



# Rocket Science



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Dhul Qaida 1433

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

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## 'Eiden Park?

Eidul-Fitr 2012 fell on Sunday 19 August in New Zealand. Eid prayers and celebrations were held in various cities and mosques around Aotearoa.

The biggest gathering was at Eden Park, the venue for the All Blacks' famous Rugby World Cup victory in 2011. Following the success of the previous year's Eid Festival held at the ASB Showgrounds, the organisers switched to the larger venue this year. The Muslim ummah responded, with several thousand visiting the venue for Eid prayer and the various activities held throughout the day: stage presentations, food stalls, book stalls, bouncy castles, face-painting, games for the kids, and wonderful view of the Eden Park pitch.



The event, originally established by the Al-Manar Trust, was jointly organised by the New Zealand Muslim Association, the Nejashi Trust, the Furqaan Trust, the Rashid Memorial Dawah Trust, Almadinah School, Zayed College, the Islamic Education and Dawah Trust, the Sri Lankan community, and the Centre for Education and Development.

The Mount Albert Islamic Trust was also one of the organisers, and ran two food stalls, one in conjunction with the Young Muslim Women's Association (YMWA), and the other with the International Centre for Children Charitable Trust (ICCCT). Many other Islamic organisations and Islamic businesses supported the event.



## Bringing communities together: Iftar 2012

The hall was filled with cultural variety and spiritual enhancement in a united community effort which brought together an estimated 500 participants at the Mount Albert Islamic Centre's annual Iftar function. The Fickling Convention Centre in Auckland was the place to be on Saturday 11 August. This Iftar was supported by the Iqra Academy, International Centre for Children Charitable Trust and the Young Muslim Women's Association. Four organisations joining together on the day to break their fast at the newly refurbished venue proved to be a success. Amongst the crowd were young and old from a wide spectrum of nationalities.

There were over twenty volunteers from the ladies wing, who were matched in blue hijabs and tags representing their organisation and some who made the extra effort to even wear blue clothing. The men's side was not short of volunteers on the day, boasting over 30 volunteers including those taking charge of cooking. The men's wing also had tags clearly distinguishing them from the crowd representing their organisations.

*volunteers*



The evening commenced in full swing with a striking Quran recitation by young students from Iqra Academy to the joy of the attendees, followed by a speech by Dr Fattah, President of Iqra Academy and Deputy President of Mt Albert Islamic Trust. Melodious Quran recitations and duas by Saudi students followed, welcoming the break-fast time.

*Iqra academy*



When the call for the Maghrib prayer was made, those gathered broke their fast with dates and other delicious snacks that were presented in mini packs, and settled down to benefit from an excellent lecture by Sheikh Rafat Najm on the virtues of charity, serving as a reminder for all in the blessed last days of

*lecture*

*children's play  
area*

*socialising*

Ramadan. Parents of younger children were able to listen to this talk without interruptions, secure in the knowledge that their children were enjoying themselves in the designated play area. You could hear a pin drop while he delivered the lecture. After his valuable talk, Sheikh Rafat led the group in Maghrib prayer.

A Turkish sister shared her joy of attending the event with her daughter and said, "I took two buses to get here and although I knew I didn't have a bus back after tarawih, I wanted to make sure I made it here so that my daughter gets to have the community and spiritual experience as we have today". The sister came prepared to take a taxi back if she couldn't find a ride home, stating that the experience for her daughter to be in such an environment was worth their travels. Of course the munificence of the Muslim Ummah was once again evident with many offers for rides to take them back home.

The play area was a vibrant and energising environment where the children were granted independence and freedom to make as much sound as they desired and ensure they had a great time. They were shouting, yelling and shrieking and yet no noise was heard in the soundproof lecture hall. The area was separate from the main hall yet accessible from the corridor, promising to be an ideal layout for parents to keep an eye on those nearest and dearest to them. There were special arrangements made for mothers who were feeding children to have their own space and privacy.

The guests were then invited to enjoy the delicious dinner that had been laid out by the volunteers. The guests and volunteers made use of the time between dinner and Isha prayer to catch up with those they have not met in a while as well as to make new connections within the community.



The occasion not only brought together many different communities but most importantly brought hearts closer in love for Almighty Allah. Two young girls from Thailand were thrilled to be at the iftar and meet other Muslim sisters in Auckland. Although they have been here for three years, they hadn't had the opportunity to gather in such community environments that long.

Another sister from Mauritius who has been in Auckland for only a month came with her two daughters with the hope of meeting the Muslim community in Auckland. Being so far away from home and attending a function where sisterhood and brotherhood was strengthened made her feel at home. Most of all she was pleased to know that she would be spending Eid with places to visit on Eid day and a great gathering at Eden Park to look forward to. All of which she said she wouldn't have known if not for this iftar.

Thus the iftar programme brought together many in sisterhood and brotherhood and made it possible for them to break fast and pray Maghrib, Isha and Taraweeh in complete silence and serenity.

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## Invitation to the way of Allah (swt)

This article quotes many Quranic verses that clarify the various aspects of the invitation to Islam (da'watel Allah).

### Importance of the invitation

The invitation is an important duty of all Muslims.

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (Quran Surah Al-Nahl 16:125)

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. (Quran Surah Al-Maidah 5:67)

### Who is the invitation towards?

a. To almighty Allah (swt) only

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him." (Quran Surah Yusuf 12:108)



b. To the oneness of Allah

(tauheed), believing in all prophets (risalah) and to the life of the hereafter (Akhirat)

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. (Quran Surah Al-Baqarah 2:151)

c. To the whole of Islam and not to any part of it

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (Quran Surah Al-Baqarah 2:208)

*best way*

*shirk*

*tauheed*

*wisdom,  
good instruction*

### **In what manner should this invitation be extended?**

- a. By wisdom (hikmah)
- b. By good instructions (mau'ejatil hasanah)
- c. By arguing in the best way

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (Quran Surah Al-Nahl 16:125)

- d. By forgiving, dealing with people gently and not being hard-hearted
- e. By consulting and trusting in Allah (swt) when taking decisions

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (Quran Surah Ali Imran 3:159)

- f. By being patient

So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied. (Quran Surah Taha 20:130)

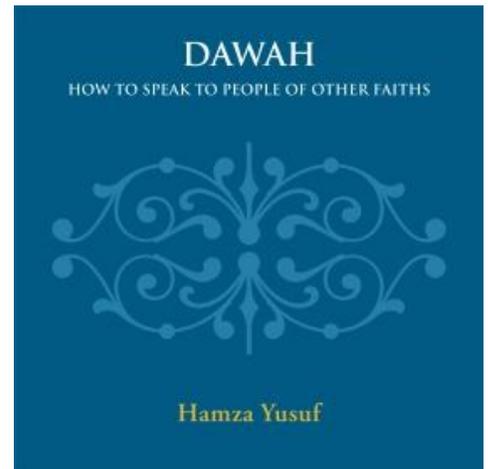
- g. By being just, and not hateful or emotional

You who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do. (Quran Surah Al-Maidah 5:8)

### **What is the domain of the invitation?**

- a. In personal life
- b. In family life
- c. In society

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Quran Surah Tarim 66:6)



*patience*

*justice*

*The Future is Halal*

*US\$2 trillion*

*five crescents*

## The Muslim tourist dollar

An interesting article from the BBC<sup>1</sup> is connected with a BBC Radio 4 programme *The Future is Halal*, presented by Navid Akhtar. The article cites several remarkable facts about Muslim tourism:

- The global population of Muslims stands at 1.8 billion, and is predicted to reach 30% of the world's total population by 2025.
- Muslims spent 102bn euros (US\$126bn) travelling in 2011, and this figure is expected to reach 158bn euros in 2020.
- Nine out of 10 Muslims say their faith affects their purchases.
- The global halal market is worth US\$2 trillion per year – that's US\$2,000,000,000,000!

Favourite destinations have so far been predominantly Islamic countries, including Egypt, Malaysia, and Turkey.

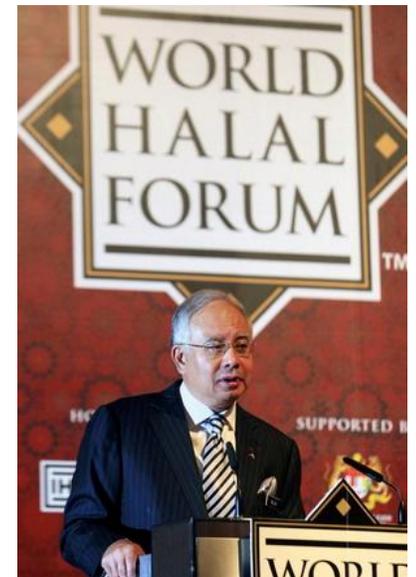
Malaysia, with a 60% Muslim majority population, has taken a global lead in promoting halal goods and services.

Malaysian holiday resorts include the seaside town of Port Dickson which has a "Five crescent" rating (à la five-star system), meaning that it offers a Muslim-friendly holiday experience. The Balinese-style luxury villas in the hotel complex reach out on stilts over the turquoise waters. Overlooking the Malacca Straits, with palm trees and golden sands all around, it's a picture postcard paradise. Each villa has an arrow on the ceiling indicating the direction of Mecca (qiblat), and Qurans are readily available. The hotel restaurant is not only halal; it does not serve alcohol either. The deluxe villas come with their own private indoor pool so Muslim women don't have to use the public pool. There are prayer rooms on site as well as lots of wholesome family-friendly activities – and no adult movies on the in-room entertainment. The resort offers special Ramadan packages, with the pre-dawn breakfast and a buffet in the evening to end each day's fasting. Not surprisingly the hotel is attracting Muslim holidaymakers from all over the world.

The BBC author Navid Akhtar reports the fact that, in the wake of Queen Elizabeth's Diamond Jubilee, the London Olympics and Mo Farah's double gold wins (see below), many people, including Muslims, are intending to visit London. He also points out that the five local authorities surrounding the Olympic Stadium in East London are home to almost half of Britain's 2.1 million Muslims. But he laments the fact that there are no Muslim-friendly hotels.

Non-Islamic countries such as Australia are increasingly waking up to the Muslim tourist market. Which countries will be next to be aware of this opportunity – Aotearoa New Zealand perhaps?

<sup>1</sup> 'The rise of the affluent Muslim traveler' BBC News [www.bbc.co.uk](http://www.bbc.co.uk) 20 August 2012



Malaysian prime minister  
Md Najib Razak at the  
World Halal Forum



# The Hunger Games

The 2012 London Olympic games were a great success and a great advertisement for the British capital. However, from the Muslim point of view it will probably be remembered most for two factors: that it was timetabled to coincide with Ramadan, and the emergence of increasing numbers of female Muslim athletes.

## Ramadan

It is estimated that over 3,000 Muslim athletes competed in the Olympics. The fact that it was timetabled by the British organisers to coincide with Ramadan (Ramadan was 21 July – 18 August, while the Olympics ran from 27 July to 12 August) caused so much concern within some Muslim sporting bodies that they asked the International Olympic Committee to consider moving it. This seemed like a reasonable request, given that the fast in the British summer lasts from 5 am to 9 pm, and during the Games temperatures reached 27°C. However, the request fell on deaf ears.

The canteens, including halal canteens, at all the sporting venues were open 24 hours a day so athletes could refuel after the sun went down. Local mosques (East London, the Olympic location, has a high concentration of Muslims) also helped out. Salman Farsi from the East London Mosque in Tower Hamlets said they had been serving hundreds of people during the iftar ceremony every day and that the mosque had hosted Olympic stars such as British hockey player Darren Cheesman and Palestinian 400m freestyle swimmer Ahmed Gebrel. Darren Cheesman<sup>1</sup> is a convert having embraced Islam in 2007 after reading a copy of *Islam for Dummies*!

Nevertheless, the question remains whether fasting seriously affects athletic ability. As Islam is a flexible religion, the religious authorities in various countries, including Egypt, the United Arab Emirates, Algeria, Morocco, Malaysia and Saudi Arabia, are reported to have allowed athletes to miss fasting (but to make it up later). Ultimately, it was a personal decision for the individual athletes to make.

Some decided not to fast. Ahmed Habash, Egypt's first ever Olympic sailor, said, "During the actual races I am not going to fast, by using the license. It does mean when I return home I'll have to re-fast, but only for the five days I miss."

*coincidence*

*halal canteens*

*Islam for Dummies*

*to fast, or not to fast*



2012 Olympics halal canteen



Darren Cheesman

*fasting athletes  
are not always  
disadvantaged*

*fat-burning*

*playing better*

Many put Allah (swt) before Olympic glory. "It's a blessing month," said Mohamed Mohamed, Somalia's 1500m runner. "I have been waiting for this month for the past 11 months, it's a month we are very happy to welcome."

Associate Professor Steve Stannard<sup>2</sup>, head of Massey University's School of Sport and Exercise, believes fasting athletes are not always disadvantaged. He says laboratory-based studies suggest athletes cope remarkably well, and in power-based sports there seems to be little disadvantage. In tests of pure strength Ramadan also has little effect, provided training is kept up during the fasting month. His research found participants adapt to the daily food restriction by increasing their ability to burn fat. "The daily fast, where they must 'tap' into their body fat reserves each day, enables them to then better burn fat during exercise. Since performance in endurance sports is heavily weighted in favour of those who have the best fat-burning capacity, one wonders if indeed Muslim athletes might perform better in these events, at least if the event is in the latter weeks of Ramadan? In an event such as the marathon, which is traditionally held early in the day and during which food and fluid intake is generally minimal anyway, the Ramadan observing athlete will experience no disadvantage, and indeed might even benefit from their strict fasting regime".

Similarly, Professor Ron Maughan<sup>3</sup>, an expert of sporting nutrition who has studied fasting, repeats the popular belief that "People often assume it will affect an athlete's performance but it's not as simple as that. Many athletes say they actually play better when they fast, they feel more focused, more in tune with their bodies."

### **Female Muslim athletes**

This year's Olympic Games were also notable for the increasing number of female Muslim competitors. This included the first ever female athletes from Brunei, Saudi Arabia and Qatar. The list of female Muslim athletes includes the following, many of whom had to overcome obstacles, abuse and war-torn countries to compete:

- Bruneian hurdler Maziah Mahusin
- Saudi judoka Wojdan Ali Seraj Abdulrahim Shaherkani
- Saudi runner Sarah Attar, who has an American mother
- four Qatari athletes in four different disciplines
- Afghan 100 metre runner Tahmina Kohistani
- UAE weightlifter Khadijah Mohammad
- Egyptian pentathlete Aya Medany
- Feta Ahamada, a 100-metre runner from the Comoros
- Albanian judoka Majlinda Kelmindi
- Wrestler Aisuluu Tynybekova from Kyrgyzstan
- Runner Shinoona Salah Al-Habsi of Oman
- Runner Sulaiman Fatima Dahman from Yemen



Wojdan Ali Seraj Abdulrahim Shaherkani

**gold medal**

**Mo Farah**

**foundation**

**8 months pregnant**

All these athletes were eliminated in the preliminary rounds. However, this was not a failure, but a success in that they participated at all.

More successful were two weightlifters from Kyrgyzstan, Zulfiya Chinshanlo and Maiya Maneza, who both won gold, Zulfiya by bettering her own world record in the 53 kg category.

Zamzam Mohamed Farah, a 400-metre runner from Somalia, took the only place for a female Somali athlete, but came last in the women's 400m finishing nearly half a minute after the winner. However, another Farah with Somali origins had huge success. Mohammed "Mo" Farah<sup>4</sup> is a Somali-born British international track and field athlete.

At the Olympics, he won gold in both the 5,000 and 10,000 metre races, and is at the top of his game – a far cry from the early days when his coach described him as “a skinny distance runner with a great engine but no upper body. At the end of races, he would tire and his head would bob around and his arms would flail. He was the weakest athlete I'd ever trained – in terms of core strength and being able to do push-ups, sit-ups and single-leg squats. He was a 90lb weakling.”



Mo Farah celebrates a gold-medal run with sujud

He is involved in various philanthropic initiatives, launching the Mo Farah Foundation after a trip to Somalia in 2011. The foundation provides water wells, agricultural water sources, livestock and farming tools, medicine and food to some of the millions of people facing starvation and disease in East Africa. The following year, he participated in ITV's *The Cube* and won £250,000 for his foundation, becoming the first person ever to beat the Cube.

Perhaps the most remarkable Muslim athlete at the Games was Nur Suryani Mohammed Taibi<sup>5</sup>, a 10m air rifle-shooter from Malaysia. Nothing particularly extraordinary in that – except that she was 34 weeks pregnant. This made her not only one of the few pregnant women in Olympic history, but also the most pregnant woman in Olympic history.



Nur Suryani Mohammed Taibi

1 [en.wikipedia.org/wiki/Darren\\_Cheesman](http://en.wikipedia.org/wiki/Darren_Cheesman)

2 'Ramadan and London 2012' 2 August 2012, [www.massey.ac.nz](http://www.massey.ac.nz)

3 London 2012: Islamic Olympians embrace Ramadan fasting despite UK's long summer days making it a gruelling ordeal' 31 July 2012, [www.independent.co.uk](http://www.independent.co.uk)

4 [en.wikipedia.org/wiki/Mo\\_Farah](http://en.wikipedia.org/wiki/Mo_Farah)

5 'Pregnant shooter does baby proud' 28 July 2012, [msn.foxsports.com](http://msn.foxsports.com)

## Humility in prayer

We have just come out of a gruelling month of fasting and prayers, which some call a school of discipline. Our aim is to follow this up all through our lives and until we reach Akhira, insha Allah. One of the greatest exponents of this God-given practice was the respected Imam Abu Hamid Al-Ghazali. His book *The Inner Dimensions of Islamic Worship* is avidly read by many scholars even today.

Every pious person makes a very serious and sustained effort to develop humility in prayers. If we avoid distractions and evil thoughts whilst at prayer, we are sure to get closer to Allah (swt). Regarding this, Allah Himself says, "And perform the prayer in remembrance of Me" (Quran 20:14). He also says, "Do not be one of those who are neglectful" (Quran 7:205).

Then comes the classic statement which has been debated by scholars for years and years. Allah says, "Do not approach the prayer when you are intoxicated until you know what you are saying." Many interpretations have been given for the word "intoxication". We of the modern day know only that strong wine intoxicates. However, scholars who interpreted this word say "intoxicated" means overtaken by many anxieties. Some say it means "drunk on the love of this world". If we reflect on our own behaviour when we stand in prayer, how many unlawful actions do we perform, how many thoughts cross our mind, all worldly and mundane, nothing to do with Allah as the Guardian Lord who would grant us salvation in the next world? Therefore, the meaning of this word is obviously a caution against worldly attachment, since the words "until you know what you are saying" explain the underlying reason. Many pray without having drunk wine, yet do not know what they are saying in their prayers.

Our beloved Prophet (saw) put it succinctly when he said, "If a man performs two cycles of prayer without the distraction of any worldly thought, all his previous sins will be forgiven" (Bukhari, Muslim).



Submissiveness is the key word in prayer. Prophet Muhammad (saw) said, "Prayer is nothing but submissiveness, humility, supplication, sighing and remorse, holding out our hands and saying, 'O Allah! O Allah!' Otherwise it is fruitless" (at-Tirmidhi, An-Nasai).

*intoxication*

*without  
distraction*

*humility*

## *saying farewell*

Here is a beautiful piece of advice given by the Prophet (saw): "When you pray, pray like a person who is saying a farewell" (ibn Maja, Al-Hakim). "Saying a farewell" here can be interpreted as saying farewell to himself, to his passions and to his life, before setting off on the journey to his Lord.

We all want to and think that we wish to enter the presence of our Lord without permission and to speak with him without an interpreter. Some one asked Bakr ibn Abdullah, "How could this be?" He said, "You do your ablution correctly and enter your prayer-niche. There you are! You have entered your Lord's presence without permission and may now speak to him without an interpreter."

Many are the erudite companions of the Prophet (saw) who practised this form of humility in prayer. Aisha (ra) reported, "God's Messenger would talk to us and we to him, but when it was time for prayer, it seemed as though he did not know us, nor we him" (Azdi). This was because they were completely in awe of God the most Great and Glorious.

## *heart and body*

The Prophet (saw) said, "God has no regard for a prayer in which a man's heart is not present as well as his body."

It is said that when Abraham (Ibrahim, as), God's special friend, got up to pray, the throbbing of his heart could be heard from a distance.

## *tears*

When Said al-Tanukhi (a Muslim jurist, 776-854 CE) was praying, tears used to flow incessantly down his cheeks and onto his beard.



God's Messenger once saw a man playing with his beard during the prayer, so he said, "If this man's heart was submissive, every part of his body would also act with humility" (at-Tirmidi).

It is related that al-Hasan (ra) noticed a man playing with pebbles as he prayed, "O God, marry me to the maidens of Paradise!" Al-Hasan remarked, "A poor suitor you are. You propose to the maidens of Paradise while playing with pebbles!"

Someone asked Khalaf ibn Ayyub (an Islamic scholar and poet from Al-Andalus, 1013-1081 CE), "Don't the flies bother you so much during your prayer that you have to chase them away?" He replied, "I do not make a habit of anything that would spoil my Prayer." When asked how he had acquired such patience, he said, "I have heard that culprits patiently endure the Sultan's whip, because this gives them a reputation for being 'able to take it'. They

*oblivious*

*two rakaats with concentration*

boast of their patient endurance. Here am I, standing before my Lord in Prayer. Am I going to budge for a fly?"

It is related of Muslim ibn Yasar that, when he wanted to pray, he would say to his family, "You may talk, for I shall not hear you." It is said that he was praying one day in the Great Mosque of Basra, when a corner of the building collapsed. This attracted a crowd, but he was quite unaware of what had happened until he had finished his prayer.

Whenever the time of prayer approached, Ali ibn Abi Talib (ra) used to quake and change colour. They asked him, "What is the matter with you, Commander of the Believers?" To this he would reply, "The time has come for a trust which God offered to the heavens and the earth and the mountains, but they refused to carry it; they were wary of it, but I have taken it on."

It is said of al-Husayn ibn Ali (ra) that he used to turn pale when he made his ablution. When his family asked him what came over him during his ablution, he would say, 'Do you realise before Whom I wish to stand in prayer?'

According to Ibn Abbas (a cousin of the Prophet, ra), Prophet David (Daud, as) used to say in his intimate prayers, "My God, who inhabits Your house? And from whom do you accept the prayer?" Then God told him by inspiration, "David, he who inhabits My house, and he whose prayer I accept, is none but he who is humble before My majesty, spends his days in remembrance of Me and keeps his passions in check for My sake, giving food to the hungry and shelter to the stranger and treating the afflicted with compassion. His light shines in the sky like the sun. If he invokes Me, I am at his service. If he asks of Me, I grant his request. In the midst of ignorance, I give him discernment; in heedlessness, remembrance; in darkness, light. He stands out among ordinary people as Paradise towers over earthly gardens, its rivers inexhaustible and its fruits not subject to decay."

Ibn Abbas once said, "Two modest cycles of prayer, performed in full awareness, are better than a whole night's vigil when the heart is inattentive."

Let us all strive to achieve full humility and concentration in prayer.

## **YWMA corner**

*This is the first part of an abridged version of an article based on AUTMSA Science of Islam introductory course delivered in Arabic by Sheikh Mansoor Al Menhali from the UAE. Insha Allah, this will be continued next month.*

Islam is the religion of knowledge and Allah (swt) makes the road to Jannah easy for the one who seeks knowledge. The first ayah revealed to mankind was *Iqra bismi rabbika ...* "Read in the name of your Lord ..." (Quran 96). This signifies the high status of knowledge in Islam.

Knowledge comes in various shapes and forms. In the Quran it is described thus: "... As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah ..." (Quran 3:7). The knowledge that leads to eternal happiness is not only in this world but it is in the Hereafter as well. That is the knowledge Allah values highly.



*bid'ah*

*a weapon*

*intention*

*teachers*

## Importance of seeking knowledge, and the dangers of ignorance

It is important to distinguish right from wrong with regard to worship. Seek knowledge so that you may know the right way. Intention alone is not sufficient unless it is put into practice. The Prophet (saw) said, "... From among the portents of the Hour is that religious knowledge will be taken away (by the death of religious scholars) and general ignorance (of religion) will appear ...' (Bukhari). What will you do then?

Knowledge acts as a safety valve that keeps away the innovation of religion (*bid'ah*). Aisha (ra) narrated that Allah's Apostle (saw) said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected" (Bukhari). Therefore ignorance in guided affairs can lead to deviation to misguided affairs.

Knowledge is the weapon of worship. The Prophet (saw) said, "Acquire knowledge and impart it to the people" (At-Tirmidhi). Preach Islam with knowledge and not with your opinion. Knowledge comes before action.

### Seekers of Knowledge

1. The character of the one seeking knowledge should include the following:
  - Intention must be solely for Allah (swt). Be careful of the one who seeks knowledge for the sake of impressing others (*riyaa*). These people will never enter Paradise.
  - The main facets of character shown when seeking knowledge are perseverance, patience, effort and humility. The attainment of knowledge is a jihad. It requires more than mild curiosity, but rather huge investment of time and constant effort. We should seek knowledge to change our manners and improve our inner self and not use it to argue with others.
2. The conditions of seeking religious knowledge
  - Have good companions. The best companion to have is a knowledgeable person who guides and gives you direction in making decisions and keeps one away from poor understanding.
  - It is important to choose the right teachers for they will tell you what is right and wrong. Select one whose knowledge and creed you trust. They should have a balanced ideology. If specialisation in a certain aspect of the science of Islam is required, different teachers can be referred to.
  - Manners between student and teacher are imperative. Studying and recording the notes of the lectures as well as continuous revision is an important attribute of seeking knowledge. It is not sufficient just to listen to lectures.
3. Ways we teach and acquire knowledge

There are various ways to obtaining the knowledge of sharia.

  - The conservative way. Copying or imitating or reading with the witness of the teacher. During the reading, the teacher corrects the opinion and guides the student to the correct understanding. Or the teacher reads from the book and he explains to the students. Or the student reads to teacher in front of the other students. This way is a blessed way,



because this creates an environment of iman and mercy between the student and the teacher.

- The modern way. There are time constraints due to meeting deadlines which affects the brevity of the message. The student enters the university bearing one goal in mind – completing the degree. It is not about earning worldly needs. The spirit of the student is built stronger with each sitting with the teacher although the modern way can also open the doors in different fields and guide to different sources.

### **What is the status of knowledge in Islam?**

There are matters that every Muslim must know whether they are obligatory or not. These are classed as fard `ain and fard kifayah.

Fard `ain refers to what is compulsory on every Muslim on an individual basis. This includes everything that makes up one's creed and worship. For example, shahadah, the pillars of Islam and so on. If one does not perform it there is sin upon the person.

Fard kifayah refers to those matters that if performed by a group of people, the obligation on the community will have been fulfilled. E.g. If there is a need for a medical facility and someone or group of people provide this, the obligation will have been fulfilled. If no one in the community performs the matter, there will be sin upon everyone in the community.

### **Fiqh**

Allah (swt) says in the Quran 'We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know' (Quran 21:7). This encourages us to ask if we do not know so that we may perform our worship in light of the teachings of the Quran and sunnah.

The literal meaning of *fiqh* is 'understanding'. The technical meaning of the word *fiqh* encompasses the following: it is the understanding of practical religious law, and its evidence, in detail. We will now look at what is meant by 'practical religious law', and what is meant by its 'evidence', and what is meant by 'in detail'.

### **Religious law**

What we mean by this is all the actions of worship. They come under five categories. These are wajib (compulsory), sunnah/mustahab (recommended), mubah (neutral), mahkruh (discouraged) and haram (forbidden). Thus there is a continuum between halal and haram.

- Wajib means the person who does it is rewarded, and the person who does not do it is punished.
- Sunnah/Mustahab means that if something is done, then the person who does such an action is rewarded, and if it is not done, then no sin is upon that person.
- Mubah means whether an action is done, or whether it is left undone, it is neither punished, nor is it rewarded, eg eating, sleeping and clothing. If they are done with a good intention however, the individual Muslim can be rewarded for it, eg if the person sleeps with the intention of strengthening his body in order to worship Allah (swt).
- Mahkruh means acts that are disapproved of. If the person doesn't do it then they will be rewarded, but if the person does do it, then they will not be punished. There is a point to be made here. This is like a first line of

*Quran  
sunnah*

*ijma*

*qiyas*

defense before falling into haram. These are the outer limits of what is permissible. Whoever avoids falling into it a lot is in a safe zone. Those who perform mahkruh deeds regularly are on the edge, and in a very dangerous zone.

- Haram means those things that are prohibited. If you do these things you will be punished. If you do not do them, then you are rewarded. The condition for being rewarded is that you are leaving them for the sake of Allah (swt) only, not simply because you cannot do them in the first place. Once again, it is about intention.

Evidence of the practical laws mean the testament and the proof that establishes the law, ie when we pray, we look to the Quran and hadith which instruct us to pray. There are two types of evidence: General evidence and specific evidence from the Quran and sunnah.

### **Main sources of general evidence**

The main sources of general evidence are the Quran, sunnah, consensus of the scholars (ijma), and deduction (qiyas).

- All evidence comes from the Quran and sunnah. When the evidence comes directly from the Quran and sunnah, it cannot be challenged. Only when we do not find an answer in the Quran and the sunnah do we then turn to the consensus of the scholars and reasoning.
- What do we mean by the consensus of the scholars? The definition of ijma is 'agreement'. The agreement of the scholars on a specific law is known as consensus. Hence, it is thought that if there is consensus amongst scholars, then there is no falsehood involved, and thus it becomes part of sharia.
- The fourth source of evidence is deduction. We should mention that this method is considered evidence in the four main schools of jurisprudence. The Arabic word is qiyas (literally 'approximation'). It is the application of the religious law of what has been mentioned in the Quran and sunnah. We are then applying this law to what has not been mentioned. For example alcohol is mentioned in the Quran. We can then apply it to drugs, because the effects are similar, although drugs were not mentioned in the Quran. The reason we can apply the same rule here is because it has a similar intoxication.

Some people do not really accept qiyas. The four schools do accept it, however. We will now explain why they accepted it, with a hadith.

A bedouin came to Allah's Apostle (saw) and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Apostle said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What colour are they?" The bedouin said, "They are red." The Prophet said, "Are any of them grey?" He said, "There are grey ones among them." The Prophet said, "Whence do you think this colour came to them?" The bedouin said, "O Allah's Apostle! It resulted from hereditary disposition." The Prophet said, "And this (ie your child) has inherited his colour from his ancestors." (Bukhari 92:471)



And with that the Prophet (saw) had answered the question; that is, the lineage of the non-black camel once involved black camels, and thus he was making an analogy. This is a good example of qiyas because the Prophet used one situation, and applied it to a similar situation.

# 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

## **1 & 2 September**

Qur'an 66:9, 25:52, 29:68-69

FEATURE: Jihad on Terrorism part 1: Defining Jihad, Part 2: Combative Jihad

## **8 & 9 September**

Qur'an 66:9, 25:52, 29:68-69

FEATURE: Jihad on Terrorism part 3: Killing Civilians, Part 4: Torturing Prisoners of War

DOCUMENTARY: Allah is Known through Reason part 1 by Harun Yahya

MY PATH TO ISLAM: Abdul Lateef Smith

## **15 & 16 September**

Qur'an 66:9, 25:52, 29:68-69

FEATURE: Jihad on Terrorism part 5: Holy War, Part 6: Defining Terrorism

DOCUMENTARY: Islam Denounces Terrorism by Harun Yahya

DOCUMENTARY: Allah is Known through Reason part 2 by Harun Yahya

## **22 & 23 September**

Qur'an: 4: 135-136

LECTURE: Sahabahs Youth – Inspiring Today's Youth part 1 by Sheikh Aslam Ismail

DOCUMENTARY: The Collapse of the Theory of Evolution: The Origin of Life by Harun Yahya

NO STONE UNTURNED: Allah by Bilal Dannoun

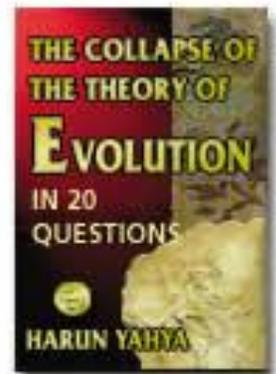
## **27 & 30 September**

Qur'an 16: 125, 3: 104-105

LECTURE: Sahabahs Youth – Inspiring Today's Youth part 2 by Sheikh Aslam Ismail

DOCUMENTARY: The Collapse of the Theory of

Evolution: Imaginary Mechanisms of Evolution by Harun Ya



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

## Auckland prayer timetable for September 2012

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

***“There is no Muslim who attends a prescribed prayer, and does wudu for it well, and is humble in it and in its bowing, without that being expiation for the sins before it, as long as he did not commit any major sin. This will always apply.”***  
(hadith)

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

Asr 1: Maliki, Shafii and Hanbali schools (single shadow length)

Asr 2: Hanafi school (double shadow length)

## Credits

*Rocket Science* is a monthly newsletter produced by the Mount Albert Islamic Trust.

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## Why attend Rocket Park jumuah?

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

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

In December 2010, the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert**, was closed for renovation by the Auckland City Council. Following these renovations, we believe we are the only jumuah in New Zealand with air-conditioning and heating.

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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](http://www.mtalbertislamiccentre.org)

## Swt, saw, as, ra

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

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

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

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