



Rocket Science



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

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**"Dollar a Day"
orphan
sponsorship**

Feeding orphans with a hand of love

Bouts of rain and shine spread through the hustle and bustle of the increasingly metropolitan University of Auckland on 13 October, both confusing and elating the members of the Muslim Girls' Association (MGA). This group is a subdivision of the Social Committee of the Young Muslim Women's Association (YMWA).

The group seeks to maintain and develop intercultural friendships as well as cater to wider philanthropic causes such as the International Centre for Children Charitable Trust (ICCCT). After several sessions of head-scratching and inspiration-seeking, the idea of selling baked goods – a universal symbol of peace, love and delight – came into existence. With the aid of mass advertising tools such as the old procrastinator's favourite – Facebook – as well as visual advertisement in the form of posters, an initial flurry of interest in the event was created. The bake sale provided the opportunity to showcase the immense baking talent and potential lurking in the Islamic community and allowed a non-conventional method of supporting worthwhile projects such as this one.



The location outside the Recreation Centre proved to be quite a catch in terms of attracting a torrent of hungry students. The colourful array of baked goods scattered on a heavenly hot pink table cloth helped ensure the visual appeal of the stand.

All in all, it was a successful day with funds being raised enough to sustain, feed, nurture and educate one orphan for almost a year on the "Dollar a Day" Programme. Prophet Mohammad (saw) was quoted in a hadith by Sahl bin Sa'ad as saying "I and the person who looks after an orphan and provides for him will be in Paradise like this," putting his index and middle fingers together.



"the intimate friend of Allah"

idol-making father

rational arguments

idol-breaker

Ibrahim (as) and hajj

As all of us know, hajj is the story of the test of sacrifice for Ibrahim (Abraham, as) and we say that it was a test by Allah (swt). But do we really understand what Ibrahim went through? Do we appreciate what it was like to be Ibrahim? Can we grasp what happened? Why is it that we regard Ibrahim as the father of faith? What was it that he achieved?

Ibrahim (as) is distinguished in the Quran with the title of khalil-ul-Allah (the intimate friend of Allah). In surat an-Nisa, Allah says, "For Allah did take Ibrahim for (an intimate) friend" (4:125). He is also described in surat an-Nahl as a model: "Ibrahim was indeed a model – devoutly obedient to Allah, and true in faith, and he joined not gods with Allah" (16:20).

Ibrahim was born among the star- and idol-worshipping people of Chaldea, in the home of his father Azar, the idol-maker of the tribe. Ibrahim was among the kuffar, but not of them, like a spring of tawheed (monotheism) arising out of the swamp of shirk (polytheism). The Quran tells us in surat al-An'aam, "Lo! Ibrahim said to his father Azar, 'Do you take idols for God? For I see you and your people in manifest error.'" (6:74).

From the revolt in the house of his father Azar, Ibrahim went on to challenge the polytheism of his people. Indeed Ibrahim is known as history's great idol-smasher, as the founder of monotheism and the crusher of ignorance. There are numerous verses in the Quran which describe how Ibrahim argued against idol-worshippers, his rational arguments against skeptics and those who worshipped celestial bodies, how he dealt with unbelievers, and how he preached to his people. For instance, in surat al-Baqara Allah says, "Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because God granted him power? Abraham said, 'My Lord is He who giveth life and death.' He said, 'I give life and death.' Said Abraham, 'But it is God that causeth the sun to rise from the East: Do thou then cause it to rise from the West.' Thus was he confounded who (in arrogance) rejected Faith. Nor doth God give guidance to a people unjust" (2:258).

In another example in surat al-Anbiya: "We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him. Behold ! he said to his father and his people, 'What are these images to which ye are (so assiduously) devoted?' They said, 'We found our fathers worshipping them.' He said, 'Indeed ye have been in manifest error – ye and your fathers.' They said, 'Have you brought us the Truth, or are you one of those who jest?' He said, 'Nay, your Lord is the Lord of heavens and the earth, He who created them (from nothing): I am a witness to this (truth). And by God, I have a plan for your idols – after ye go away and turn your backs.' So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it. They said, 'Who has done this to our gods? He must indeed be some man of impiety!' They said, 'We heard a youth talk of them: he is called Abraham.' They said, 'Then bring him before the eyes of the people, that they may bear witness.' They said, 'Art thou the one that did this with our gods, O Abraham?' He said, 'Nay, this was done by – This is their biggest one! Ask them, if they speak intelligently!' So they turned to themselves and said, 'Surely ye are the ones in the wrong!' Then were they confounded with shame: (they said) 'Thou knowest full well that these idols do not speak!' (Abraham) said, 'Do ye then worship, besides God, things that can neither be of any good to you nor do you harm? Fie upon you, and upon the things that ye worship besides God! Have ye no sense?' They said, 'Burn him and protect your gods, if ye do (anything at all)!" (21:51-68).

saved from the fire

desire to have a son

a son – Ismail (as)

sacrifice

As usual, when falsehood is defeated on intellectual grounds, it resorts to plotting and oppression. The response of his people to his da`wa is given in surat al-Ankabut: "So naught was the answer of (Ibrahim's) people except that they said, 'Slay him or burn him'" (29:24). Ibrahim could have given up his message and his beliefs to save himself from the fire of Nimrod. But he chose martyrdom. He chose to die for Allah's message to live. He chose to step into the fire of ignorance and tyranny in order to save humanity from the fire of ignorance and tyranny. So he was cast into the fire.

But Allah (swt) had a different plan for Ibrahim and he was unhurt by His grace: "But Allah did save him from the fire.

Verily in this are signs for people who believe" (29:24). Allah also says, "We said 'O fire! Be cool and a means of safety for Ibrahim'" (21:69). His miracle did not stop the idol-worshippers from continuing for a very long time their plots, persecution, abuse, cruelty and isolation against Ibrahim, but he remained uncompromising, unshakeable in his beliefs, patient in his suffering, gentle in his manners until he made his hijra (he migrated) to the lands of Aram and Canaan. He left the land of his fathers to become a stranger in the land of promise.

It was indeed a land of promise, a land where Ibrahim continued a lifetime of struggle, da`wa, movement, bearing alone the heavy responsibility of the mission of tawheed (monotheism) in an age of darkness, oppression, prejudice and ignorance. Ibrahim did not have children. And throughout his century of prophethood and service to God, as Ibrahim grew older, his desire to have a son grew stronger. The now old Prophet Ibrahim desperately longed for a son but his wife Sarah (ra) was barren. "O my Lord ! Grant me a righteous son!" (37:100) was his call to Allah. Against every expectation, Allah fulfilled his promise of making Ibrahim the seed of a great line of Prophets, the root of the great universal religions. "So we gave him the good news of a forbearing boy" (37:101).

Allah brought mercy to the aged, lonely, hopeless and angry of his trustworthy messenger. For Ibrahim, Ismail (Ishmael, as) was not just a son for a childless father; he was the end of a life of waiting, the reward of a century of suffering, the fruit of his life, the hope after despair and the young boy of an old father. Ismail being the promise of future generations was in some sense the whole world for Ibrahim. So there was joy and rejoicing in Ibrahim's house as Ismail was quickly growing under the sun of his father's love. But Allah decided that it was not to remain so.

Ibrahim was to be tried once more. He had a vision in which he was commanded by Allah to slaughter his only son. Why should Ibrahim, whose entire life was devoted to prophethood, to jihad, to removing ignorance, to laying the foundations of tawheed be tried once again? Is it because man should not rest? Is it because man should not be deceived by 100 years of jihad and victories? Is it because he should not think of himself without weakness? Is it for the fact that whatever we fix our eyes upon in this world will blind us? Is it because the higher the spiritual height we reach, the greater is the danger of falling ?



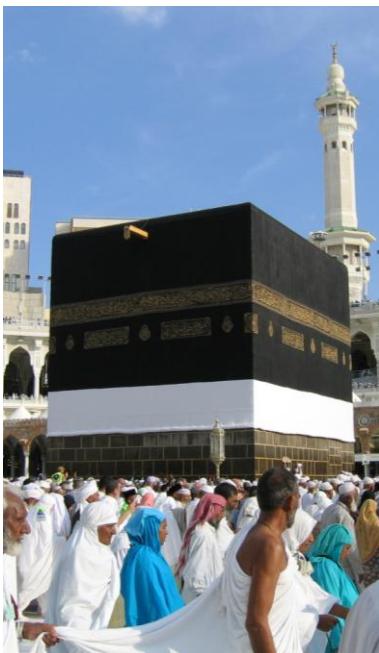
Makam Ibrahim beside the Kaaba

**another son –
Ishak (as)**

hajj

It is not possible to convey in words what it must have meant for Ibrahim to be commanded by Allah to sacrifice his only son Ismail. The magnitude of the pain does not allow the imagination to enclose it. How could Ibrahim take his beloved son, the joy of his heart, the meaning of his living, his Ismail, and hold him on the ground, put a knife to his throat and kill him? If it were only the slaughter of Ibrahim at the hand of Ismail, how easy! But no! The young Ismail had to die and the aged Ibrahim had to remain!

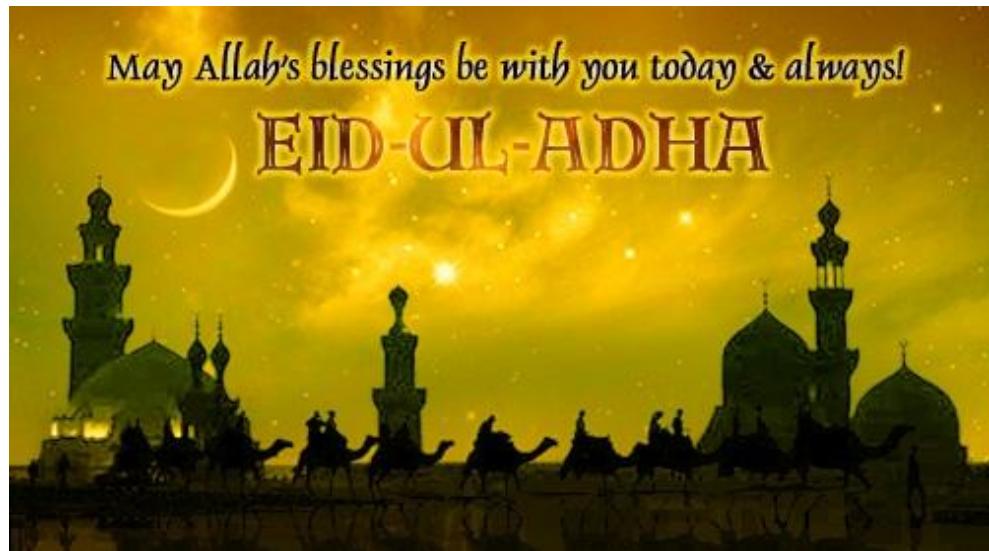
A poet said, "O eagle, don't be afraid of a strong opposing wind. It is to raise you higher and higher." Hence, difficulties train a person for higher goals. We can conclude from this that Ibrahim passed all these tests. As a result of this,



Allah said to him, "I will make you a leader of mankind." When both of them surrendered to Allah, Allah called Ibrahim, "O Ibrahim, you have fulfilled the vision. We reward goodness like this. It was indeed a clear test. We replaced it with a bigger sacrifice." A lamb was sacrificed in place of young Ismail. Allah further recognised Ibrahim by instructing all the coming generations to salute him. Allah not only saved Ismail but granted him another son, Ishak (Isaac, as). Both were prominent prophets of Allah.

Allah loved the submission of every member of the family of Ibrahim so much that he made it a symbol for the coming generations by making it a part of hajj. For the last 1432 years, millions of men and women have relived the life of Ibrahim (as), Hajara (ra) and Ismail (as) and, insha Allah, this circle of humans and the faith they exhibit and the belief they have will go on and on until the end of time.

We wish all those in Makkah Hajj Mabrur, and all readers Eidul Adha Mubarak, and a blessed Islamic New Year 1433.



Muslims and Christians in harmony

Hillary Clinton

immigration checks

Muslim Cosby Show

You may remember the 1980s / 90s TV sitcom *The Cosby Show* which was considered instrumental in improving relations between African-Americans and whites. In Canada, a similar show in its sixth and final series is aimed at countering some Americans' negative perceptions of the Muslim community.

Little Mosque on the Prairie, made in Toronto, is a sitcom about Muslims and Christians trying to live in harmony in the fictional town of Mercy in Saskatchewan. Much of the humour derives from the arrival of a modern Canadian-born imam.

As the BBC¹ reports, the controversial nature of the humour, some of which revolves around stereotypical perceptions of terrorism and racial profiling, has drawn mixed reactions. For instance, in one scene, Amaar Rashid the liberal imam (played by Zaib Shaikh) and his wife Rayyan Hamoudi (played by Sitara Hewitt) are returning from honeymoon. Rayyan is expecting comments at customs because of her appearance. "My dad decided to stay in Lebanon, even though – and wait for it – he's Lebanese ... but he's not a suicide bomber. Not all Muslims are suicide bombers, you know," Rayyan blurts out to the customs officer. "Why would you say that?" mouths husband Amaar, who tries to change the subject. Rayyan interjects, "Oh, and before you ask, no, my husband doesn't make me wear this hijab. I choose to wear it." The man from customs simply pokes fun at the couple for arguing.

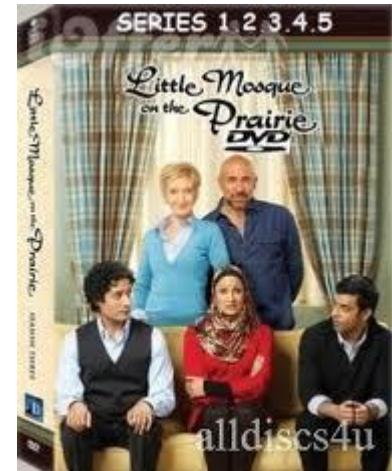
Complaints came from Americans about "insidious negative popular stereotyping" of Americans in Canada. American/Canadian executive producer Mary Darling immediately sent the White House a copy of the offending episode of Little Mosque wrapped up in a bow. To her surprise, a reply came back from US Secretary of State Hillary Clinton herself, thanking the show's makers for "everything you're doing to foster cross-cultural unity and understanding through comedy".

However, Zaib Sheikh does defend the need for a few border control jokes. "I think that's reflective of the times that we live in. As a Muslim, I myself am involved in moments of deep hilarity in real life when I'm at the check-point and someone says 'random check' and checks my passport. I look across the line and no random checks are going on for anyone else who is not my skin colour, and doesn't have my last name of Sheikh. I have to laugh at that."

The Canadian sitcom has been broadcast in over 80 countries, but not in the UK or USA. Influential American broadcaster Katie Couric has tried, so far unsuccessfully, to produce a US version of the show. "I think Katie Couric was right," Zaib Sheikh says. "Our show has allowed people, whether they're Muslim or non-Muslim, to look at each other and say, 'Oh yeah I get it'. We had a fan of the show who said, 'I love what you do on *Little Mosque* and that's pretty high praise coming from a Jew'."

Clips from the series can be found on YouTube (search for 'Little Mosque on the Prairie').

[1 news.bbc.co.uk/2/hi/programmes/newsnight/9543066.stm](http://news.bbc.co.uk/2/hi/programmes/newsnight/9543066.stm)



1 AH = 622 CE

desert trek

Yathrib = Madinah

Route of the hijrah

As Islamic New Year 1433 falls towards the end of November, insha Allah, it is appropriate to reflect on the hijrah, the migration of Prophet Muhammad (saw) and his followers (ra) to Madinah. It is the hijrah that marks the beginning of the Islamic calendar, despite two important facts. Firstly, the hijrah itself took place in Safar and Rabiul Awal, rather than Muharram (the first month of the lunar calendar that predated Islamic times), corresponding to September and October 622. Secondly, the beginning of the calendar was not decided during the time of the Prophet (saw); instead, it was suggested by Uthman (ra) during the caliphate of Umar (ra) in 17 AH (638), six years after the death of Muhammad (saw).

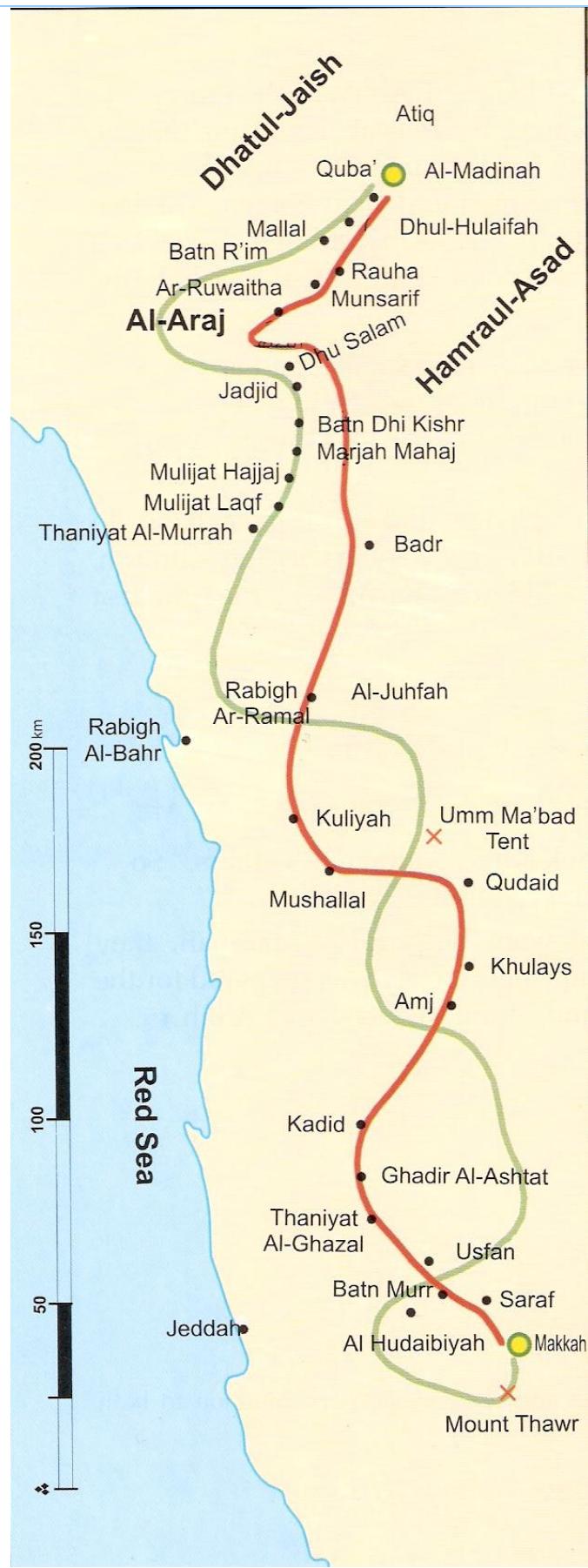
This map of the hijrah comes from the excellent *Atlas on the Prophet's Biography*^{1,2}. Several points are of interest:

- The distance from Makkah to Madinah is 320 km. This is similar to that from Auckland to Kaitaia, Whakatane or Turangi – except that the hijrah was across desert on foot and on camels.
- While Madinah is north of Makkah, Muhammad, Abu Bakr (ra) and their guide deliberately travelled south initially to the cave on Mount Thawr, in an attempt to avoid those pursuing him. There was a price on his head.
- The route travelled by the party (the green trace on the map) criss-crossed the normal caravan route (the red trace), again to avoid detection. It therefore amounted to more than 320 km.
- It took 12 days to travel from Makkah to Quba, on the outskirts of Madinah.
- Their destination was originally named Yathrib. After the hijrah, it was renamed Madinat an-Nabi "the city of the Prophet", then abbreviated to Madinah (often written Medina in English).

Other places of note are indicated on the map:

- Al-Hudaybiah, site of the famous treaty, is close to Makkah.
- Badr, where the first major battle of Islam was fought, is three-quarters of the way from Makkah to Madinah. (Uhud, the site of the other major battle, is on the outskirts of Madinah.)

- 1 Dr Shauqi Abu Khalil (2004). *Atlas on the Prophet's biography: Places, nations, landmarks*. Riyadh: Darussalam Publishers.
- 2 Dr Shauqi Abu Khalil (2003). *Atlas of the Quran: Places, nations, landmarks*. Riyadh: Darussalam Publishers.



Jumuah, its origin and the legality of its conduct

This is the third of several instalments of an article that analyses the history and concept of jumuah based on the Quran, hadith, conduct of rightly guided sahabas and rulings of erudite jurisprudence of major mathhabs; Maliki, Hanafi, Shafi and Hanbali. It is abridged from a publication by Islamic Publications Ltd, Lahore, Pakistan.

In the previous instalments, we have examined the commands pertaining to the Friday congregational prayer. It would be useful now to give a resumé of the injunctions that the four schools of juristic thought have derived from the Quran, the hadith, traditions of the companions of the Holy Prophet and the general principles of Islam.

Hanafi school

According to the Hanafi school of thought, the time for the Friday prayer is the same as for dhuhr prayer. The Friday prayer can neither be held before it nor after it. Business and trade become forbidden with the first call to the prayer and not with the second call which is made after the imam has taken his place on the pulpit, for the words of the Quran in this regard are explicit and definite. Therefore, whichever call is made for the Friday prayer after the declining of the sun when the prayer time begins, the people should stop conducting business on hearing it. However, if a person has made a bargain at that time, it will not be void, but will only be a sin. The Friday prayer cannot be held in every settlement but only in the misr jami which has been defined as a large town or city, where there are market places, adequate security arrangements, and which has large enough population so that if all the people upon whom attendance at the Friday prayer is obligatory, gather together, they should be too many for the principal mosque to hold. The people who live outside the city will have to offer the prayer in the city only in case the call to the prayer reaches them, or if they live within six miles of the city. The prayer may not necessarily be held in the mosque; it may also be held in the open field and also on a ground which is outside the city but a part of it. The Friday prayer can be validly held only in a place where any and every person may come to attend it without any hindrance. It will not be valid if it is held in a restricted place where every person is not allowed to join in no matter how many people may gather together. For the prayer to be valid there should at least be three men (according to Imam Abu Hanifah beside the imam, or two men including the imam according to Imams Abu Yusuf and Mohammed), upon whom it is obligatory to attend the Friday prayer.

A person will be exempt from the prayer if he is on a journey, or is so ill that he cannot walk to attend it, or is disabled of both the legs, or is blind (but according to Imam Abu Yusuf and Imam Muhammad, a blind person will be exempt from the prayer duty only in case he does not find a man who can take him along for the prayer), or he apprehends a danger to life and honour, or an unbearable financial loss from a tyrant, or it is raining heavily and there is slush and rainwater on the way, or he is a prisoner. For the prisoner and the disabled, it is undesirable that they should perform the dhuhr prayer on Friday in congregation. For those also who have missed the Friday prayer, it is undesirable to perform the dhuhr prayer collectively.

2

The sermon is one of the prerequisites of the Friday prayer to be valid, for the Holy Prophet (upon whom be peace) never performed the Friday prayer without the sermon; the sermon must necessarily precede the prayer, and there should be two sermons. From the time the imam steps towards the pulpit for the sermon, every kind of speech becomes forbidden till he brings it to an end; no prayer may be performed during it, whether one can hear the imam at the place where one is sitting or not. (Hidayah, Al-Fath ul-Qadir; al-Jassas: Ahkam al-Quran; Al-Fiqh alai-Madhahib al-Arb'ah; 'Umdat al-Qari).

Shafi'i school

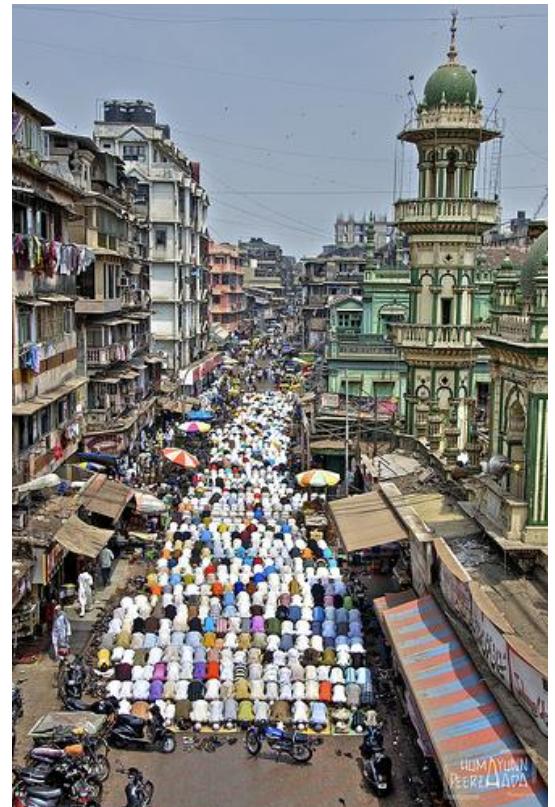
According to the Shafi'is, the time of the Friday prayer is the same as of the dhuhr prayer. Trade and business become forbidden, and hastening to the remembrance of Allah becomes obligatory from the time the second call is sounded, ie the call which is sounded after the imam has taken his place on the pulpit. However, if a person carries out a transaction at this time, it does not become void. The Friday prayer can be held in every such settlement among the permanent residents of which there are 40 such men upon whom it is incumbent to perform the prayer. Attendance at the Friday prayer is obligatory for those people of the suburbs whom the call may reach.

The Friday service must be held within the bounds of the settlement, but it may not necessarily be held in the mosque. Thus, it is not obligatory for nomadic peoples who live in tents, in the desert. For the prayer to be valid there should at least be 40 such men including the imam in the congregation upon whom the prayer is incumbent. A person would be exempt from the prayer if he is on a journey, or intends to stay at a place for four or less than four days provided that the journey is lawful, or he is old or sick and cannot go to attend the prayer even by a conveyance, or is blind and does not find a man who can take him along for the prayer, or apprehends danger to life or property or honour, or is a prisoner provided that this imprisonment has not been caused by his own crime. There should be two sermons before the prayer. Although it is according to the sunnah to sit quietly during the sermon, speech is not forbidden. For the person who is sitting close to the imam so that he can hear the sermon, speech is disapproved but he can respond to a greeting and can recite prayer on the Holy Prophet (saw) aloud when he hears his name being mentioned. (Mughni al-Muhtaj Al-Fiqh alal-Madhahib al-Arb'ah).

3

Maliki school

According to the Malikis, the Friday prayer time begins from the declining of the sun and lasts till such time in the evening that the sermon and the prayer can be concluded before sunset. Business transactions become forbidden and hastening becomes obligatory with the second call. If a transaction takes place after it, it would be void and sinful. The Friday prayer can be held in the



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settlements, residents of which live in permanent houses and do not migrate in the summer or the winter and whose needs and requirements are met in the same settlements, and who can defend themselves on the basis of their strength. In temporary dwelling places the Friday prayer cannot be established even though many people may be staying there and staying for long periods. Attendance at the prayer is obligatory for the people who live within three miles of the settlement where the prayer is held. The prayer can be held only in the mosque, which is inside the settlement or adjoining it and the building of which is not inferior to the houses of the common residents of the place. Some Malikis have also imposed the condition that the mosque should be roofed, and arrangements for offering collective prayer five times daily should also exist in it. However, the better known view of the Malikis is that for the prayer to be valid the mosque's being roofed is no prerequisite. The Friday prayer can also be held in a mosque which has been built only for the Friday prayer and no arrangements exist in it for the five daily prayers.

For the prayer to be valid there must at least be 12 other men, apart from the imam, in the congregation upon whom the Friday prayer is incumbent. A person would be exempt from it if he is on a journey, or intends to stay for less than four days at a place during the journey, or is so ill that he cannot come to the mosque, or has an ailing mother or father or wife or child, or he is nursing a stranger who has nobody else to nurse him, or has a close relative who is seriously ill or at the point of death, or apprehends an unbearable loss to property or a danger to his life or honour, or is hiding from fear of imprisonment or punishment, provided that he is a wronged and oppressed person, or it is raining heavily and there is slush and rainwater on the way, or the weather is oppressive due to excessive heat or cold.

The prayer has to be preceded by two sermons; so much so that if the sermon is given after the prayer, the prayer has to be repeated and the sermons must necessarily be delivered inside the mosque. It is forbidden to offer a voluntary prayer after the imam has stepped towards the pulpit, and to talk when the sermon has begun, even if one is not hearing it. However, if the imam indulges in meaningless and absurd things in the sermon or uses abusive language for a person who does not deserve it or starts praising a person for whom praise is unlawful or starts reciting something irrelevant to the sermon, the people have the right to protest. Furthermore it is reprehensible that a prayer be made in the sermon for the temporal ruler, unless the imam apprehends danger to his life. The imam must necessarily be the same person who leads the prayer; if another person than the one who gave the sermon led the prayer it would be void. (*Hashiyah ad-Dusuqi ila-sh-Sharh al-Kabir*, Ibn 'Arabi, .4hkam al-Quran; *Al-Fiqh alal-Madhabib al-'Arb'ah*).

Hanbali school

According to the Hanbalis, the Friday prayer time begins when the sun has risen about a spear's length high and lasts till the beginning of the asr prayer time in the afternoon, but performing the prayer before the declining of the sun is just permissible, but after it has declined is obligatory and meritorious. Business transactions become forbidden and hastening to the prayer becomes obligatory with the second call.



A transaction contracted after it has no effect in the law.

The prayer can be held only at a place where 40 men on whom the Friday prayer is incumbent have permanently settled in houses (and not in tents) and are not nomadic tribesmen. For this purpose, it will not make any difference if the houses of the settlement or its different parts are scattered or compact; if their combination is called by any name, it will be one settlement even if its different parts are miles apart. Attendance at the prayer will be obligatory for the people who live within three miles of the settlement. The congregation should consist of 40 men including the imam.

The prayer may not necessarily be performed in the mosque; it may be performed in the open as well. A person will be exempt from it if he is on a journey and intends to stay in the settlement for four or less than four days, or is so ill that he cannot come to the mosque even by a conveyance, or is blind unless he can grope his way to the mosque (it is not obligatory for the blind man to come for the prayer with another man's help), or he is prevented by extreme weather or heavy rain or slush and rainwater, or he is hiding to escape persecution or apprehends danger to life or honour, or fears an unbearable financial loss. The prayer should be preceded by two sermons.

The person who is sitting so close to the imam that he can hear him is forbidden speech; however, the one sitting far away, who cannot hear the sermon, can speak. The people have to sit quietly during the sermon whether the person delivering the sermon is a just man or an unjust man. If 'Id falls on a Friday, the people who have performed the 'Id prayer will be exempt from the Friday prayer. In this matter, the viewpoint of the Hanbalis is different from that of the other three imams. (Ghayat al-Muntaha; Al-Fiqh alal-Madhab al-Arb'ah),

All jurists are agreed that if the person upon whom the Friday prayer is not incumbent, joins in the prayer, his prayer would be valid and he would be absolved from the dhuhr prayer.



Islam

Iman

Ihsan

Jibril

fiqh

sunnah

YMWA corner

Synopsis of a talk delivered at YMWA's monthly study circle. Contact ymwa.nz@gmail.com for further information.

'Umar (ra), stated the following hadith recorded by Muslim: "While we were sitting with the Messenger of Allah (saw) one day, a man came up to us whose clothes were extremely white, whose hair was extremely black, upon whom traces of travelling could not be seen, and whom none of us knew, until he sat down close to the Prophet, so that he rested his knees upon his knees and placed his two hands upon his thighs and said, 'Muhammad, tell me about Islam.' The Messenger of Allah said, 'Islam is that you witness that there is no God but Allah and that Muhammad is the Messenger of Allah, and you establish the prayer, and you give the zakat, and you fast Ramadan, and you perform the hajj of the house if you are able to take a way to it.' He said, 'You have told the truth,' and we were amazed at him asking him and [then] telling him that he told the truth.

He said, 'Tell me about Iman.' He said, 'That you affirm Allah, His angels, His books, His messengers, and the Last Day, and that you affirm the decree, the good of it and the bad of it.' He said, 'You have told the truth.'

He said, 'Tell me about Ihsan.' He said, 'That you worship Allah as if you see Him, for if you don't see Him then truly He sees you.'

He said, 'Tell me about the hour.' He said, 'The one asked about it knows no more than the one asking.'

He said, 'Then tell me about its tokens.' He said, 'That the female slave should give birth to her mistress, and you see poor, naked, barefoot shepherds of sheep and goats competing in making tall buildings.'

He went away, and I remained some time. Then the Prophet (saw) asked, 'Umar, do you know who the questioner was?' I said, 'Allah and His Messenger know best.' He said, 'He was Jibril who came to you to teach you your Deen'."

It is from this hadith that we learn there are three components in the deen of Islam. They are Islam, Iman and Ihsan.

Islam

Islam establishes the minimum requirements of our obligations. However, it is through the understanding of Fiqh (literally "deep understanding" or "full comprehension") that Muslims can come to know their obligations. If we take the example of wudu (ablution), Islam requires us to perform each act once. However by learning the sunnah, we are encouraged to do it three times. Fiqh is concerned with the outward law, eg how we buy and sell, rights of animals, rights of water, rights in marriage, divorce, inheritance.



The schools of thought define fiqh as knowledge of the rules, duties and obligations. Imam Shafi claimed that fiqh was the knowledge of the practical components of the religion.

Our prophet (saw) did things in many ways, and allowed and encouraged many ways of doing a particular act. The following hadith recorded by Bukhari and Muslim clearly demonstrates this.

flexibility

Prophet Muhammad ordered his companions after the battle of Al-Ahzaab saying, "None one of you should pray asr until you reach the village of Bani-Qurayzah (a Jewish tribe)." While they were on their way, the time of asr came. Some companions delayed their prayer until they reached the village of Bani-Qurayzah and prayed asr after the time for prayer had passed. Others prayed asr on time, saying that the Prophet did not mean for them to leave the asr prayer, but he wanted them to be in a hurry. Therefore, some of the companions prayed asr, while others continued on until they reached Bani-Qurayzah after sunset. When they went back to the Prophet, they mentioned to him the story and he did not blame either one of them."

This hadith clearly shows us that Prophet Muhammad accepted both opinions, because if one of them had been wrong then the Prophet would have expressed it at that time. The above hadith also shows that it is permissible to do a thing in many ways.

A group of companions had taken the Prophet literally at his word, and the other group by the spirit of what he had said. The first two schools of thought emerged from this time, because of the different opinions and the wisdom used by them. Through this, many opinions branched out into many schools of thought (madhab). These madhhabs are not to be confused as sects of Islam as they all have the same basis in tawheed and the belief in the final Messenger, but vary slightly in how they practise it. This is the flexibility given in Islam as we have the right to choose and use our wisdom within the boundaries of Islam.

Ultimately, many of the schools of thought died out or had no followers, and so what we are left with today are four: Hanafi, Shafi, Maliki and Hanbali. They respected each other and they were all teachers of one another. We should thank Allah (swt) for this flexibility and His mercy. If there had just been one way, it would be very difficult because each human takes different characteristics, and the schools of thought account for cultural and societal norms, practices and values.

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

madhhabs

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). 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

5 & 6 November

Quran 2: 252-254

LECTURE: Blessings of Being Followers of Muhammad by Abdullah Hakim Quick

DOCUMENTARY: Makkah, The Mother of All Cities : Hajj by Harun Yahya

12 & 13 November

Quran 4: 131-134

LECTURE: 33 Ingredients for a Happy Family by Sheikh Bilal Dannoun

MY PATH TO ISLAM: by Sr Leilah Ahmad

19 & 20 November

Quran 4: 131-134

LECTURE: Common Sense in Islam by Sheikh Yusuf Estes

MY PATH TO ISLAM: by Yusuf Griffin

26 & 27 November

Quran 2: 163-165

LECTURE: Mom, Dad, Let's Talk Pt 1 by Imam Sa'id Rageah

DOCUMENTARY: Technology in Nature: Dolphins by Harun Yahya



Abdullah Hakim Quick

Watch VOI online, or order a free copy of the Quran: www.voiceofislamtv.com

“If people knew what was in the adhan and the first row of the prayer and could only draw lots for it, they would draw lots. And if they knew what was in doing dhuhur early, they would race each other to it. And if they knew what was in isha and subh, they would go to them even if they had to crawl.”
(hadith)

Auckland prayer timetable for November 2011

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

Date	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1	4:40	6:16	1:05	4:51	7:54	9:24
2	4:39	6:15	1:05	4:51	7:55	9:25
3	4:37	6:14	1:05	4:51	7:56	9:27
4	4:36	6:13	1:05	4:52	7:57	9:28
5	4:34	6:12	1:05	4:52	7:58	9:29
6	4:33	6:11	1:05	4:52	7:59	9:31
7	4:32	6:10	1:05	4:52	8:00	9:32
8	4:30	6:09	1:05	4:53	8:01	9:34
9	4:29	6:08	1:05	4:53	8:02	9:35
10	4:28	6:07	1:05	4:53	8:03	9:36
11	4:26	6:06	1:05	4:54	8:04	9:38
12	4:25	6:05	1:05	4:54	8:05	9:39
13	4:24	6:05	1:06	4:54	8:06	9:41
14	4:23	6:04	1:06	4:55	8:07	9:42
15	4:21	6:03	1:06	4:55	8:08	9:44
16	4:20	6:02	1:06	4:55	8:09	9:45
17	4:19	6:02	1:06	4:56	8:10	9:46
18	4:18	6:01	1:06	4:56	8:11	9:48
19	4:17	6:00	1:07	4:56	8:12	9:49
20	4:16	6:00	1:07	4:57	8:13	9:51
21	4:15	5:59	1:07	4:57	8:15	9:52
22	4:14	5:58	1:07	4:57	8:16	9:54
23	4:13	5:58	1:08	4:58	8:17	9:55
24	4:12	5:57	1:08	4:58	8:18	9:56
25	4:12	5:57	1:08	4:59	8:19	9:58
26	4:11	5:57	1:08	4:59	8:20	9:59
27	4:10	5:56	1:09	4:59	8:21	10:00
28	4:09	5:56	1:09	5:00	8:22	10:02
29	4:09	5:56	1:09	5:00	8:23	10:03
30	4:08	5:55	1:10	5:01	8:24	10:04

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
- ✓ 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.

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Missed an issue of *Rocket Science*? All our monthly issues are available online at the Mount Albert Islamic Trust website: 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)