



Rocket Science



Rajab / Shaban
1434

June 2013

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

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Enabling Muslim public holidays

For over 1400 years, the first day of Ramadan and moon sighting have always been a controversial issue among Muslim countries, and even scholars seem at odds over the issue. While one group of scholars sees that Muslims in other regions and countries are to follow the same moon sighting as long as these countries share one part of the night, another states that Muslims everywhere should abide by the lunar calendar of Saudi Arabia. A third, however, disputes both views, arguing that the authority in charge of ascertaining the sighting of the moon in a given country announces the sighting of the new moon, then Muslims in the country should all abide by this.

it is reported¹ that Muslims in France have decided to determine the start of the month of Ramadan by astronomical calculation. In the past, they have relied on the naked eye to sight the new crescent moon, and this has resulted in Ramadan being delayed by a day or even two by weather.

French Muslim Council (CFCM) President Mohammad Moussaoui said the old method played havoc with French Muslims' schedules for work, school and festivities. "Now all this will be simplified." As a result, it is already calculated that Ramadan this year will start on Tuesday 9 July in France.

The beauty of astronomical calculation ahead of the event is that it allows Muslims to ask for their holidays to be included in the national calendar.

France is not the first country in which Muslims have decided to turn to astronomical calculations. Turkey began using scientific calculations to set the start of Ramadan decades ago. Muslims in Germany, who are mostly of Turkish origin, and those in Bosnia also use this method. France is home to a Muslim minority of six million, Europe's largest.

1 Astronomy Defines France Ramadan www.onislam.net 10 May 2013.



Grand Mosque, Paris

Ten steps to cleanliness

Prophet Muhammed (saw) is the most beautiful of the creation of Allah (swt). He would encourage cleanliness and discourage uncleanness and this message was demonstrated by him in several different ways. Below are 10 ways demonstrated by our beloved prophet.

1 Cleanliness is one of the principles of Islam

Cleanliness is part of faith and the Prophet (saw) enjoyed cleanliness. In the Quran, Allah (swt) says, "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves" (Al-Baqara; 2:222). "Within it are men who love to purify themselves; and Allah loves those who purify themselves" (At-Tawba; 9:108).

The Prophet (saw) clearly stated that cleanliness is one of the principles of Islam. Tirmidhi narrated on the authority of Sa'd ibn AbuWaqas, that the Prophet (saw) said, "Allah is Good and likes what is fragrant; he is Clean and likes cleanliness" (Al-Tirmidhi).

Allah (swt) loves to see the traces of his beauty that he has sent down in his servants. It is one of the ways for us to show thankfulness to Allah swt, by using and directing all our limbs to do what they were created for and act in servanthood to Allah (swt).

2 Maintaining the cleanliness of the body

The Prophet (saw) stressed the importance of maintaining the cleanliness of the body in all forms. He enjoined bathing and cautioned against leaving it. He emphasised the importance of making ghusul or taking a bath on Fridays. It is understood that it is incumbent upon every single man to bath one out of every seven days, and at least once a week on a Friday. It is narrated by 'Abdullah bin Umar that Allah's Apostle (saw) said, "Anyone of you attending the Friday (prayers) should take a bath" (Bukhari).

Show thankfulness to Allah by limiting the use of water. We should use as little water as possible to clean ourselves according to the prophetic practice. Any excess that we use is disliked to the extent of the excess. This also applies to making wudhu, brushing the teeth, and any use of water; the tap should not be kept running full blast causing much waste which is of benefit to none. Aisha (ra) narrated that "The prophet and I used to take a bath from a single pot called faraq" (Bukhari).

In another narration, Abu Ja'far stated "While I and my father were with Jabir bin 'Abdullah, some people asked him about taking a bath. He replied, 'A sa' of water (a potful) is sufficient for you.' A man said, 'A sa' is not sufficient for me.' Jabir explained, 'A sa' was sufficient for one who had more hair than you and was better than you (meaning the Prophet).' And then Jabir (put on) his garment and led the prayer" (Bukhari).

In general one should clean oneself to the extent needed. In hotter places it



Friday prayers

don't waste water

*increased
blessings*

libas and rish

*best clothes
perfume*

clean homes

clean mosques

may be that one showers twice a day to keep clean.

3 Washing before and after eating and drinking

The Prophet (saw) stressed the importance of washing before and after eating and drinking. Salmaan Faarisi (ra) says, "I have read in the Tauraah, that performing wudu (washing the hands) after eating increases blessings. I mentioned this to Rasulullah (saw). He said, "Wudu before and after eating (washing the hands and mouth) increases blessings" (Al- Tirmidhi).

Ablution here refers to washing before and after we eat. The scholars have explained that washing before and after eating (washing of the hands and mouth) increases the blessings by increase in the food, and filling of the stomach.

The 'Barakah (blessings) of washing the hands after eating', refers to the benefits derived from eating and that the intention is fulfilled. The benefits may include creation of energy, strength, stamina or assistance to perform ibadat or to attain good manners.

4 Wearing clean clothing

In the Quran, Allah (swt) reminds his servants that He has given us libas and rish in reference to clothing. The word libas refers to clothes used to cover the private parts whilst rish refers to the outer garment used for the purposes of beautification. The first type is an essential of clothing and the second complements the first. "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember" (Al-'A` rāf; 7:26).

Ibn Jarir said that rish includes furniture and outer clothes. `Abdur-Rahman bin Zayd bin Aslam commented on the ayah (and the libas (raiment) of taqwa), "When one fears Allah, Allah covers his errors. Hence the 'libas of taqwa' (that the ayah mentions)."

The nobility of the believer and the sign of Allah is the cleanliness of his clothing. We should strive to put on clean clothing, especially when we stand before Allah (swt). If we were to go to a job interview, or a dignitary was coming to our house, we would clean ourselves and dress in the best manner. How then should we dress in front of the King of the worlds?

In another verse in Surah Al-Araf, Allah says "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters" (Al-'A` rāf; 7:31). This ayah encourages us to wear the best clothes when praying, especially for Friday and Eid prayers. It is recommended for men to wear perfume for prayer because it is an adornment and to use the siwak is to complete the adornment.

5 Importance of keeping homes and courtyards clean

The Prophet (saw) counselled people to keep their houses clean as a distinct characteristic of the Muslims. Islam is a religion of cleanliness and the Messenger of Allah (saw) said, "So keep your rooms and courtyards clean, and do not be like the Jews" (Al-Tirmidhi).

6 Maintaining cleanliness of the mosques

The Prophet (saw) made it clear that keeping the mosque clean is an act of worship and it is one of the greatest good deeds.

Anas (ra) reports that the Prophet (saw) said, "The rewards of my ummah were placed before me, even for removing a speck of dust from the mosque"

incense

(Abu Dawud, at-Tirmizhi, and Ibn Khuzaimah).

Aishah (ra) reports that the Prophet ordered that mosques be built in residential areas and that they be cleaned and perfumed. "He ordered us to build the mosques in the residential areas, to build them well, and to purify them. 'Abdullah would burn incense when 'Umar would sit on the pulpit" (Ahmad, Abu Dawud, at-Tirmizhi, Ibn Majah, and Ibn Hibban).



Maintain the mosques and keep them clean, even if it is a small thing being moved out of the way.

7 Maintain cleanliness of streets and public places

The Prophet (saw) stressed the importance of keeping public places clean and forbade that they be polluted with dirt. Abu Huraira narrated that the Messenger of Allah (saw) said, "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith" (Muslim).

8 Legislated wudhu and ghusl

The Prophet (saw) legislated wudhu and ghusl, indicating that cleanliness is one of the most important principles of Islam. Abu Huraira (ra) narrated that Allah's Apostle said, "The prayer of a person who does hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira, "What is hadath?" Abu Huraira replied, "Hadath means the passing of wind from the anus." (Bukhari).

Removing ritual impurity is vital before we stand before Allah (swt). Most books of fiqh start off with tahara (purification) and this is the greatest evidence that cleanliness is part of Islam.

It was narrated by 'Aisha (ra), "Whenever the Prophet took a bath after janaba (ritual impurity) he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body" (Bukhari).

9. Use of the siwak (toothstick)

The prophetic hadith stressed the importance of cleaning the teeth with siwak. This is to be done with dignified restraint.

The toothstick is purifying for the mouth and is pleasing to the Lord (swt) and the Prophet (saw) loved the siwak. It was narrated by Abu Huraira (ra) that Allah's Apostle (saw) said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with siwak (a toothstick) for every prayer" (Bukhari).

Aisha (ra) said, "The Prophet said, 'It (siwak) is a purification for the mouth and it is a way of seeking Allah's pleasures.' Ata' and Qatada said, 'There is no harm in swallowing the resultant saliva' (Bukhari).

toothstick

kills bacteria

Anas (ra) narrated that Allah's Apostle said, "I have told you repeatedly to (use) the siwak" (Bukhari).

Recent studies have also shown that the siwak is in fact better than toothpaste for preventing gum disease and is also an alternative form of medicine. In a publication in the *Journal of Agricultural and Food Chemistry* in 2007, Wrigley's research

concluded that mints laced with siwak extract were 20 times more effective in killing bacteria than ordinary mints. A small testimony to this fact is that, after half an hour, the mints laced with siwak extract killed about 60% of the bacteria whereas the ordinary mints managed only 3.6%.

10 Importance of washing and cleaning in-between and after eating

Abu Ayyub al-Ansari (ra) narrates, "The apostle of God (saw) came to us and said, 'Among my ummah those who are cleaned well are the best people.' The Companions (ra) asked, 'O apostle of God? Who are they?' Upon this, he answered, "They are the ones who are cleaned well during the ablution (wudu), cleaned well after eating. Cleaning well in ablution is washing the mouth and nose properly and not to let any dry parts between fingers. And cleaning well in eating is cleaning the teeth from leftovers because the two angels who are present near man will loathe him if they see the leftovers of man who prays (performs salah)' (Tabarani).



Causes of differences in married life

This is the first part relating Sheik Faraz Rabbani's 'Getting Married' online course conducted at the Online Seekers Guidance Institute.

The Quran says, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Quran 33:21).

It from the sunnah of the Prophet (saw) to get married, and many examples were shown by our beloved prophet on how one should conduct oneself as husband or wife. It is narrated by Anas ibn Malik (ra) that Allah's Messenger (saw) said, "When a man marries he has fulfilled half of the religion; so let him fear Allah regarding the remaining half" (At-Tirmidhi). This hadith stresses that marriage is an important part of Islam. Whilst it is easy to settle for the idea that one has completed half their deen, it is important to remember that the Prophet (saw) continued on and said "so let him fear Allah regarding the remaining half". The importance is stressed here to indicate that life will not be fairy tale and that differences will arise in married life where



half the religion

law

spending

*schools of
thought*

one will be tested.

So what are some causes of differences in a marriage life? In this article, we look at four differences that could arise in a marriage life.

1 Financial matters

When it comes to finance, one has to be aware of the law of the land. This may not necessarily be the same as the Islamic Law. For instance in New Zealand, common property law applies. The parties in the relationship (husband and wife) each have an equal share of the property. In Islam, however, a husband's property is his and his wife's is hers.



When both spouses are in love, the law is not usually required as things are going well. In the absence of love, the law prevails and becomes important.

Generally, the wife cannot object to the spending of the husband unless it does not help in achieving the objectives of the family. The same can be said about the wife. Remember that men and women have different temperaments. They each may want different things in life (e.g. the husband may want an iPad while the wife likes jewellery), and recognizing this difference is vital for successful marriage.

2 Religious differences

Even when we are following the Quran and sunnah, there will be differences. These differences could be due to following a particular mathhab or a difference in interpretation or opinion. The key to successful marriage is to accept the differences. Let them be. And be gradual and gentle about communicating and resolving the differences.



Remember that your lord is Allah (swt). Neither the spouse nor the husband is the lord. You cannot drag people in chains to Paradise. Your responsibility is to command the good with the principles of commanding the good. Try and get them to listen to your point of view. Likewise pay attention when the wife has something to say.

The spouse's responsibility is to provide naseeha (sincere counsel) to the other. For instance when dealing with makruh (discouraged) items, convey the good in a gentle and direct manner, gradually. Let people be. The good should come from their own choice. You inspire them towards it.

3 Family and in-laws

When it comes to family and in-laws, what is their right? Their right is love, respect, and dealing with them in a good manner. All of these should be done through upholding good character.

equitable

Assist them when they are needy, and share in their happiness.

- Comfort them in times of sorrow
- Help them out by running some errands
- Do things for them
- Be proactive
- Serve tea
- Greet people in the house and when visiting

Reach everyone through your good character. The key is to be equitable, and come up with plans. You don't necessarily have to do things as a couple. You may wish to, for instance, visit the in-laws twice a week. Agree this beforehand so that conflicts will be minimized.

4 Work

Work is one of the two items that should ideally be discussed before marriage (the other is having children which we discuss in part 2 of this article, insha Allah). If however, you find yourself discussing this issue after marriage, you may find it helpful to seek counsel when no agreement can be reached between the two.

There is a difference between seeking your right to work and demanding it. Very often, the underlying issue might be different. For instance, the spouse may find that they are not getting enough attention so may request the other half to reduce the number of hours worked.

Islam does not prohibit wives from working, although it is from the sunnah for wives to take care of the house.



right to work

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 dawah and deen-al-Islam (the Islamic faith/way of life).

VOI television is broadcast on:

- Face TV in Auckland (11.30am Sat; 12.30 pm Wed)
- SKYTV CH 83 in New Zealand (11.30am Sat; 12.30 pm Wed) (NB change of channel)
- CTV in Christchurch (see TV guide for times)
- Channel 9 in Dunedin (see TV guide for times)
- MAITV in Fiji (see TV guide for times)
- METRO TV in Ghana, West Africa (see TV guide for times)

1 & 5 June

Qur'an 1: 1-7

FEATURE: Essence of Islam part 1 – Introduction by Imam Afroz Ali

DOCUMENTARY: Miracles of the Qur'an 4 part 1 by Harun Yahya

MY PATH TO ISLAM: by Kurt Wallace

8 & 12 June

Qur'an 1: 1-7

FEATURE: Essence of Islam part 2 – Pillars of Islam by Imam Afroz Ali

TID BITS: Qur'an by Sheikh Yusuf Estes

DOCUMENTARY: Miracles of the Qur'an 4 part 2 by Harun Yahya

NO STONE UNTURNED: Hadeeth by Bilal Dannoun

15 & 19 June

Qur'an 1: 1-7

FEATURE: Essence of Islam part 3 – Introduction by Imam Afroz Ali

MY PATH TO ISLAM: by Jillian Taylor

DOCUMENTARY: Miracles of the Qur'an 4 part 3 by Harun Yahya

22 & 26 June

Qur'an 1: 1-7

FEATURE: Essence of Islam part 4 – Pillars of Islam by Imam Afroz Ali

NO STONE UNTURNED: Fasting by Bilal Dannoun

FEATURE: The Deen show – Finding the true way by Sheikh Ibrahim Zidan

TID BITS: Muhammad (pbuh) by Sheikh Yusuf Estes

29 June & 3 July

Qur'an 2: 183-185

LECTURE: Food & Faith – Ramadan by Sheikh Yusuf Estes

FEATURE: The Qur'an & Ramadan by Abdur Raheem Green

Watch VOI online, or order a free copy of the Quran: www.voitv.org



“Salah is a pillar of the religion (Islam). He who establishes it, establishes religion. And he who destroys it, destroys religion.” (hadith Tabrani)

Auckland prayer timetable for June 2013

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

Date	Fajr	Sunrise	Dhuhr	Asr1	Asr2	Maghrib	Isha
1	5:53	7:24	12:19	2:54	3:34	5:13	6:40
2	5:54	7:25	12:19	2:54	3:34	5:13	6:40
3	5:54	7:25	12:19	2:54	3:33	5:12	6:39
4	5:55	7:26	12:20	2:54	3:33	5:12	6:39
5	5:55	7:26	12:20	2:54	3:33	5:12	6:39
6	5:56	7:27	12:20	2:54	3:33	5:12	6:39
7	5:56	7:28	12:20	2:53	3:33	5:12	6:39
8	5:57	7:28	12:20	2:53	3:32	5:11	6:39
9	5:57	7:29	12:21	2:53	3:32	5:11	6:39
10	5:57	7:29	12:21	2:53	3:32	5:11	6:39
11	5:58	7:30	12:21	2:53	3:32	5:11	6:39
12	5:58	7:30	12:21	2:53	3:32	5:11	6:39
13	5:59	7:30	12:21	2:53	3:32	5:11	6:39
14	5:59	7:31	12:22	2:53	3:32	5:11	6:39
15	5:59	7:31	12:22	2:53	3:32	5:11	6:39
16	6:00	7:32	12:22	2:53	3:32	5:11	6:39
17	6:00	7:32	12:22	2:54	3:32	5:11	6:39
18	6:00	7:32	12:22	2:54	3:33	5:12	6:39
19	6:01	7:33	12:23	2:54	3:33	5:12	6:39
20	6:01	7:33	12:23	2:54	3:33	5:12	6:40
21	6:01	7:33	12:23	2:54	3:33	5:12	6:40
22	6:01	7:33	12:23	2:55	3:33	5:12	6:40
23	6:01	7:34	12:24	2:55	3:34	5:13	6:40
24	6:02	7:34	12:24	2:55	3:34	5:13	6:41
25	6:02	7:34	12:24	2:55	3:34	5:13	6:41
26	6:02	7:34	12:24	2:56	3:34	5:13	6:41
27	6:02	7:34	12:24	2:56	3:35	5:14	6:42
28	6:02	7:34	12:25	2:56	3:35	5:14	6:42
29	6:02	7:34	12:25	2:57	3:36	5:15	6:42
30	6:02	7:34	12:25	2:57	3:36	5:15	6:43

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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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)