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Rocket Science

January 2020

Jumada al-Awal / Jumada al-Akhir 1441



In the name of Allah,
most Gracious, most Merciful

We are nine years old!

Al hamdu lillah! We started *Rocket Science* in January 2011. That means that we have kept going for nine years, and have produced 109 monthly issues.

Mount Albert Islamic Trust would like to thank everyone who has contributed articles to the newsletter, or helped in other ways in its production.

Of course, the people we thank the most are you, the subscribers and readers. If nobody read *Rocket Science*, there would be little point in producing it.

We hope that you still find it interesting after nine years. We

are always amazed at how easy it is to find something to write about Islam. It is such an all-embracing religion.

Another remarkable fact is that, over the eight years, we have used 109 different quotations about prayer (see page 11) from the Quran and hadith, in our monthly prayer timetables, without having to repeat any.

Feedback on how we are doing is always welcome (mtalbertmasjid@gmail.com).

Anyone who is interested in contributing occasionally to *Rocket Science* can also contact us at the above email address.



Karma in Islam



We have heard of the term *karma* used in many different situations in life. Karma in its basic form means "what goes around comes around." For example, if are abused by someone, they may say that it is karma, with the meaning that we may have hurt someone else in the past and that's why we are getting abused now.

Or in another context, karma can be forward-looking too. For example, if we cheat in our business dealings and the customer finds out, they may tell us, "Wait till it happens to you."

Does this sound familiar? It is very often seen in our society, with our friends, our work environment or even our family.

That's the worldly perspective. What about the Islamic perspective? As Muslims, can we believe in karma, for surely it is a foreign concept, stemming from other religions? We can believe in the idea that "what goes around comes around", that is, bad deeds that happen to us may be the recompense for bad deeds that we have done to others, and we will be judged by Allah (swt) for our deeds. However, "The philosophy of karma is closely associated with the idea of rebirth in many schools of Indian religions (particularly Hinduism, Buddhism, Jainism and Sikhism) as well as Taoism."¹ The concept of rebirth, or reincarnation in this world (*dunia*) is not an Islamic belief.

This article looks at karma from an Islamic perspective, through stories from the time of the Prophet (saw), along with references from the Quran.



The nun and the water jar

When the Muslims who travelled to Abyssinia returned from Abyssinia, the Prophet (saw) asked them to tell him some of the amazing things they had seen in Abyssinia. The youth related the story of the nun. One of the youths saw a nun carrying a jar of water on her head. Seeing her walking through the market, he decided to trip her up. The nun fell on her knees, the jar broke and the water spilt all over.

She stood up and said, "Oh you traitor, you will know when Allah (swt) puts the throne (qursi) and gathers up the first of creation and the last of them (i.e. on the Day of Judgement), and on that day when the hands and legs will speak, and every part of your body will say what you have done, you will know on that day my case and your case and I'll get my right back." The Prophet (saw) said, "She said the truth, she said the truth", for Allah (swt) will never let go of the oppressed. In short, what goes around comes around and you will be punished for bad deeds.

Name of Allah

Ad-dayyan is a name that is often applied to Allah (swt). *Ad-dayyan* means "the one who recompenses". We recite this word at least 17 times a day, as it is in Surat al-Fatiha: *Maaliki yaumiddeen*, "Master of the day of recompense".

In a hadith, the Prophet (saw) said, "Whoever causes someone to make them go through difficulty, Allah (swt) will make that person go through difficulty, not in this world but in the hereafter." The biggest difficulty in this world is nothing close to the smallest difficulty on the Day of Judgement.

So pay attention to the student that gives difficulty to their teacher, the worker that lies to the boss, the husband that gives trouble to the wife, the wife that gives difficulty to the husband, the children that hurt their parents, the parents who neglect their children. Allah (swt) will recompense all those who are oppressed on the Day of Judgement.

One of the easiest ways to make Allah (swt) happy is to make others happy. And one of the easiest ways to make Him unhappy is to make others angry.

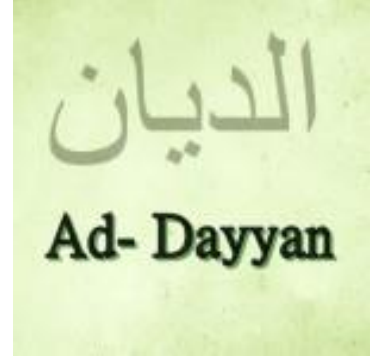
Righteousness to your parents

Two real-life stories illustrate this point.

A father and son had a heated conversation in a park, and the son slapped his father in the face. A group of Muslims saw this and they jumped at the boy. They said, "How can you do this to your father?" The father asked them to back off and leave him alone. The father then said, "Wallahi. When I was young, I slapped my father at this same place."

Once there was a father, son, and grandfather in Riyadh, Saudi Arabia. The grandfather was well off and reached old age. So, he decided to live with his son and his wife. Over time, the grandfather was picking on things and was getting difficult. Seeing this, the wife suggested to the husband, "Why don't we put him in the driver's room." In Saudi, even relatively poor people have a maid and a driver.

The father decided to listen to his wife and do what she suggested, and put the grandfather in the driver's room. The maid would serve him food. In this way, the father restricted his interactions with the grandfather. As the grandfather was fed, he broke his plate and cup. This happened a few more times, so one day the father decided that the grandfather would eat from a plastic plate and a plastic cup, and that the grandfather would be served using the same utensils for all his meals.





One day the maid came running back to house and told the father the sad news that the grandfather had passed away. So, they visited the room in which the grandfather was living and there they discovered the poor state that the grandfather was living in. His undergarments were everywhere, along with the plate and cup that they used to serve him with.

The father then ordered that all of this should be thrown away in the rubbish as it was in a dire state. The grandson was in the room as the discussion was going on. He ran to where the plate was kept and took it with him. The father then told his grandson to throw the dirty plastic plate away. But the grandson held it very tight to his chest. Then the father asked "Why don't you throw that away? It is dirty and is of no use to us." Being the innocent child he was, the grandson replied, "I want to keep this with me so that one day when you get old, I too can serve you on this very plate."

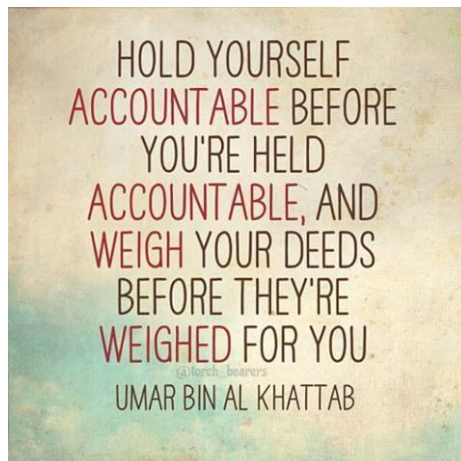
Hearing this, the father realised his mistake and tears came down his cheeks. He remembered what the Prophet (saw) said: "Be righteous to your parents, and your children will be righteous to you."

Umar (ra)

The sunnah of this world is that whatever good you do, you will see it in the Hereafter. Similarly, whatever bad you do, you will see it in the Hereafter too. That's why Umar bin Khattab (ra) said, "Hold yourself accountable before you are held accountable."

The Prophet (saw) said, "Whoever finds fault of his brother or sister, Allah will find fault in him." Allah (swt) will expose a person's fault even if that sin that they are doing is not obvious to others.

The Prophet (saw) said it is not befitting for a person to enter Jannah while they owe something to someone who is going to Jahannam. You may have wronged them, oppressed them or backbitten them. It is not befitting to go to Jannah until their right is given back to them, even if that person is going to Jahannam. The Sahabah asked, "How can we give the rights back to them when there is nothing with us?" The Prophet (saw) simply replied, "Your good deeds". This is the only currency that will be beneficial for us on that day – not our money, status, or friends.



The Day of Judgement

Allah (SWT) will resurrect everything on the Day of Judgement – even the animals. Once their judgement is carried out, the animals will be turned to dust. The Prophet (saw) asked the Sahabah, "Do you know who is bankrupt on the Day of Judgement?" They replied, "The one who has no money, no assets, etc." The Prophet (saw) said, "The real bankrupt person is the one who comes on the Day of Judgement who is a practising brother or sister, externally or in terms of the way we look at them," i.e. they used to pray, fast and give zakat.

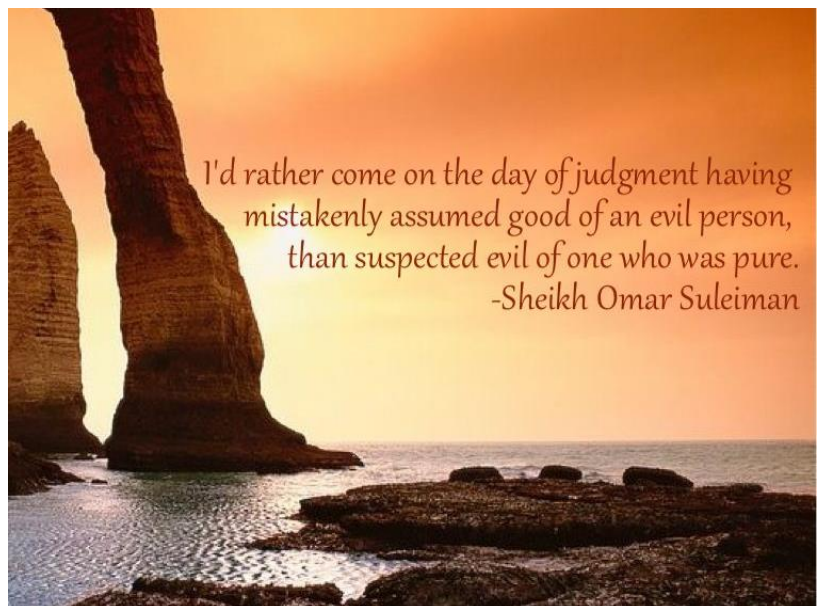
However, that person used to curse other people, backbite, criticise, insult and offend, and they used to cast slurs on people's honour. And that person used to steal people's money. Allah (swt) being *ad-Dayyan*, will ask every person that is wronged to seek their right back. "Remember back in high school, when you bullied me, called me names, and spat at me?" The person will say, No, I don't remember." The wronged person will say, "Then look in the book that you are holding." And in that book will be a register of what we used to do in this world. So, he will see that the wronged person indeed has a claim against him.

So he will ask, "What do you want from me?" The reply will be, "Give me some of your good deeds." And then another person comes, and another, and another, until the good deeds will all be written off this person. When the next person comes and asks for his rights, this person will reply, "I have no more good deeds left to give you."

Allah (swt) then orders that the other person then gives some of his bad deeds. The bad deeds of this person then go up and up and up despite the fact that they were practising in their salat and zakat. The Prophet (saw) will then say this person will be thrown into Jahannam. So a bankrupt person is someone who may have performed a lot of worship in this world but these good deeds are all erased on the Day of Judgement due to his bad deeds, and will make him bankrupt in the eyes of Allah (swt).

We ask Allah (swt) *ad-Dayyan*, to overlook our shortcomings and to forgive our sins instead of punishing us in the Hereafter. We ask Him to guide us to the straight path and to help us realise when we are doing bad deeds and to keep away from them. We ask Him to give us all the highest level in Paradise, a place close to Allah (swt) Himself and our beloved Prophet (saw). Ameen.

1 <https://en.wikipedia.org/wiki/Karma>



Relevance before religion

As we all know, Prophet Muhammad (saw) received the first revelation of the Quran in the year 610 in the cave known as Hira on Jabal Al-Nur (the Mount of Light) on the outskirts of Makkah. It is now the first five verses of surah 96 entitled Iqra (Read).

Read! in the name of your Lord
who created
Man from a clinging substance.
Read: Your Lord is most
Generous,
He who taught by the pen,
Taught man that which he did
not know.



For forty years before he received this revelation, he was a member of his society and a citizen of Makkah. He was well known by his name "Al-Amin" (The Trustworthy One). That is, he was known as a trustworthy, upstanding member of his society before he became a prophet. The fact that he was well known as a trustworthy, honest person with character of the highest order made it easy for people to believe him when he claimed to be a prophet.

For us there is an important parallel here. We want to have conversations about God (Allah, swt) and reality (al-hajj). However, before we do that, have we established or maintained the necessary cultural relevance, accessibility, sensitivity, and approachability that one needs before engaging in conversations about God?

In the Quran (14:4), Allah (swt) says, "And we did not send any Messenger but with the language of his people, so that he might explain to them clear."

Every messenger came not only with the language of his people, but also with the cultural context of the people he was going to be engaging with. Thus in order to have these conversations, we need to be seen as approachable and relevant. When we are going to talk about religion or God, people need to know that they can trust us, that we are not going to be inserting in that conversation our own interpretation. In short, that the conversation is authentic.

The Prophet (saw) would not betray their trust about basic worldly things, thus they knew he would not betray them about this truth being given by God. We

should reflect on our own character: can we be trusted in basic worldly things?

Prophet Muhammad (saw) was the trustworthy one (*amin*) before he became a prophet (*nabi*). Similarly we have to be trustworthy before we can be prophetic and engage people in conversations about God.

We should all strive to hold the highest levels of integrity and honesty in all our dealings, and hold prophetic character. Represent your faith in the most beautiful and relevant of ways. And know that Allah (swt) watches us at all times.



Our romantic Prophet

When a couple get married, excitement, ecstasy and elation fill their hearts. However, once the honeymoon period is over, and the couple settle down to everyday life, reality kicks in and things may not be the same anymore. While in the beginning they only saw the good in each other, they may begin to only see the negative qualities of their spouses and are less appreciative of them.

This article considers the question of how Muslims should treat their spouses, and keep the fire of romance burning. Ayats from the Quran, as well as hadiths describing the behaviour of Prophet Muhammad (saw) towards his wives, will be given.

As we all know, the Prophet (saw) was married for the majority of his adult life (25 years) to Khadijah (ra). After she died, he married a number of women (ra), most of them widows, for reasons of family bonds and to provide for them after his companions had died. He was thus ideally positioned to talk about the proper relationships

between spouses. The wives are often referred to as the Mothers of the Believers, after a Quranic verse (33:6): "The Prophet is closer to the believers than their own selves, and his wives are their mothers."

In modern times, how one treats one's wife is often defined through various aspects: cultural norms, societal norms, one's own personality, etc. However, is this the standard for us as Muslims?

Marriage in which there is no affection and no real emotion is heading for trouble.

In modern times, it is often seen as a sign of weakness to express gentleness and mercy to one's wife, or express one's love for her. Some feel the expression of love is limited to simply working and earning a salary for her support. However, this is an obligation, not a favour.

At the other extreme, in modern times, romance and affection are sometimes conveyed to other women besides one's spouse. This is a sin (*zina*) in Islam. The Prophet (saw) said a man who cannot control his sexual emotions or desires should marry or fast.

Quran

In various places in the Quran, Allah (swt) emphasises the importance of the marriage bond, and a loving relationship between spouses.

"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." (30:21)



"They [wives] are garments for you and you are garments for them." (2:187)

"And live with them [wives] in kindness." (4:19)

Hadith, sunnah

Our Prophet (saw) was a romantic individual and expressed his love for his wives. There are many examples of this recorded in the hadiths, a few of which are given below.

The Prophet (saw) would drink water from the exact spot his wife drank from.

Similarly, he watched where his wife bit the meat and he ate from the same spot.

While eating with his wife, he would lift a piece to her mouth and feed her.

He would often kiss his wives, even when he was fasting.

He would recline in the lap of Aisha (ra) even when she was menstruating.

He would recite the Quran while reclining in his wife's lap.

He would playfully run with his young wife Aisha (ra). She reported, "The Prophet (saw), said to me, 'Come I will race you.' So I raced with him, and I won. After I became heavier, he raced me and he won, so he laughed and said 'This one for that one.'"

He helped his wives with their household chores.

It is thus important to appreciate our wives and treat them in a kindly manner, as this was the habit of the Prophet (saw). In a hadith, he explained, "The best among you is the best towards his wife, and I am the best of you to

my wives." He also advised men to remember that all people have good and bad characteristics: "A believer must not hate a believing woman (i.e. his wife). If he dislikes one of her traits, he will be pleased with another."

Conclusion

Romance with one's spouse is Islamic. It does not make you less of a man, but it will make you a real man, because this was the way of our Prophet (saw).

In today's world, we are often so guilty of drowning in the hectic nature of our lives and jobs that we forget the emotional needs of those closest to us. Your wife is a trust from Allah (swt). She is a human being, a soul, not a piece of property that you have purchased. Treat her well, and remember that you will be questioned about this.

A marriage is often described as being a matter of give and take. A husband should reflect on how he can give to his wife more than he takes.





Abdullah Oduro

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). VOI television is broadcast on APNA TV (Freeview channel 36)(10.30 am Sun). In order to save costs, it now only broadcasts on APNA TV. However, Voice of Islam programmes are available on YouTube.

5 January

Quran: 3: 04 Ali Imran: Worship Only One God
 Animation clip 23: Asking God for Success
 Islamophobia Series 01: 01 Introduction
 My Path to Islam: Mujahid Karim Taylor
 Doco: The News of the Unseen from the Quran Part 8
 Quran Q&A 01: Stories in the Quran by Abdullah Oduro

12 January

Quran: 3: 04
 Animation clip 24: Attitude of Young Generation Going Through Faith Crisis
 Islamophobia Series 01: 02 No Believers
 Lecture: Facing Calamity with Faith
 Quran Q&A 02: Bearing Witness by Abdullah Oduro

19 January

Quran: 3: 04
 Animation clip 25: Better or Best
 Islamophobia Series 01: 03 Is Religion the Opiate of the Masses?
 Lecture: Moses- Man of the Hour by Yasmin Mogahed

26 January

Quran: 3: 04
 Animation clip 26: Coping with Emotional & Psychological Trauma
 Islamophobia Series 01: 04 Why Do Muslim Women Wear Hijab?
 Doco: The News of the Unseen from the Quran Part 9
 My Path to Islam: Tayyibah Taylor
 Issues Related to Women: 01 Introduction by Shabir Ally

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

Auckland prayer timetable for January 2020

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

Date	Fajr	Sunrise	Thuhr	Asr	Maghrib	Isha
1	04:14	06:04	13:24	17:16	20:45	22:27
2	04:15	06:04	13:25	17:16	20:45	22:27
3	04:16	06:05	13:25	17:17	20:45	22:27
4	04:17	06:06	13:26	17:17	20:46	22:27
5	04:18	06:07	13:26	17:18	20:46	22:27
6	04:20	06:08	13:27	17:18	20:46	22:26
7	04:21	06:09	13:27	17:18	20:46	22:26
8	04:22	06:10	13:28	17:19	20:45	22:26
9	04:23	06:11	13:28	17:19	20:45	22:25
10	04:25	06:11	13:28	17:20	20:45	22:25
11	04:26	06:12	13:29	17:20	20:45	22:24
12	04:27	06:13	13:29	17:20	20:45	22:24
13	04:29	06:14	13:30	17:20	20:45	22:23
14	04:30	06:15	13:30	17:21	20:44	22:23
15	04:31	06:16	13:30	17:21	20:44	22:22
16	04:33	06:18	13:31	17:21	20:44	22:21
17	04:34	06:19	13:31	17:21	20:43	22:21
18	04:36	06:20	13:31	17:22	20:43	22:20
19	04:37	06:21	13:32	17:22	20:42	22:19
20	04:39	06:22	13:32	17:22	20:42	22:18
21	04:40	06:23	13:32	17:22	20:42	22:17
22	04:42	06:24	13:32	17:22	20:41	22:16
23	04:43	06:25	13:33	17:22	20:40	22:16
24	04:45	06:26	13:33	17:23	20:40	22:15
25	04:46	06:27	13:33	17:23	20:39	22:14
26	04:48	06:28	13:33	17:23	20:39	22:13
27	04:49	06:29	13:34	17:23	20:38	22:11
28	04:51	06:31	13:34	17:23	20:37	22:10
29	04:52	06:32	13:34	17:23	20:36	22:09
30	04:54	06:33	13:34	17:23	20:36	22:08
31	04:55	06:34	13:34	17:23	20:35	22:07

"If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him." (Bukhari hadith)

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?

Prayers are held at the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert.**

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ Heating and air-conditioning
- ✓ Bayan (religious talk) before jumuah prayers
- ✓ All bayans and khutbahs in English

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

Subscribing / unsubscribing

If you have received this newsletter and want to unsubscribe (ie do not want to receive future issues), please send an email to masjidnews@gmail.com with "Unsubscribe" in the subject line. Vice versa, if you have received this newsletter indirectly, and would like to have future issues sent to your email address each month, please send an email to masjidnews@gmail.com with "Subscribe" in the subject line.

Back issues of *Rocket Science*

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)