Latin *scientia*, meaning 'knowledge', and we hope that you will gain knowledge from the newsletter. Finally, the expression *rocket science* is an idiom in English, usually in the negative phrase *it's not rocket science* meaning 'it's simple', and we hope that you will find the contents of the newsletter challenging and stimulating.

Why attend Rocket Park jumaat?

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Bayaan (religious talk) before jumaat prayers
- ✓ All bayaan and khutbah in English

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

Where we are

Friday prayers are held every week in the Senior Citizens' Association building beside Rocket Park. The bayaan starts at 1.00 pm (12.00 noon in winter), and the athan for Friday prayers is after that, at around 1.25 pm (12.25 in winter).



Why is it called Rocket Park?

Rocket Park is a children's playground very popular with mothers with young children. Some of the items of playground apparatus are shaped like rockets.



Rocket Park playground. The off-white building in the background is the Senior Citizens' Association building, where jumaat prayers are held.

Unsubscribing

Opting in/out

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.

Subscribing

Swt, saw, as, ra

As is customary in Islam, various phrases are used in this newsletter when mentioning important people:

swt

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

saw

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

as

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

ra

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

Qurban meat distributed to over 900 families by ICCCT

26 December 2004 saw the engulfing of the land together with men, women and children by the ferocious sea for the first time in living memory. In all, 130,000 lives were lost, of whom 100,000 were from in Indonesia and 30,000 from Sri Lanka. Of these 30,000 in Sri Lanka, over 50% were Muslims.

Br Daud Azimullah, the then-President of New Zealand Muslim Association (NZMA) Avondale Branch and Treasurer of the Federation of Islamic Associations of New Zealand (FIANZ), was spurred into action and mooted the idea of helping the Muslims of Sri Lanka with an orphanage. Br Ahmed Bhamji, President of Mount Roskill Islamic Trust (Masjid-e-Umar) spearheaded the move to collect funds to assist the surviving victims of the tsunami.

Br Rameez Mohideen, the Founder President of the Sri Lankan Society of New Zealand, together with Br A R M Rifai, the Secretary who later became the President, provided the seed capital for the establishment of the orphanage called the International Centre For Children Charitable Trust (ICCCT), initially in Sri Lanka and subsequently in New Zealand.

Alhamdulillah, since then, the ICCCT has been facilitating qurban in Sri Lanka for the past six years in a row. The meat is distributed by unpaid volunteers throughout Sri Lanka to orphans, widows, the poor and destitute. This year, qurban meat was distributed to around 900 families following Eidul Adha.

For further information on the orphanage, please visit the website: www.iccct.org

ICCCT
www.iccct.org



*radical extremists,
fanatics, forced
marriages, suicide
bombers and
jihad”*

*“... a religious
journey? This
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Why I love Islam

Lauren Booth, former British prime minister Tony Blair’s sister-in-law, describes her recent conversion to Islam.

(abridged from www.dailymail.co.uk 1 November 2010)

Asked for a simple explanation of how I, an English hack journalist, a single working mother, signed up to the Western media’s least-favourite religion, I suppose I would ... go back to January 2005, when I arrived alone in the West Bank to cover the elections there for The Mail on Sunday. It is safe to say that before that visit I had never spent any time with Arabs, or Muslims. So, as I flew towards the Middle East, my mind was full of the usual 10pm buzzwords: radical extremists, fanatics, forced marriages, suicide bombers and jihad. Not much of a travel brochure.

My very first experience, though, could hardly have been more positive. I had arrived on the West Bank without a coat, as the Israeli airport authorities had kept my suitcase. Walking around the centre of Ramallah, I was shivering, whereupon an old lady grabbed my hand. Talking rapidly in Arabic, she took me into a house on a side street. Was I being kidnapped by a rather elderly terrorist? For several confusing minutes I watched her going through her daughter’s wardrobe until she pulled out a coat, a hat and a scarf. I was then taken back to the street where I had been walking, given a kiss and sent warmly on my way. There had been not a single comprehensible word exchanged between us.

It was an act of generosity I have never forgotten, and one which, in various guises, I have seen repeated a hundred times. Yet this warmth of spirit is so rarely represented in what we read and see in the news.

Over the course of the next three years I made numerous journeys to the occupied lands which were once historic Palestine. Gradually I found expressions such as ‘Mashallah!’ (a phrase of gratitude meaning ‘God has willed it’) and ‘Al Hamdillillah!’ (akin to ‘Hallelujah’) creeping into my everyday speech. Far from being nervous of Muslim groups, I started looking forward to meeting them. It was an opportunity to be with people of intelligence, wit and, above all else, kindness and generosity. I was in no doubt that I had embarked on a change of political understanding, one in which Palestinians became families rather than terror suspects, and Muslim cities communities rather than ‘collateral damage’. But a religious journey? This would never have occurred to me. Although I have always liked to pray, I was brought up in a very secular household.

It was probably an appreciation of Muslim culture, in particular that of Muslim women, that first drew me towards a broader appreciation of Islam. How strange Muslim women seem to English eyes, all covered up from head to toe, sometimes walking behind their husbands (although this is far from universally the case), with their children around their long skirts. By contrast, professional women in Europe are happy to make the most of their appearance. I, for example, have always been proud of my lovely blonde hair and, yes, my cleavage.

Then came the night in the Iranian city of Qom, beneath the golden dome of

“... somehow becoming a Muslim is really easy”

“We love Islam!”

the shrine of Fatima Mesumah (the revered ‘Learned Lady’). Like the other women pilgrims, I said Allah’s name several times while holding on to the bars of Fatima’s tomb. When I sat down, a pulse of sheer spiritual joy shot through me. Not the joy that lifts you off the ground, but the joy that gives you complete peace and contentment. I sat for a long time. Young women gathered around me talking of the ‘amazing thing happening to you’. I knew then I was no longer a tourist in Islam but a traveller inside the Ummah, the community of Islam that links all believers.

At first I wanted the feeling to go, and for several reasons. Was I ready to convert? What on earth would friends and family think? Was I ready to moderate my behaviour in many ways? And here’s the really strange thing. I needn’t have worried about any of these things, because somehow becoming a Muslim is really easy – although the practicalities are a very different matter, of course.

I am fortunate in that my most important relationships remain strong. The reaction from my non-Muslim friends has been more curious than hostile. ‘Will it change you?’ they ask. ‘Can we still be your friend? Can we go out drinking?’ The answer to the first two of those questions is yes. The last is a big happy no. As for my mother, I think she is happy if I’m happy. And if, coming from a background of my father’s alcoholism, I’m going to avoid the stuff, then what could be better? My mum and I had a difficult relationship when I was growing up, but we have built bridges and she’s a great support to me and the girls. When I told her I had converted, she did say: ‘Not to those nutters. I thought you said Buddhism!’ But she understand now and accepts it.

I’m asked: ‘Will my daughters be Muslim?’ I don’t know, that is up to them. You can’t change someone’s heart. But they’re certainly not hostile and their reaction to my surprising conversion was perhaps the most telling of all. I sat in the kitchen and called them in. ‘Girls, I have some news for you,’ I began. ‘I am now a Muslim.’ They went into a huddle, with the eldest, Alex, saying: ‘We have some questions, we’ll be right back.’

They made a list and returned. Alex cleared her throat. ‘Will you drink alcohol any more?’ Answer: No. The response – a rather worrying ‘Yay!’ ‘Will you smoke cigarettes any more?’ Smoking isn’t haram (forbidden) but it is harmful, so I answered: ‘No.’ Again, this was met with puritanical approval. Their final question, though, took me aback. ‘Will you have your breasts out in public now you are a Muslim?’ What?? It seems they’d both been embarrassed by my plunging shirts and tops and had cringed on the school run at my pallid cleavage. Perhaps in hindsight I should have cringed as well. ‘Now that I’m Muslim,’ I said, ‘I will never have my breasts out in public again.’ ‘We love Islam!’ they cheered and went off to play. And I love Islam too.



“This is my Way”

Red camels

Da’wah 1

Insha Allah, this is the first of several articles on the topic of da’wah.

The Arabic term *da’wah* is derived from the verb *da’a* “to call, to invite, and to supplicate, i.e. to call on God.” It is used to refer to the act of conveying or calling people to the message of Islam. In that context, it is a contraction of the phrase *Da’watullah* (Calling to Allah).

The Qur’an gives beautiful phrases on this call. In Surah Yusuf, (12:108) it says: “Say: This is my Way: I call on Allah with sure knowledge. I and whoever follows me.”

Virtues of da’wah

Da’wah was the basic mission of the prophets of God. They were raised up among their respective people to call them to the worship of Allah alone and to abandon the worship of the various false gods that they had invented. There are numerous verses in the Qur’an which describe how the former prophets invited their people to Allah. These stories serve as examples to the last Prophet (saw) and his followers.

Consequently, Allah praises those who engage in this noble endeavour as being the best in speech. In Surah Fussilat, 41:33, Allah (SWT) says: “And who is better in speech than him who prays unto his Lord and does right and says: ‘Lo! I am of those who are Muslims (surrender unto Him).’”

The best words that any human being can speak are words of guidance inviting people to the purpose of their creation: the worship of God. This being the case, the reward for giving da’wah must be tremendous. Hence, it is no surprise that the Prophet (saw) addressed the great reward for this righteous pursuit saying: “Whoever directs someone to do good will gain the same reward as the one who does good.”

He also said, according to Sahl ibn Sa’d: “For Allah to guide someone by your hand is better for you than having red camels.” *Red camels* is an allegory. In ancient Arabia, camels were considered the most valuable property and the red variety was the most prized of all.

This fact is further reiterated in Surah al-’Asr where Allah declares human kind in a state of loss except those who advise each other with truth. Allah also hinged the label of honour on Muslims: “You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah. (Surah Al Imran 3:110)

Thus, the Muslim nation has been given the status of the best nation because of their belief in Allah, their promotion of morality and their opposition to vice.



Obligation of da'wah

Calling to Allah is generally considered by scholars of Islam as an obligation on every Muslim according to his or her ability. Allah in the Qur'an and Prophet Muhammad (saw) in his Sunnah instruct Muslims thus: "O Messenger! Make known that which has been revealed unto you from your Lord." (Surah Al Ma'eda, 5:67)

It was obligatory on the Messenger to deliver the message in the same way that it was obligatory on all the messengers of God. Therefore, it is obligatory on the whole nation, from rulers and scholars to businessmen and others to convey this religion from Allah and His Messenger and explain to people in their various languages.

Scholars say there are two levels of da'wah to Allah: the first is *fard 'ayn* (an individual obligatory duty) and the second is *fard kifaayah* (a collective obligatory duty).

It is *fard 'ayn* when no one in your country, region or tribe takes up the responsibility of enjoining good and forbidding evil, if you have knowledge. It becomes obligatory on you specifically then to give da'wah, to enlighten people to the rights of Allah, to command what is good and prohibit evil. However, if there are people who give da'wah, teach people and guide them, then it would be *sunnah* and not obligatory for others who also have knowledge of the shariah.

Proof for the community obligation of da'wah can be found in the following verse and others similar to it: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong and those will be the successful." (Surah Ali Imran, 3:104)

On the other hand, the individual obligation of da'wah can be seen indicated in the following verse: "Invite to the way of your Lord with wisdom and good instruction." (Surah Al Nahl, 16:125). The Prophet (saw) is personally addressed in this verse and by extension all individual believers are instructed to invite people to Islam. In case this instruction was perceived as limited to only certain individuals like scholars or groups, the Prophet (saw) himself broadened the scope of responsibility by making it the individual responsibility of everyone who had any knowledge saying: "Convey from me, even if it be only a single verse." (Sahih Al Bukhari).

Hence, every Muslim must learn some verses or chapters of the Qur'an for their daily prayers. Among the shortest and most popular chapters is Surah al-Ikhlās. Every one of these verses contains a crucial message about Allah, about which most religions are ignorant. Each verse clearly distinguishes God, the Creator, from His creatures. The vast majority of Muslims know this short chapter and can share its messages to the idolatrous world around them. Consequently, virtually none is excused from giving some da'wah.

Whenever the Prophet (saw) addressed people, he used to say: "Let those present convey what they heard to those absent. For, perhaps, he may inform one better able to understand it than him."

(to be continued in the next issue, insha Allah)

Fard 'ayn

Fard kifaayah

Surah Al Ikhlas

Arabic Quran

Surah Al Ikhlas

*Bismillahir
rahmannir rahiim*

*Qul huwa Allahu
ahad*

Problems of translation

In the Quran, Allah (swt) points out the simple logic that Arabic is the language of the Quran because Prophet Muhammad (pbuh) was an Arab. "If We had sent this as a Quran in a foreign language other than Arabic, they would have said: 'Why are not its verses explained in detail [in our language]? What! [A book] not in Arabic and [the messenger] an Arab?'" (41:44).

Sources state that the number of Arabic speakers (both native and non-native) is around 250 million. While this makes Arabic the fifth most commonly-spoken language in the world, it still represents only about 3.6% of the world population. In short, the vast majority of the world population do not know Arabic. As a result, most people wanting to learn about Islam by reading the Quran, will have to do so in a translation into a language they know.

There are various problems associated with translation. Some of them will be illustrated by examining translations of Surah Al Ikhlas (112):

1 Reciting

The first thing to notice is that many Muslims when reciting the Quran do so by chanting it in a musical way. This may strike many non-Muslims as strange, as other holy books, such as the Bible, are normally simply read. So, many non-Arabic speakers may be surprised to hear the Quran recited musically.

2 The *Bismillah* opening

Bismillahir rahmannir rahiim is translated as "In the name of Allah" followed by two adjectives, *rahman*, *rahiim*. These adjectives are variously translated into English as "gracious, merciful, mercy-giving, beneficent, compassionate" etc. In Arabic, they are intensive forms of these adjectives, ie they are strongly than simply "gracious, merciful". They are often translated as "most gracious, most merciful". However, this implies a comparison with others (that is, God is more merciful than all others). We are thus starting to compare God with others, such as humans, and this something we should avoid.

Both *rahman* and *rahiim* are derived from the Semitic root *r-h-m* which indicates something of the utmost tenderness which provides protection and nourishment, and that from which all of creation is brought into being. And indeed, the root *r-h-m* has meanings of *womb*, *kinship*, *relationship*, *loving-kindness*, *mercy*, *compassion*, and *nourishing-tenderness*. *Rahman* is only applied to God, but the attribute *rahiim* is a general term, and may also be applied to humans. This is a distinction that no English words can capture.

3 *-ad* ending

Each of the four ayah of the surah ends in *-ad*. This ending makes the surah sound definite, self-evident and beyond discussion. Again, no English words can capture this.

4 *Qul*

Qul means "say". It is easily translated, although non-Arabic readers may need to understand what this means. T B Irving says that this surah "forms an answer to a previous rhetorical question implied in the first word, which is "Say"". That is, it is as if it is an answer to the question "What should I say when people ask me what God is like?" For this reason, translations often include the understood addressee "Say (O Muhammad)" (saw).

Allahus samad

*Lam yalid wa lam
yulad*

*Wa lam yakul lahu
kufuwan ahad*

5 He

The word *huwa* means "he". However, there is always the problem of using pronouns to refer to God. If you use *he*, skeptics will ask if God is male, eg does he have a beard? If you use *she*, skeptics will ask if God is female, eg can God have babies? If you use the neuter *it*, skeptics will ask if God is impersonal. You simply can't win.

6 Allah

The word *Allah* is often translated as "God" with a capital G. However, capitals letters are a feature of English, but many other languages, such as Arabic, Hebrew, Devanagari and Thai, have no distinction between capital and lower case letters. It is an English phenomenon. Also, the English word "god" can be made plural (*gods*), made feminine (*goddess*), but this is not possible in Arabic. For this reason, many translators leave the word *Allah* untranslated.

7 Ahad

Allah is *ahad*, sometimes translated simply as "One". The word *ahad* is also translated as "the one and only", "the only one", "unique". It is different from the Arabic word *wahid*, which is the everyday word for "one" when counting. *Ahad*, on the other hand, means "one, but there is no two". There is only one word in English: *one*.

8 Samad

Samad is a difficult word to translate because, like many Arabic words, it has more than one meaning or overtone. It is variously translated as "the Eternal, Absolute", "the eternally Besought of all", "the Source for everything", "the everlasting Refuge". Abdullah Yusuf Ali says "... absolute existence can only be predicated of Him; all other existence is temporal or conditional, ... He is dependent on no person or things, but all persons or things are dependent on Him, thus negating the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on gifts of worshippers, etc."

This is of course difficult to put into one English word. Perhaps "self-sufficient" is the nearest. Some translations leave the word untranslated, with an explanation, eg "The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks".

9 Beget

The third ayat is often translated "He begetteth, not nor is He begotten." However, English dictionaries tell us that this verb *beget* is old-fashioned, formal, used in religious contexts, etc. Certainly the *-th* ending of *begetteth* is equally old-fashioned. More modern translations use phrases such as: *He has not fathered anyone nor was he fathered*. Of course, skeptics will again say that this implies that God is male. Or: *He does not give birth and He is not born from anyone*. Again, skeptics will say that this implies that God is female, because 'give birth' is normally used of mothers.

In everyday English we might say "He is nobody's father, and nobody's son" or, sex-neutrally "He is nobody's parent, and nobody's child".

10 Final ayat

The final ayat is in fact the simplest to translate without difficulty into English: "And there is nothing comparable to Him." While this is the easiest ayat to translate, it is no less significant in meaning. It sums up the whole argument of the surah, and argues strongly against *shirk*, ie associating others with Allah, saying that others are comparable to Allah.

Conclusion

Like many surahs and ayats in the Quran, Surah Al Ikhlas is short and deceptively simple-seeming. It is short: you can read it in ten seconds. But it is full of meaning, and for that reason, is not easy to translate adequately.

Uthman ibn 'Affan (ra)

Aishah (ra) said: "The Prophet (saw) was reclining in his house with his legs and thighs bared. Abu Bakr (ra) and Umar (ra) asked to enter and when they did, the Prophet (saw) remained in that position. They conversed with each other, and then Uthman (ra) asked for permission to enter. Immediately Allah's Messenger sat upright and covered himself. The Prophet (Saw) and Uthman (ra) conversed. When he went out, I asked, 'O Messenger of Allah! Abu Bakr, then Umar entered, and you did not sit upright for them. But, when Uthman entered, you sat upright and covered yourself?' The Prophet (saw) answered: "You don't want me to be shy in front of a man the angels feel shy of."

Uthman (ra) was extremely shy, which kept him pure and away from anything that might defame him. Shyness was his most outstanding quality. Yet, he was manly despite his shy quality. This is aptly described by Al-Hasan who said: "Even if he is in the house with the door closed, he might not take off his garments to pour water over his body. His shyness was all-pervasive. Uthman (ra) was not only shy from people, he also felt shy from the invisible jinn and angels he knew existed." Anas reported that the Prophet (saw) said: "The most kind of my nation is Abu Bakr. The most stern regarding the religion of Allah is 'Umar. And the most truthful in shyness is Uthman." The people dealt with him fairly and with reverence.

Uthman (ra) was one of the ten people (Asharat-al Mubashireen) who were given the glad tidings of Paradise while they were present on earth. Abu Musa (ra) narrated: "One day I was with the Prophet (saw) at a garden in Al Madinah, when a man came and asked permission to enter. The Prophet (saw) said: "Open the gate for him, and give him the glad tidings of Paradise". So, I opened and behold! It was Abu Bakr (ra) and I gave him the glad tidings of Paradise. Another man came and asked for permission to enter. The Prophet (saw) said: "Open the gate for him and give him the glad tidings of Paradise." It was Umar (ra). I opened it for him and gave him the glad tidings of Paradise. Then, a third man came and asked permission. The Prophet (saw) was reclining. He sat upright and said: "Open for him the gate and give him the glad tidings of Paradise by virtue of an affliction that will befall him." It was Uthman (ra) I opened the gate for him and gave him the glad tidings of Paradise and told him what the Prophet (saw) had said. Uthman (ra) said: "Allah is the only one whose aid should be sought."

His name was 'Uthman bin 'Affan bin Abul-'Anas bin Umayyah bin 'Abd Shams and he was a Quraishi and Umayyan. His lineage and that of the Prophet (saw) meet at Abd Manaf. Uthman (ra) was the son-in-law of the beloved Messenger (saw). He married two of his daughters, Ruqayyah and 'Umm Kulthum (ra), for which he was nicknamed Dhun-Nurayn (possessor of two lights).

Uthman (ra) was one of the earliest to embrace Islam. He possessed many good qualities while he was still not a Muslim. He frequented meetings that were attended by those like him. He especially was found at the house of Abu Bakr As-Siddique (ra), which was at that time a meeting place for the

*"the most truthful
in shyness is
Uthman"*

*'Uthman bin
'Affan bin Abul-
'Anas bin
Umayyah bin 'Abd*

Migration to Ethiopia

honourable men of Quraish.

It was Abu Bakr (ra) who invited Uthman (ra) to Islam. He said to him: "Woe to you, Uthman! By Allah, you are a prudent and sensible man who distinguishes between right and wrong. The idols that your people worship are mere stones that hear not, see not and neither benefit nor harm!" Uthman (ra) said: "Yes, indeed, by Allah, they are nothing but what you have said." "This is Muhammad bin Abdullah, whom Allah sent as a Messenger to all mankind. Would you like to come and hear him?" Uthman (ra) readily agreed. When the Prophet (saw) came into the room, he said to Uthman (ra): "O Uthman! Respond to Allah concerning His Paradise. I am the Messenger of Allah to you and to His creations." Uthman (ra) said: "By Allah, when I heard these words, I could not help but to revert to Islam and utter the Testimony of Faith; 'I testify that none has the right to be worshipped but Allah, and that Muhammad is His servant and Messenger'".

Uthman (ra) was punished for abandoning his fathers' religion. Uthman (ra) was a nobleman, and therefore the task of hitting or detaining was entrusted to the chief of the tribe, his paternal uncle, Al-Hakam bin Abul-'Aas bin 'Umayyah. He chained Uthman (ra) and told him: "Do you abandon the religion of your forefathers to a religion of an innovator? By Allah, I will never unchain you unless and until you abandon the religion you have converted to." Uthman (ra) said: "By Allah I will never abandon it neither move an inch from it". When Al-Hakam saw his persistence in his religion, he left him.

Following the advice of the Prophet (saw), Uthman (ra) and his wife migrated to Ethiopia, evading the persecution and fleeing to Allah with their religion. Referring to this, the Prophet (saw) said: "May Allah accompany them, as Uthman was the first to emigrate to Allah (Azza Wajal) after the Prophet Lut (as)."

He was one of the scribes of the revelations. Aishah (ra) narrates: "I have seen Allah's Messenger reclining his thigh against Uthman, while I was drying the sweat from his forehead as a revelation was descending upon him. He said to Uthman, 'O Uthman! Write it down.' By Allah this servant has such a status with the Prophet of Allah, and Allah willed to dignify him."

He agreed to compile the Noble Qur'an. During the expedition to Armenia, Hudhaifah bin Al-Yaman (ra) who took part in the expedition observed some differences in

pronunciation of some words in the Qur'an. Uthman (ra) called for all the available scripts in various forms, appointed a committee consisting of those who wrote down during a revelation and standardized the Qur'an.



Tomb of Uthman in Baqi cemetery, Madinah

YMWA corner

The Young Muslim Women's Association (YMWA) was formed to serve the girls of our community. We are committed to supporting and nurturing the Islamic identity and values of the Muslimahs in New Zealand and strive to become the organisation which represents young Muslimahs to help them develop themselves mentally, physically, spiritually and socially, according to the Qur'an and Sunnah.

We hope that young girls, with the support of their elders, are attracted to our events and can grow with us to become strong members of the Ummah and our community.

Email: ymwa.nz@gmail.com

Website: www.ymwa.org.nz

Find us on Facebook



Study circle

The YMWA holds monthly study circle's on the first Monday of every month. Please check our website or facebook group for more updates!

A synopsis of the December Study Circle: Af-la-ha

We are from a young age taught to climb ladders, whether they be academic, corporate, social or economic. The struggle is always to reach the top. Like all things real however success should transcend to the hereafter. We turn therefore to the Quran to help us define success.

It is incumbent upon us to seek knowledge, Ibn Taymiyyah Rahimahullah stated "Seek (beneficial) knowledge, because seeking it for the sake of Allah is a worship. And knowing it makes you more God-fearing; and searching for it is jihad, teaching it to those who do not know is charity, reviewing and learning it more is like tasbeeh. Through knowledge Allaah will be known and worshipped". Reaping knowledge will open our minds and hearts which will lead us to real success.

So what is success? The Arabic equivalent is *af-la-ha*. The root word is *fa-la-ha* which means all desires where no desires remain unfulfilled, and protection from all misfortunes. To describe successful people, we turn to Surah Mu'minun. The root word for *mu'minun* is *amina* which means a state of peace after submitting to Allah's will. A Muslim is someone who submits; however a *mu'min* is stronger in faith.

Umar Farooq (ra) stated that whenever a revelation came to the Prophet, those around him could hear a sound like the buzzing of bees. There was once a time when it was heard and the surrounding companions hoped to hear revelation but the Prophet went to prayer instead after which he recited a dua and then turned to the companions and revealed the first 10 verses of Surah Mu'minun. There are seven attributes described in these verses and those who are successful are said to have these attributes, fundamentally being a *mu'min*. It states:

Successful indeed are the believers, those who are humble during their worship (salat)

The first attribute is concentration and humility in prayer. That is displaying a state of *kashiyun* (calmness). This is to believe and perfect concentration in one's heart during worship.

and those who keep away from what is vain

The second attribute is to stay away from vanity. The term used is *lagav* and this implies something that doesn't benefit. Thus it is to avoid wasting time, and to find a purpose behind every action.

and those who are active in giving charity (zakah)

Thirdly one must perform zakah. The term *zakah* means to purify, but in terms of religious actions it means to give in charity in a proper manner. This ayah was however revealed in Makkah, and zakah was only made compulsory in Madinah. Thus it is debatable whether this may mean to be humble, large hearted and not harming anything around.

and those who guard their private parts except from their mates or those whom their right hands possess, then (in their case) they are certainly free from blame, but whoever seeks beyond that, then those are the persons who transgress

Fourthly, one must guard their private parts except from their spouses or whom their right hand possesses.

and those who are keepers of their trusts and their agreements

The fifth attribute is to look after trusts and covenants in a faithful manner, including when they are implied. Implied trusts can be formed out of the power or positions we own. Such as a king's responsibility towards their kingdom or a mother's responsibility towards her children.

and those who guard their worship

The last attribute is to be steadfast in prayer. *Yu hafizun* is to consistently observe prayer. It is regarded as being essential to being a human being.

those are the inheritors who will inherit paradise, they will stay in it

These are the seven jewels of faith and possessors of these are guaranteed paradise.

Hadith of the month

Narrated Ibn 'Abbas:

The Prophet (peace be upon him) said, "There are two blessings which many people lose: they are health and free time for doing good." (Sahih Bukhari)

Quote of the month

Islam is based on naql (texts) and 'aql (intellect). Some people just have the texts – we call them naql-heads. (Shaykh Hamza Yusuf)

Iqra Academy



Established in 1998 at Mount Albert, Auckland, the aim of Iqra Academy is to teach Islamic values and principles, and to provide our children with a favourable environment so that they can practise Islam. We aim to give our younger generation an understanding of Islam through studying the Qur'an and Sunnah, and practising the basic principles in this different environment of our new homeland. Lots of fun activities are part of our regular programme. We focus on group learning and interactive teaching. Iqra designs lessons for three age groups:

- Junior: 5 to 8 years
- Intermediate: 9 to 11 years
- Senior: 12 to 15 years

Intermediate and senior groups work as a single class. Every topic includes learning from the Qur'an and ahadith, practicing taharah and salaah, learning from the life of the Prophets, Islamic history, and culture. Junior group activities include colouring, painting, rhymes, and learning the Arabic alphabet.

Classes run on Saturdays from 2:30 till 5.00 pm at Mount Albert YMCA premises, Rocket Park. Iqra is closed on school holidays.

Contact us

For more details, timetable, etc, please contact:

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