



# Rocket Science



Rajab/Shaban 1432

July 2011

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

## Contents

Corruption	2
Surat Al-Kahf	4
Zamzam water	7
Az-Zubair (ra)	10
YWMA corner	13
Voice of Islam	16
Prayer timetable	17

*On that Day,  
your children  
will recite the  
Qur'an, and they  
will ascend the  
ranks of  
Paradise.  
(Hadith Al-  
Tirmidhi)*

## Children's Hifzul Quran class

Mount Albert Islamic Trust are pleased to announce the launch of our new Hifzul Quran (Quran memorisation) class for children. The Holy Quran is the verbatim word of Allah (swt), and was revealed to Prophet Muhammad (saw) by Jibril (Gabriel) over a period of 23 years, in Makkah and Madinah. The Quran refers to itself as al-Furqan (the criterion), al-Hudah (the guide), dhikrallah (remembrance of God), and al-Hikmah (wisdom). What better way for our children to grow up to follow the teachings of Islam, than for them to memorise parts of the Quran?



Day: Saturday, starting 6 August 2011, insha Allah

Time: 9.00 – 11.00 am

Venue: Mount Albert Senior Citizens' Hall, Rocket Park, New North Road  
(our regular Friday prayer venue)

Capacity: Ten boys and ten girls aged seven years and above. They must already be able to read Arabic.

Teacher: Hafiz and Qari Yaman Kaytaz

Fee: Free, although a donation of \$20 is requested to help cover the hire of the venue

### To enrol your child

Email (i) child's name and age, and (ii) parent's mobile phone number, to Saadi Sharif (kingsaadi@gmail.com). First come, first served.

# Confronting corruption in the Muslim world

A 2010 ranking of the countries of the world in terms of their levels of corruption has been released by Transparency International, a global civil society organisation against corruption<sup>1</sup>. As Faheem Younus, an adjunct faculty member for religion/history at the Community Colleges of Baltimore County and a clinical associate professor at the University of Maryland, notes<sup>2</sup>, it does not make for pleasant reading by Muslims.

The index uses a scale of one to ten, with one representing highly corrupt and ten not corrupt. The five most populous Muslim nations (Indonesia, Pakistan, Bangladesh, Nigeria, and Egypt) were all well towards the corrupt end of the scale, with scores of between 2.3 and 3.1. Only four (Qatar, The United Arab Emirates, Oman, and Bahrain) out of the 48 Muslim majority countries were in the top 50 least corrupt countries.

Faheem Younus comments, "Powerful extremists in the Muslim world are becoming increasingly enamoured with a flawed understanding of sharia law, calling for strict punishments for alcoholism, adultery, or sometimes even for exercising basic freedoms. But if Muslim nations really want to find moral high ground, they should first fight the corruption that put most of them at the bottom of the index."



He relates this to a hadith. A man asked Prophet Muhammad (saw) for advice regarding the three vices he suffered from: falsehood, alcoholism, and fornication. Despite his utmost efforts, he could not rid himself of them. Prophet Muhammad said that if he promised to first give up falsehood, he would guarantee that his other two vices would also be eliminated. When the Prophet inquired about his progress a few days later, the man gave an interesting report. He told the prophet that he had been about to indulge in consumption of liquor but postponed the idea because he would have had to lie to his fellow Muslims in order to conceal the act. A few days later he was tempted by fornication but eschewed for the same reasons. He had indeed removed all three vices by giving up falsehood.

*give up falsehood*

***honest leadership***

***New Zealand #1***

***The ten least corrupt countries***

***The ten most corrupt countries***

Faheem Younus, who describes himself as a “Muslimerican” of Pakistani descent, criticises Pakistan for passing much-abused sharia laws against blasphemy, adultery, or apostasy, but doing nothing to combat rampant corruption. He recalls the time of the Prophet (saw). “Presenting poverty, war, or illiteracy as reasons for this high corruption within Muslim countries would be a cop-out. It could be argued that Muslims in the seventh century were ravaged with more poverty, constant war, and significant illiteracy. But they had honest leadership who showed them how to walk the walk.”

For us in New Zealand, we should be thankful that Aotearoa, along with Denmark and Singapore, scores the highest non-corruption index: 9.3 out of 10. However, as Muslims we should be disappointed that 46 out of the 50 least corrupt nations of the world are non-Muslim, and admit that the Islamic world has a lot to learn from the non-Islamic. As Prophet Muhammad (saw) said, “A word of wisdom is the lost property of a Muslim. He should seize it wherever he finds it.”

#	Country	Index
<b>1=</b>	Denmark	9.3
<b>1=</b>	New Zealand	9.3
<b>1=</b>	Singapore	9.3
<b>4=</b>	Finland	9.2
<b>4=</b>	Sweden	9.2
<b>6</b>	Canada	8.9
<b>7</b>	Netherlands	8.8
<b>8=</b>	Australia	8.7
<b>8=</b>	Switzerland	8.7
<b>10</b>	Norway	8.6

#	Country	Index
<b>168=</b>	Angola	1.9
<b>168=</b>	Equatorial Guinea	1.9
<b>170</b>	Burundi	1.8
<b>171</b>	Chad	1.7
<b>172=</b>	Sudan	1.6
<b>172=</b>	Turkmenistan	1.6
<b>172=</b>	Uzbekistan	1.6
<b>175</b>	Iraq	1.5
<b>176=</b>	Afghanistan	1.4
<b>176=</b>	Myanmar	1.4
<b>178</b>	Somalia	1.1

1 [www.transparency.org/policy\\_research/surveys\\_indices/cpi/2010/results](http://www.transparency.org/policy_research/surveys_indices/cpi/2010/results)

2 [www.huffingtonpost.com/faheem-younus](http://www.huffingtonpost.com/faheem-younus), 16 June 2011

# Surat Al-Kahf

Surat Al-Kahf (The Cave, the 18<sup>th</sup> surah in the Quran) is one of the most famous surahs, and one of the most beloved surahs to many Muslims. Some Muslims have memorised the whole surah. Indeed, we are encouraged to recite this surah every Friday. In a hadith, the Prophet (saw) said, "He who reads Surat Al-Kahf on Friday, Allah (swt) will light for him radiance that stretches from his feet to the highest heaven." So what makes this surah so special?

Surat Al-Kahf essentially consists of four stories: the story of the dwellers in the cave (after which the surah gets its name); the story of the man with the two gardens; the story of Prophet Musa (Moses, as) and Al-Khidr; and the story of Dhul-Qarnain.

## The story of the dwellers in the cave

The first story talks about a group of young men who presented their religion (surrender to Allah as the One Lord) to their people, but they were rejected. "And We made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings)

when they stood up and said, 'Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship illah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah?'" (Quran 18:14-15). Thus, Allah (swt) inspired them to seek refuge in the cave. Allah supported them with great miracles: they dwelt in the cave for "three hundred (solar) years, adding nine (for lunar years)" (Quran 18:25). "... And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave" (Quran 18:17). It has been suggested that the purpose of this was to avoid bedsores. Their dog kept guard. It is not told how many people there were: some said three (and their dog was the fourth); some said five (and the dog was the sixth); some said seven (and the dog was the eighth). Only Allah (swt) knows (ayat 22). All of these miracles were accomplished for the sake of protecting these young men. In fact, they awoke 309 years later to find that the people around them had become believers and that they were now part of a new society, filled with faith.

## The story of the man with the two gardens

The man became absorbed in his new fortune, forgetting completely who granted it to him, and responding with challenge and doubt. "And I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on





*scuttling a boat*

*killing a child*

*rebuilding a wall*



the Day of Resurrection), I surely shall find better than this when I return to Him" (Quran 18:36). Money had seduced him and distracted him from turning to Allah (swt) and he did not thank Allah for his bounties. "So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say, 'Would that I had ascribed no partners to my Lord'" (Quran 18:42).

### **The story of Prophet Musa (Moses, as) and Al-Khidr**

Prophet Musa (as) was asked by his people (Bani Israel) who the most knowledgeable person on earth was. Prophet Musa (as) replied that he himself was, because he thought that he had enough knowledge to earn that title, especially because he was one of Allah's favoured prophets. However, Allah (swt) revealed to him that there was a learned man elsewhere, and commanded him to go to where the two seas met. He met Al-Khidr, whom Allah (swt) had given knowledge about predestined events. Three examples are quoted.

1. Al-Khidr scuttled a boat, because "it belonged to certain men in dire want. They plied on the water. I only wished to render it unserviceable, for there was after them a certain king who seized every boat by force" (Quran 18:79). By scuttling it, Al-Khidr saved it from being taken.
2. Al-Khidr killed a child because he was not dutiful towards his parents who were righteous. His disobedience caused them too much trouble. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection" (Quran 18:81).
3. Al-Khidr rebuilt a wall because it was damaged in part, without recompense for his work especially in a town where he was not warmly welcomed. In fact, a treasure belonging to two orphan boys was buried beneath it. It would have been stolen had he not built the wall (Quran 18:82).



### **The story of Dhul-Qarnain**

The last story is that of Dhul-Qarnain, the king who spread truth, justice and goodness on earth. He also had the material means (scientific and technological) to achieve success and progress in life. Thus he made dawah for Allah (swt) and spread good. On his journeys, he reached a people who said to him, "O Dhul-Qarnain! Verily Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" (Quran 18:94). Although he was capable of building the barrier alone, he asked for help so that they may learn a lesson from it. He built the barrier, which has remained standing until today. However, we do not know where the barrier actually is, and thus will not be able to know where Ya'juj and Ma'juj are located until their appearance before the Day of Judgment.

### **The connection between the four stories**

We must remember that the Quran does not just narrate stories in a random manner; rather they form an integral structure and serve a specific meaning. The common link between these four stories is that they illustrate four different

types of trials or temptations (fitan). These trials are dangerous, heavy and affect human life. Firstly, the story of the dwellers in the cave represents the trial of religion (fitnat al-deen), that is, deviating from the path of Allah, or causing someone else to deviate. The second story, of the man with the two gardens, illustrates the trial of wealth (fitnat al-mal); wealth tempted the man so he distanced himself from Allah. Thirdly, the story of Musa (as) shows the trial of knowledge (fitnat al-ilm); this may be that you boast of the knowledge you possess to the extent that you feel arrogant and hence forget about modesty, or you learn knowledge that has no good value, or causes harm in the community. The final story exemplifies the trial of power (fitnat al-sulta); Dhul-Qarnain had the scientific and technological means to achieve goals.

### **The stimulus of temptation**

What is the catalyst for all these four fitnas? Halfway in the surah, between the first two stories and the last two, we are told that the stimulus of temptation is the enemy of Allah (swt), namely, Iblis (Satan). "Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers) ... but no one knows its true meanings except Allah" (Quran 18:50).

In a hadith, the Prophet (saw) said, "... whoever among you encounters him (Al-Dajjal) should read upon him the opening ayahs of Surat Al-Kahf". And in another hadith, the Prophet (saw) said, "... and he who reads the last ten ayahs of Surat Al-Kahf, Al-Dajjal will not be able to harm him."

Al-Dajjal has the temptation of religion. Al-Dajjal will tell you, "If I bring your mother and father to life, will you worship me?" Al-Dajjal has the temptation of wealth. He gives a man a lot of money, or brings down rain on a particular piece of land and vegetation so that it flourishes. He has the temptation of power: he subjugates people to his strength and authority in many parts of the earth, except Makkah and Madinah.

### **Resisting this temptation**

The first trial, of religion, shows the importance of having righteous companions. "And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face" (Quran 18:28). The next ayat gives another method for resisting the trial of religion, namely remembering the Hereafter: "Verily, We have prepared for the Zalimun (polytheists and wrong-doers) a Fire whose walls will be surrounding them. And if they ask for help (relief, water), they will be granted water like boiling oil that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place)!" (Quran 18:29).

Protection from the trial of wealth is by realising the true purpose of life. "It is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, but (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything" (Quran 18:45). The



*“contaminated  
with arsenic”*

*sale of Zamzam  
illegal*

importance of remembering the Hereafter is again mentioned (ayat 49).

Survival from the trial of knowledge is by humility and avoiding arrogance. “Musa said (to Al-Khidr, despite the fact that he was one of the favoured prophets of Allah and the only one to speak with Him directly), ‘If Allah wills, you will find me patient, and I will not disobey you in aught’” (Quran 18:69).

Sincerity and remembering the Hereafter are ways of combating the trial of power. “Say (O Muhammad), ‘Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds’” (Quran 18:103).

## Is Zamzam water safe to drink?

### BBC report

A recent report by BBC News<sup>1</sup> claims that Zamzam water is not safe to drink. An undercover researcher discovered that Zamzam water contaminated with arsenic was being sold by Muslim bookshops in Wandsworth, south-west London, Upton Park, east London, as well as in Luton, Bedfordshire, north of London. Dr Duncan Campbell, president of the Association of Public Analysts, said, “The water is poisonous, particularly because of the high levels of arsenic, which is a carcinogen” and he would certainly not recommend drinking it.

### Saudi response

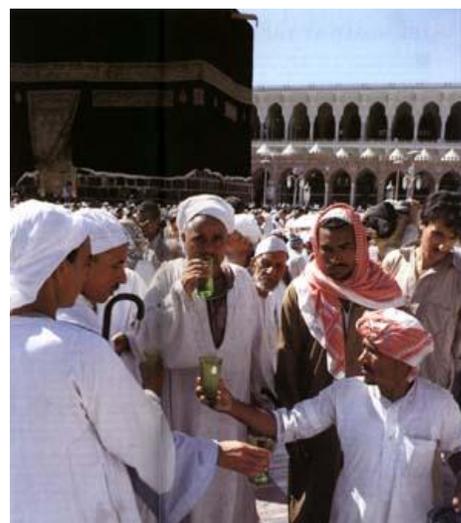
This claim is rejected by Saudi authorities<sup>2</sup>. Zuhair Nawab, president of the Saudi Geological Survey, explained, “Our experts monitor the condition of Zamzam on a daily basis. Every day we take three samples from the water to carry out tests and studies, which showed that it was not contaminated.”

Fahd Turkistani, adviser to the Presidency for Meteorology and Environment, said the BBC report focused on bottled water supplied by individuals and not by the Presidency of the Two Holy Mosques Affairs. The water supplied by the presidency undergoes close monitoring and ultraviolet rays are applied to kill harmful bacteria, he added.

Turkistani said the Zamzam water contamination could have been caused by illegal workers who sell Zamzam water at Makkah gates as they use unsterilised containers. He said the Saudi government has prohibited such illegal sales of Zamzam water.

Meanwhile, a responsible source at the Presidency of the Two Holy Mosques Affairs highlighted the measures taken for the protection of Zamzam water saying the water passes through stainless steel pipes to the cooling stations and then to the Grand Mosque.

It also must be remembered that Muslims visiting Makkah for hajj or umrah, as well as those living in Makkah, have been



Pilgrims drink Zamzam water near the Kaaba

drinking Zamzam water for centuries. Talal Mahjoub, a Saudi, denounced the move to create suspicion about the quality of Zamzam water. "My family and I have been drinking Zamzam for many years. None of us have suffered any disease as a result of drinking it. If the BBC report was true, Makkans would have suffered many diseases, including cancer, because most of them drink Zamzam."

The Saudi Embassy in London also issued a statement affirming the purity of Zamzam in Makkah. "Scientific tests conducted on samples taken from the original source have proved the Zamzam water is good for drinking," it said, referring to tests conducted on the water at a French laboratory. It said the Kingdom does not export Zamzam water. The King Abdullah Zamzam water complex, which was established in Makkah last September at a cost of SR700 million, can supply 200,000 bottles daily.

### **First-hand report**

The following first-hand report comes from Moin Uddin Ahmed, a desalination engineer<sup>3</sup>. It dates from 1971, before the present pumping station was installed.

However, the same accusation, that Zamzam water is not fit for drinking, was made at that time.

"In 1971, an Egyptian doctor wrote to the European Press, a letter saying that aab-i-Zumzum [Zamzam water] was not fit for drinking purposes. I immediately thought that this was just a form of prejudice against the Muslims and that since his statement was based on the assumption that since the Khaan-i-Ka'aba [Ka'aba precinct] was a shallow place (below sea level) and located in the center of the city of Makkah, all the waste water of the city collecting through the drains fell into well holding the water.

"Fortunately, the news came to Shah Faisal's ears who got extremely angry and decided to disprove the Egyptian doctor's provocative statement. He immediately ordered the Ministry of Agriculture and Water Resources to investigate and send samples of aab-i-Zumzum to European laboratories for testing the potability of the water. The ministry then instructed the Jeddah Power and Desalination Plants to carry out this task. It was here that I was employed as a desalting engineer (chemical engineer to produce drinking water from sea water). I was chosen to carry out this assignment. At this stage, I remember that I had no idea what the well holding the water looked like.

"I went to Makkah and reported to the authorities at the Khaan-i-Ka'aba explaining my purpose of visit. They deputed a man to give me whatever help was required. When we reached the well, it was hard for me to believe that a pool of water, more like a small pond, about 18 by 14 feet, was the well that supplied millions of gallons of water every year to hajis ever since it came into existence at the time of Hazrat Ibrahim [ra], many, many centuries ago.

"I started my investigations and took the dimensions of the well. I asked the man to show me the depth of the well. First he took a shower and descended into the water. Then he straightened his body. I saw that the water level came up to just above his shoulders. His height was around five feet, eight inches. He then started moving from one corner to the other in the well (standing all the while since he was not allowed to dip his head into the water) in search of



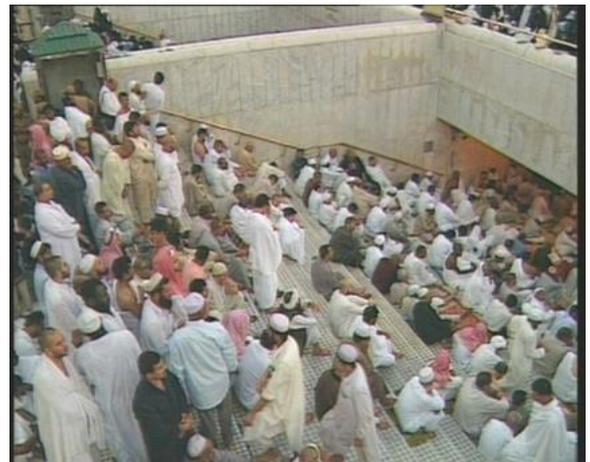
*“the sand is dancing!”*

any inlet or pipeline inside the well to see from where the water came in. However, the man reported that he could not find any inlet or pipeline inside the well.

“I thought of another idea. The water could be withdrawn rapidly with the help of a big transfer pump which was installed at the well for the aab-i-Zumzum storage tanks. In this way, the water level would drop enabling us to locate the point of entry of the water. Surprisingly, nothing was observed during the pumping period, but I knew that this was the only method by which you could find the entrance of the water to the well. So I decided to repeat the process. But this time I instructed the man to stand still at one place and carefully observe any unusual thing happening inside the well. After a while, he suddenly raised his hands and shouted, ‘Alhamdollillah! I have found it. The sand is dancing beneath my feet as the water oozes out of the bed of the well.’ Then he moved around the well during the pumping period and noticed the same phenomenon everywhere in the well. Actually the flow of water into the well through the bed was equal at every point, thus keeping the level of the water steady.”

#### **Facts and figures<sup>4</sup>**

The Zamzam well is located within the Masjid al Haram in Makkah, and is about 20 metres east of the Kaaba. It is about 30 metres (98 ft) deep and 1.08 to 2.66 metres in diameter. The water level is 3.23 metres below the surface. A pumping test at 8,000 litres per second for more than a 24-hour period showed a drop in water level from 3.23 metres below the surface to 12.72 metres and then to 13.39 metres, after which the water level stopped receding. When pumping stopped, the water level recovered to 3.9 metres below the surface only 11 minutes later. This data shows that the aquifer feeding the well seems to recharge from rock fractures in neighbouring mountains around Makkah.



Male pilgrims on the steps leading down to Zamzam. The female steps are behind.

1 [www.bbc.co.uk/news/uk-england-london-13267205](http://www.bbc.co.uk/news/uk-england-london-13267205), 5 May 2011

2 [www.arabnews.com/saudi Arabia/article386684.ece](http://www.arabnews.com/saudi Arabia/article386684.ece)

3 [71.187.234.222:8000/mua/abezamzam.htm](http://71.187.234.222:8000/mua/abezamzam.htm)

4 [en.wikipedia.org/wiki/Zamzam\\_Well](http://en.wikipedia.org/wiki/Zamzam_Well)

# Az-Zubair bin Al-Awwam (ra)

*This article describes the sixth companion who was promised Paradise while still alive.*

His full name was Az-Zubair bin Al-Awwam bin Khuwailid bin Asad bin Abdul-Uzza bin Qusai bin Kilab. His relationship to Allah's Messenger (saw) comes through Qusai bin Kilab, and he was Qurashi Asadi. His nickname was Abu 'Abdullah. His mother was Safiyyah bint Abdul-Muttalib, who belonged to the same noble family. As for his relationship with Allah's Messenger, Allah's Messenger married Aishah (ra), sister of Asma bint Abu Bakr (ra), the wife of Az-Zubair. Umm Habibah, the grandmother of Az-Zubair, was the grandmother of the Prophet (saw). Halah bint Wuhaib, the maternal aunt of Allah's Messenger was Az-Zubair's grandmother. Thus, there were marriage and blood relationships between Az-Zubair (ra) and the Prophet (saw).

His father, Al-Awwam bin Khuwailid was killed in a battle among the tribes of Arabia that left nothing but many mourning wives and orphans. Az-Zubair became an orphan in his mother's custody. She was a courageous woman and taught Az-Zubair how to use a sword and spear. She wanted him to become a man of dignity. She was stern when he needed rebuke and did not spare him the rod occasionally. When asked why she beat him occasionally, her reply was that she was doing it to make him a disciplined man.

Az-Zubair bin Al-Awwam was very tall with thick hair but sparse hair in his beard. He was of a light brown complexion and had his hair undyed.

Before the advent of Islam, Az-Zubair was aware of the bad condition of the people in Makkah, corrupt and lacking guidance. He had listened carefully to the Prophet (saw) and decided to adopt Islam as his way of life. So he went to Abu Bakr's house and asked him about Islam. Abu Bakr (ra) told him that Muhammad (saw) was a Messenger from Allah and he explained to him the principles of Islam, urging him to follow the teachings of the Prophet (saw). Az-Zubair was convinced and expressed his interest to meet the Prophet (saw) and embrace Islam. He embraced Islam at the age of 15, after Abu Bakr (ra), that is, he was the fourth or the fifth to revert to Islam.

The non-Muslim community resented his conversion and tortured him in order to coerce him into abandoning his religion. His paternal uncle tried to compel him to return to the religion of his forefathers, and worship Al-Lat, Al-Uzza and other idols. His mother was one of the hardest on him to make him return to her way of worship. His uncle wrapped him in a mat and filled it with smoke to suffocate him, hoping he would give in, but it was of no avail. In spite of all the hardships, Az-Zubair remained true to his belief.

His courage to defend Islam was marvellous. One day as the chiefs of the Quraish were sitting near the Ka'abah mocking the Prophet (saw) and his followers, a young man approached them crying. He began shouting that Az-Zubair had beaten up his father and had broken his arm. The young man added, "He was about to kill my father." He urged the chiefs of the Quraish to stop the orphan. The chiefs of the Quraish asked the young man about the reason that made Az-Zubair (ra) beat his father. He explained, "It was because of the difference of religion. My father said something about Muhammad and Islam, and Az-Zubair got angry at hearing such insults because he had already accepted Islam. He lost control and attacked my father until I thought he

*relationship to  
Muhammad (saw)*

*orphan*

*Jahiliyah*

*conversion at age  
15*

*persecution*

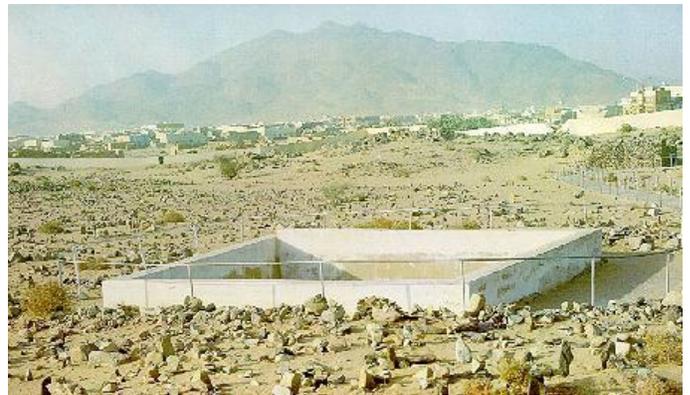
*rumours*

would kill him.”

It was rumoured in Makkah that the unbelievers had killed Allah’s Messenger (saw). The news affected all the Muslims, but Az-Zubair became so angry that he drew his sword and began searching for the culprits. When the Prophet (saw) saw him, he called him, “What is wrong with you, O Zubair?” He replied, “I was told you had been killed.” Allah’s Messenger (saw) prayed to Allah to bless him and his sword. It was said that the Prophet (saw) asked him, “What would you have done?” Az-Zubair said, “By Allah, I intended to shed the blood of the guilty in Makkah.”

When the Muslims were permitted to migrate to Abyssinia as a result of the persecution by the unbelievers, Az-Zubair joined them. While in Abyssinia, they received news that the Muslims had finally found refuge in Al-Madinah. Upon hearing this news, they all set out for Al-Madinah to join them. Upon arrival, Az-Zubair discovered that his mother had accepted Islam and had migrated with the other Muslims.

As an extremely courageous horseman, a unique warrior and a daring combatant, he participated in all the battles with Allah’s Messenger (saw) from the first, the Battle of Badr. A year later, the Quraish wanted to take revenge for the big blow they received at Badr.



Site of Battle of Badr

Az-Zubair and other companions of the

Prophet (saw) kept alert and protected the Prophet (saw) against attempts to kill him at Uhud. He stood in the middle of the battlefield shooting arrows at the pagan fighters until the battle was over. His uncle Hamzah (ra) was killed in the battle and his body was mutilated. His mother came to see the body of her brother, but the Prophet (saw) told Az-Zubair to stop her. She was a true Muslim and told her son that she knew that her brother’s body was deformed by the pagans and that she would maintain patience for she knew that her brother’s soul would go to Paradise.

He was named a disciple of Allah’s Messenger. He came to be thus named because on the day of the Trench, Allah’s Messenger asked three times, “Who would bring us the news about Banu Quraizah?” Az-Zubair replied each time, “I will”, and brought the news. Thereupon Allah’s Messenger said, “Every Prophet has a disciple and my disciple is Az-Zubair.”

It is said that the scars and stab wounds in Az-Zubair’s body were decorations testifying to his courage and bravery. They were the highest decorations a human can have. It is stated by Hisham that his father said, “On the day of Badr, Az-Zubair was wearing a turban hiding his face. You could see nothing but his eyes.” The Prophet (saw) said, “Indeed the angels were sent down on the day of Badr dressed in the manner of Az-Zubair.”

*warrior*

*“disciple of  
Muhammad  
(saw)”*

*scars, stab  
wounds*

**accurate  
narration**

**death**

Az-Zubair bin Al-Awwam was extremely pious and feared committing acts of disobedience.

Although he had heard many hadiths from Allah's Messenger, he narrated few, for fear he would utter that which Allah's Messenger did not say. His son Abdullah said, "I asked my father about the small number of ahadith he narrated from Allah's Messenger. He said, 'I have a blood and marriage relation

with Allah's Messenger (saw) as you have come to know.' But I heard him saying, 'Whoever intentionally ascribes to me what I have not said, then surely let him occupy his seat in Hell-fire'" (Hadith Bukhari).

Although Az-Zubair narrated few hadiths, he is one of the Companions who is mentioned much in the books of biographies. When the Prophet (saw) slept, Az-Zubair sat beside him to protect him against enemies and to keep flies away from his blessed face. The Prophet (saw) woke and saw Az-Zubair using a fan to chase away the flies from his face. He told Az-Zubair that he would be with him on the Day of Judgment to protect him against the sparks of Hell-fire.

Of the praises written about him, Al-Hasan bin Ali wrote, "Marry into the family of Az-Zubair and give them in marriage because they are your equals among the Quraish."

Az-Zubair was killed on the day of the Camel in the month of Rajab at the age of 75. Az-Zubair gave up fighting in that battle. On his return to Al-Madinah, Ibn Jurmuz At-Taimi killed him out of betrayal, while he was praying. After killing him, Ibn Jurmuz asked permission to see Ali (ra). Ali said, "By Allah, the murderer of ibn Safiyyah (referring to Az-Zubair) will never enter Paradise." Ibn Jurmuz came to Mus'ab bin Az-Zubair (the governor of Iraq at that time) and said, "Retaliate against me for Az-Zubair". Mus'ab wrote to Abdullah bin Az-Zubair. Abdullah said, "Would I retaliate against Ibn Jurmuz for Az-Zubair? By Allah, never, even for the string from the footwear of Az-Zubair." It is narrated that after Abdullah set him free, Ibn Jurmuz went to a place called As-Sawad and asked a man to kill him due to the dreadful dreams he used to see by night.



Archers' mount, Battle of Uhud

## YMWA corner

*Synopsis of a talk delivered at YMWA's monthly study circle. The next study circle is 4 July; contact [ymwa.nz@gmail.com](mailto:ymwa.nz@gmail.com) for further information.*

### **Beauty: An Islamic responsibility**

According to dictionary.com, beauty is "the quality present in a thing or person that gives intense pleasure or deep satisfaction to the mind, whether arising from sensory manifestations (such as shape, colour, sound, etc.), a meaningful design or pattern, or something else (such as a personality in which high spiritual qualities are manifest)." It also refers to "a beautiful person, especially a woman or a beautiful thing, such as a work of art or a building."

The Prophet (saw) said, "No one will enter Paradise who has an atom's weight of pride in his heart." A man said, "What if a man likes his clothes to look good and his shoes to look good?" He said, "Allah is beautiful and loves beauty. Pride means denying the truth and looking down on people" (Hadith Muslim).

Commenting on this hadith, Ibn al-Qayyim (ra) said the phrase "Allah is beautiful and loves beauty" includes the beautiful clothing which was asked about in the same hadith. It was reported that Abu'l-Ahwas al-Jashami said, "The Prophet (saw) saw me wearing old, tattered clothes, and asked me, 'Do you have any wealth?' I said, 'Yes.' He said, 'What kind of wealth?' I said, 'All that Allah has given me of camels and sheep.' He said, 'Then show the generous blessings that He has given you' (Hadith Ahmad, At-Tirmidhi and An-Nisaa'i). Allah (swt) loves the effects of His blessings to His slave to be made manifest, for this is part of the beauty that He loves, and that is part of the gratitude for His blessings which forms an inner beauty of character.

Islam has instructed men to look for this beauty and virtue in selecting a wife. The Prophet said, "A woman is married for four things: her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be losers" (Hadith Bukhari).

A women's beauty is therefore reserved for her husband and certain close relatives. This is to protect the women and ensure that dishonourable behaviour does not take place. Husbands are therefore permitted and encouraged to enjoy the beauty of their wives and this may even prevent corruption.

The following are some beauty tips to beautify yourself for the sake of Allah (swt).

#### **1: Lower your gaze, to beautify your eyes**

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to [various male relatives] ..." (Quran 24:31).



*Allah is beautiful  
and loves beauty*

*criteria for  
marriage*

## **2: Keep your hiyah, to have nice pink cheeks**

"O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness – that is the best. Such are among the signs of Allah, that they may receive admonition!" (Quran 7:26).



## **3: Cover your body, to have nice skin and hair**

The Prophet (saw) said, "Any women who takes off her clothes in other than her husband's house (to show off for unlawful purposes) has broken Allah's shield" (Hadith Abu Daud and At-Timidhi). Similarly, "Allaah condemns those who are extravagant, which applies to extravagance in clothing as well as in food and drink" (Hadith Abu Daud).

The intention behind beauty can be either commendable, or blameworthy, or neither. Allah (swt) commends beauty that is done for the sake of Allah. The Prophet (saw) used to make himself look handsome when he would meet the delegations that came to him. The blameworthy act on the other hand would be acts which are done for the sake of this world. This could be anything that is done for pride, power or to show off.



Other examples of cleanliness recommended in Islam are clipping the nails, removing hairs and circumcision.

## **4: Smile, to be fresh and radiant**

The messenger of Allah (saw) always used to smile. Abdullah ibn Haarith (ra) said, "I did not see anyone who smiled more than Rasulullah."



## **5: Speak in kindness to each other, to have attractive lips**

In the Quran, actions are described using derivatives of the word 'husn' which in Arabic means beauty. In the following verses, the faithful are advised to speak beautifully (meaning politely and pleasantly) to other people:

"Respond to evil by saying that which is best" (Quran 23:96).

"Speak of good to the people" (Quran 2:83).

"Reason with them in a well-mannered way" (Quran 16:125).



The Prophet (saw) said, "Whoever believes in Allah and the last day, should speak good words or remain silent" (Hadith Bukhari and Muslim).

In Islam, beauty is appreciated in things to which we do not usually attribute beauty. "Allah created cattle for you. In them you find warmth and benefit and from them you eat. In them there is beauty for you when you bring them home and when you take them out to the pasture. They bear your heavy loads to lands you could not have reached except with great effort" (Quran 16:5-7).

**6: Remove impurities from the face and body, by making istighfar and keeping your wudhu**

In another hadith (Muslim), Anas ibn Malik reported that Allah's Messenger (saw) said, "In Paradise there is a street to which they would come every Friday. The north wind would blow and would scatter fragrance on their faces and on their clothes, and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them, 'By Allah, you have been increased in beauty and loveliness after leaving us', and they would say, 'By Allah, you have also increased in beauty and loveliness after us.'"



How beautiful is this Hadith that speaks of paradise and the increasing of beauty and loveliness that we need to strive for. To remove impurities from the body, make istighfar and make wudhu whenever you break it. Allah (swt) says, "Truly Allah loves those who repent, and he loves those who cleanse themselves" (Quran 2:222).

**7: Help those in need, to have nice hands**

The Prophet (saw) said, "Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another" (Hadith Abu Daud).



The Prophet (saw) also said, "None of you truly believes (in Allah and in His religion) until he loves for his brother what he loves for himself" (Hadith Bukhari and Muslim).

**8: Share your food with others, to have a good diet**

The Prophet (saw) said, "Food for one is enough for three, and food for three is enough for four" (Hadith Ahmad, At-Timidhi, An-Nasaa'i and Ibn Majah).



**9: Be in constant remembrance of Allah (swt), for a healthy mind and body**

Make dhikr to Allah day and night and watch the noor reflect on your faces.

# 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 (peace be upon him). The show neither delivers nor promotes any political, national, ethnic, social or class perspective - its focus is purely on da'wah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

- Triangle TV in Auckland (8.00 & 11.30am Sat; 8.00am Sun)
- CTV in Christchurch
- Channel 9 Dunedin
- Telstra Digital TV in Wellington & Christchurch CH 50
- SKYTV CH 89 and Freeview CH 21 in New Zealand
- MAITV in Fiji
- METRO TV in Ghana, West Africa

## **2 & 3 July**

Quran 2: 163-165

LECTURE: Scientific proofs for the scientists by Sheikh Yusuf Estes

DOCUMENTARY: The Quran leads the way to science part 1 by Harun Yahya

TID BITS: Muslims by Sheikh Yusuf Estes

## **9 & 10 July**

Quran 2: 21-23

DOCUMENTARY: True Islam by Bin Baz Foundation

DOCUMENTARY: The Quran leads the way to science part 2 by Harun Yahya

## **16 & 17 July**

Quran 16: 125, 3: 104-105

LECTURE: Break the walls down by Abdur Raheem Green

DOCUMENTARY: The Quran leads the way to science part 3 by Harun Yahya

## **23 & 24 July**

Quran 2: 183-185

LECTURE: Food and Faith Ramadan by Sheikh Yusuf Estes

DOCUMENTARY: Islam Denounces Terrorism by Harun Yahya

## **30 & 31 July**

Quran 2: 183-185

LECTURE: Welcome O Ramadan by Abu Hamzah

MY PATH TO ISLAM: by Preacher Moss

TID BITS: Quran by Sheikh Yusuf Estes



Preacher Moss

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

# Auckland prayer timetable for July 2011

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

*“The metaphor of the five prayers is that of a sizeable flowing river at the door of one of you in which he washes five times every day.”*  
(Hadith Muslim)

Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	6:02	7:34	12:25	2:57	5:15	6:43
2	6:02	7:34	12:25	2:58	5:16	6:43
3	6:02	7:34	12:25	2:58	5:16	6:44
4	6:02	7:34	12:26	2:59	5:17	6:44
5	6:02	7:34	12:26	2:59	5:17	6:45
6	6:02	7:34	12:26	3:00	5:18	6:45
7	6:02	7:33	12:26	3:00	5:18	6:45
8	6:02	7:33	12:26	3:01	5:19	6:46
9	6:01	7:33	12:27	3:01	5:19	6:46
10	6:01	7:33	12:27	3:02	5:20	6:47
11	6:01	7:32	12:27	3:02	5:20	6:47
12	6:01	7:32	12:27	3:03	5:21	6:48
13	6:00	7:32	12:27	3:03	5:22	6:48
14	6:00	7:31	12:27	3:04	5:22	6:49
15	6:00	7:31	12:27	3:04	5:23	6:50
16	5:59	7:30	12:27	3:05	5:24	6:50
17	5:59	7:30	12:27	3:06	5:24	6:51
18	5:59	7:29	12:28	3:06	5:25	6:51
19	5:58	7:29	12:28	3:07	5:26	6:52
20	5:58	7:28	12:28	3:07	5:26	6:52
21	5:57	7:28	12:28	3:08	5:27	6:53
22	5:57	7:27	12:28	3:09	5:28	6:54
23	5:56	7:26	12:28	3:09	5:29	6:54
24	5:56	7:26	12:28	3:10	5:29	6:55
25	5:55	7:25	12:28	3:10	5:30	6:56
26	5:55	7:24	12:28	3:11	5:31	6:56
27	5:54	7:23	12:28	3:12	5:32	6:57
28	5:53	7:23	12:28	3:12	5:32	6:57
29	5:53	7:22	12:28	3:13	5:33	6:58
30	5:52	7:21	12:28	3:14	5:34	6:59
31	5:51	7:20	12:28	3:14	5:35	6:59

## Credits

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## 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.

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 mosque in New Zealand with air-conditioning and heating.

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## Swt, saw, as, ra

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

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

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

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