



Rocket Science



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October 2014

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

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*Islamic new year
1436*

Eid Mubarak!

Insha Allah, Eid ul-Adha falls in the middle of October, marking the willingness of Ibrahim (as) to obey the command of Allah (swt) to sacrifice his son Ismail (as), and the hajj season.

All of us at Rocket Science and the Mount Albert Islamic Trust wish you "Eid Mubarak".

We also remember all those brothers and sisters who have made the journey to Saudi Arabia for hajj, and pray that their hajj is accepted by Allah (swt) (hajj mabrur).



The new Islamic year 1436 also falls within October. We remember the hardship faced by Prophet Muhammad (saw) and his companions (ra) as they travelled across the Arabian desert from Makkah to Madinah. This migration (hijrah) marks the first year of the Islamic calendar.

The remarkable life of Ibrahim (as)

Ur

In the capital of Babylonian Kings, in a town called Ur, in the valley of the River Euphrates (present-day Southern Iraq), a young man named Ibrahim (as) lived. The people of Ur once used to worship God alone, but over time they started to worship idols and statues. Prophet Ibrahim (as) was the son of an idol-carver named Terah Azar. Azar tried to compel Ibrahim (as) to worship idols, but he flatly refused to do so. Even as a small child, Ibrahim (as) could not come to terms with carving idols, calling them God and worshipping them. He often went out of town and sat alone pondering the creations of God, and the heavens. He knew that his people were wrong in worshipping idols as God and so alone he looked for the right way.



father

idol-worship

star

The Quran (6:76-79) tells how, one night, he searched the skies and noted a bright shining star. He said, "This is my Lord." But moments later, the star faded away. So he said, "I love not those that set." On another night, he saw the moon, so big and bright. He said, "This is my Lord." But the moon also faded away. So he said, "Unless my Lord guides me, I shall surely be among those who go astray." He saw the beauty and splendour of the sun. And so he thought that was his lord. He was wrong for the third time, as the sun also set at the end of the day.

moon

sun

"When he saw the sun rising (in splendor) he said, 'This is my Lord; this is the greatest (of all).' But when the sun set, he said, 'O my people! I am indeed free from your (guilt) of giving partners to God. For me, I have set my face, firmly and truly, towards Him Who created the heavens and earth, and never shall I give partners to the Almighty.'" (Quran, 6:78-79)

Then only did Ibrahim (as) realised that God is the Creator of the sun, the moon and the stars. Finding this truth made him feel at peace. Allah (swt) speaks highly of the Prophet in the Quran: "Ibrahim was indeed a model, devoutly obedient to the Almighty, and true in faith, and he was not of those who set up equals to the Almighty. He showed his gratitude for the favours of the Almighty, Who chose him and guided him to a straight path. And We gave him good in this world, and he will be, in the Hereafter, in the ranks of the righteous." (Quran, 16:120-122)

Ibrahim (as) started preaching to others, calling them to leave their idol-worship and worship the one true God, Allah (swt). The people refused to listen to him. Then one day, he met King Nemrud. The King asked the Prophet, "Who is it that you worship?" Ibrahim (as) replied, "I worship the Creator who gives life and takes it away." Nemrud then arrogantly replied, "I give life and take it away", and ordered that one person be killed and other be allowed to alive.

Prophet Ibrahim (as) replied, "My Lord is the one who makes the sun rise from east and set in the west. Can you then make it rise in the west and set in the east?" Nemrud was tongue-tied and couldn't reply to this challenge.

destroying idols

One day, the people of Ur went out to celebrate their festival. Prophet Ibrahim (as) was the only one who stayed behind. When they came back, they saw that their idols had been destroyed, except for one. At the suggestion of some people, the ruler asked Ibrahim (as) whether it was him who had done the mischief. He replied, "Ask the idol that is standing. He destroyed the others." The ruler grew

furious at this. How could he ask something that neither speaks nor does any good or harm?

cool fire

Ibrahim (as) was then sentenced to burn in fire. When he was tossed in the fire, it remained cool, as Allah (swt) ordered the fire to stay cool. The people, seeing this, were astonished. Despite this, Ibrahim's father refused to stop worshipping idols. Ibrahim (as) said, "So follow me: I will guide you to a way that is even and straight. O my father! Serve not Satan, for Satan is a rebel against (God) Most Gracious" (Quran, 19:43-44).

But Azar did not listen. He ordered Ibrahim (as) to leave the city. "Now get away from me for a good long while!" Ibrahim (as) said, "Peace be on you: I will pray to my Lord for your forgiveness: for He is to me Most Gracious" (Quran, 19:46-47).

Sarah

So Ibrahim (as) left the town and arrived near the Mediterranean Sea, close to Egypt. He married a girl named Sarah (ra) and settled in the land of Palestine. They did not have any children from the marriage. Hence Sarah suggested that he should marry their Egyptian housemaid Hajara (ra).

Hajara

From the marriage of Hajara, Ibrahim (as) was blessed with a son whom he named Ismail (as). Ibrahim (as) was commanded to migrate eastwards. On this long arduous journey, his son Ismail (as) started crying out of thirst.

Ibrahim (as) left the child and the mother behind. In his absence and in search of water, Hajara (ra) ran between two mountains called Safa and Marwa but found no water.

Safa, marwa

It was a miracle of Allah (swt) that a spring of water (called Zamzam) started sprouting at the feet of Ismail (as). People came from far and wide to see the spring, and eventually this place became known as Makkah and is known as the birthplace of Islam.

Zamzam



The sai (walking between Safa and Marwa)

sacrifice

One day, Ibrahim (as) saw a vision from Allah (swt) asking him to sacrifice his son. The son Ismail (as) had no trouble accepting this commandment. Ismail (as) said, "O my father! Do as thou art commanded: thou will find me, if God so wills, one of the patient and steadfast" (Quran, 37:102). So they both set forth towards Mina.

Finally they reached a spot. The time came when the son was to be sacrificed by the father, a terrible moment that cannot be adequately described in words. As he drew the knife to sacrifice the son, they heard a divine voice that said "O Ibrahim! You have indeed shown the truth of the vision. Surely do We reward the doers of good" (Quran, 37:105). Allah (SWT) then commanded that a ram be sacrificed instead of the son.

Ka'bah

The Ka'bah was then constructed by Ibrahim and Ismail (as). "Remember We made the House a place of assembly for men and a place of safety; and take you the Station of Ibrahim as a place of prayer; and We covenanted with Ibrahim and Ismail, that they should sanctify My house for those who compass it round, or use it as retreat, or bow, or prostrate themselves (therein in prayer)" (Quran, 2:125).

From his first wife, Ibrahim (as) gave birth to Ishaq (as), who would become another prophet in time.

Ibrahim (as) died at the age of 175 years. We as Muslims perform hajj in order to remember the occurrences of the happenings in his remarkable life.

An ummah of moderation

The characteristics of the worldwide Muslim community (ummah) are that they should live their lives and practise their deen in the most moderate and balanced way.

Allah (swt) says in the Noble Quran, "And thus we have made you a just community that you will be witnesses over the people, and the Messenger will be a witness over you" (Surat Al-Baqarah, 143). In this verse, Allah (swt) says He has made this Muslim ummah of wasat. And no one has the authority to change the objectives of Wasatiyyah.

What is the meaning of wasat?

In Arabic, the term wasat has three meanings:

1. to be moderate
2. to be in the middle
3. to be the best

Therefore, when Allah (swt) describes the Muslim ummah as a nation that is wasat, He means that we are moderate, we are an ummah that is in the middle, and that we are the best nation.

The Importance of moderation

The best way for a Muslim to behave is in moderation. Every good characteristic has two extreme and bad sides.

For example, generosity is a good and moderate behaviour, and comes between two bad behaviours: on the one side stinginess, and on the other side overspending. So humans have been ordered to avoid all bad behaviours. By staying away from two bad behaviours, a person will be exactly in the middle which is the farthest point from each extreme.

As a religion, Islam is the midpoint among all other religions. The Muslims believe in the messengers of Allah in a moderate way. For example, they do not go to extremes in their beliefs about the prophets as the Christians do, nor do they put the messengers at such a low status, as the Jews do. Muslims should always stand in the middle when it comes to matters of deen.

As Muslims, we should encourage people to take a moderate stand, because it will rescue us from transgression. So we find the middle position between two extremes to be the most balanced and just, where a person will find all the benefits and comforts of this worldly life and the Hereafter.

We find that there are many Quranic verses and hadiths of the Prophet (saw) that order us to be moderate and balanced. They also forbid us from extremism in all matters of life or religion. Below are a few examples.

In the Quran, Allah (swt) orders us to be moderate when we spend.

- "And let not your hand be tied (like a stingy person) to your neck, nor stretch it forth to its utmost reach (like the squanderer of money), so that you become blameworthy and in severe poverty" (Surat Al-Israa, 29)
- "And those who, when they spend, are neither extravagant nor stingy, but hold a medium (way) between those (extremes)" (Surat Al-Furqan, 67)

Allah (swt) also orders us to be moderate in our food and drink.



wasat

spending

food, drink

- “And eat and drink but do not waste extravagantly; certainly He (Allah) does not like the extravagant” (Surat Al-Araaf, 31)



The Messenger (saw) taught his companions to be moderate in what they say and what they do. He always made sure that he and his companions behaved moderately. Whenever any of his companions went to the extreme with a sincere intention to increase their reward, he used to condemn them and not remain silent. This is because he knew that it contradicted the characteristics of wasatiyah: moderation in knowledge and practice. In this way the Messenger (saw) is a witness over his ummah with what he conveyed and guided them with. Below are three hadiths.

- Imam Bukhari reported that three companions came to the houses of the wives of the prophet (saw) to enquire about how much the prophet (saw) worshipped. When the men were informed, they considered the amount of worship to be insufficient and said, “Where are we in comparison with the Prophet while Allah has forgiven his past sins and future sins?” One of them said, “As for me, I shall offer prayer all night long.” Another said, “I shall observe fasting continuously and shall not break it.” Another said, “I shall abstain from women and shall never marry.” The Prophet (saw) came to them and said, “Are you the ones who said such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him. But still I fast (some days) and I don’t fast (other days); I pray at night and I also sleep (meaning he does not pray all night); and I married. And whoever does not follow my sunnah (way of life) does not belong to me.”
- Imam Bukhari also reported that the Prophet (saw) made a bond of brotherhood between two companions, Salman and Abu Ad-Darda’. Salman went to visit Abu Ad-Darda’ and found Umm Ad-Darda’ (his wife) dressed in shabby clothes and asked her why she was in that state. She replied, “Your brother Abu Ad-Darda’ is not interested in the luxuries of this world.” In the meantime Abu Ad-Darda’ came in and prepared a meal for Salman. Salman requested Abu Ad-Darda’ to eat with him but Abu Ad-Darda’ said, “I am fasting.” Salman said, “I am not going to eat, unless you eat.” So, Abu Ad-Darda’ ate with Salman. When it was night and a part of the night passed, Abu Ad-Darda’ got up to offer the night prayer but Salman asked him to sleep and Abu Ad-Darda’ slept. When it was the last hours of the night, Salman asked him to get up and both of them prayed tahajjud. Then Salman told Abu Adarda’, “Your Lord has a right upon you, your body has a right upon you, your wife has a right upon you, and your guest has a right upon you, so you should give to everyone his right.” Abu Ad-Darda’ came to the Prophet (saw) and narrated the whole story. The Prophet (saw) said, “Salman is right.”
- Imam Muslim reported that the Prophet (saw) warned us by saying, “Ruined are those who insist on hardship in matters of deen.” He repeated this three times.

Therefore let us, as part of the Muslim ummah, keep it in mind to be moderate in our way of life, and strive to strike a balance for our betterment in this worldly life and the Hereafter.

fasting
prayer
marriage

YMWA mother and daughter tea gathering

The sun was shining on Sunday 14 September, while cold bursts of wind were blowing through the outer doors of Ponsonby Mosque. A group of young girls and ladies gathered, giggling silently through the double doors of the mosque to mark the memorable thirteenth year of the Young Muslim Women's Association (YMWA). Mothers and daughters from the community gathered for morning tea followed by the AGM to elect a new president and advisory council for the next two years.

The gathering started with mingling, eating home-made healthy food with a mixture of goodies for those with a sweet tooth, followed by tea and dua.

The YMWA AGM's formal proceedings commenced with the President's report acknowledging YMWA's work to the community in providing numerous activities that cater for the young women in their physical, social, religious spheres. These include events like weekly karate, futsal, badminton, Quran reflections, and the summer series of walks. It also acknowledged the one-off events that were held in the past year, including the Aqua Fun Day pool party organised by the YMWA Youth Ambassadors, and the hosting of visiting scholars such as Ingrid Mattson, Umm Sahl and Sara Saba.

Another highlight for the year was the launch of the restructured YMWA Youth Ambassador training programme which now includes a formal training log with milestones and rotations to be completed over the course of the ambassadorship. Each ambassador is assigned a mentor who oversees their progress at each rotation.

The proceedings then continued to YMWA's financials chaired by the Treasurer, also giving a budget for the two years ahead. It was evident that much fundraising is needed to keep up the current activities, with a significant investment for the summer camp alone. The current YMWA team were thanked for their hard work, after which the formal part of the proceeding concluded with the appointment of the new YMWA team for the two years ahead.

There followed a mothers' and daughters' workshop to assess the needs of young women that are not currently being met. This brought about a lot of discussion amongst the groups on the needs of young Muslimah. In the past years, the overwhelming needs of the youth centred on physical activities, but this has now been implemented by the YMWA team as a result of the regular workshops held. Some of the issues that were identified as facing the Muslimah youth today included confidence in the identify of Muslimah youth, culturally accepted conversations with parents regarding inappropriateness, bullying (including cyberbullying), and tackling addiction to technology and not socialising enough outside the digital world. The workshop ended with group presentations on their needs and concluded with a dua asking guidance from Allah (swt) to keep the YMWA on the straight path, and guidance to the incoming and outgoing YMWA team as well as its members and the ummah in general.

The YMWA are soliciting donations for the summer camp, which can be transferred to:

Name of Account: Young Muslim Women's Association
Account Number: 38-9010-0105333-00
Name of Bank: Kiwibank

sports

youth ambassadors

confidence

inappropriateness

bullying

cyberaddiction



2014

Summer Camp is
COMING
this December

Are you ready for some
ultimate girls' only fun?

Strictly limited numbers.

Spaces will run out fast.

Email ymwa.nz@gmail.com to be the first to receive
camp updates & join the VIP list for registrations

Watch this space!

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:

- SKYTV CH 83 (Face TV) in New Zealand (11.30 am Sat & 9.00 am Sun)
- CTV in Christchurch (see TV guide for times)
- Channel 9 in Dunedin (see TV guide for times)
- Fiji Broadcasting Corporation in Fiji (9.00 am Sun)
- METRO TV in Ghana, West Africa (see TV guide for times)

4 October

Quran 64: 15-18.

LECTURE: Muhammad mercy to the world by Said Rageah.

My path to Islam by sister Ayesha Boulanour-Wood.

No stone unturned: Hajj by Sheikh Bilal Dannoun.

11 October

Quran 64: 15-18.

LECTURE: Waking the lazy Muslim by Abdullah Hakim Quick.

Documentary: A scientific blow to Darwin's theory by Harun Yahya.



Abdullah Hakim Quick

18 October

Quran 64: 15-18.

LECTURE: The cover of pride by Abu Hamzah.

My path to Islam by James Butler.

Tid Bits: Zakat by Sheikh Yusuf Estes.

Documentary: The miracle of the ear by Harun Yahya.

25 October

Quran 64: 15-18.

LECTURE: Why does Allah allow pain and suffering by Sheikh Yusuf Estes.

Documentary: Every moment every second miracles happen part 1 by Harun Yahya.

Tid Bits: Pillars of Islam by Sheikh Yusuf Estes.

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



Auckland prayer timetable for October 2014

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

“Whoever slaughters his sacrifice before the Eid prayer, then he has not done his sacrifice.” (hadith)

Date	Fajr	Sunrise	Dhuhr	Asr 1	Asr 2	Maghrib	Isha
1	5:30	6:57	1:11	4:43	5:38	7:25	8:48
2	5:28	6:56	1:11	4:43	5:38	7:26	8:49
3	5:26	6:54	1:11	4:44	5:39	7:27	8:50
4	5:25	6:53	1:10	4:44	5:39	7:27	8:51
5	5:23	6:51	1:10	4:44	5:40	7:28	8:52
6	5:21	6:50	1:10	4:44	5:40	7:29	8:53
7	5:20	6:48	1:09	4:45	5:41	7:30	8:54
8	5:18	6:47	1:09	4:45	5:41	7:31	8:55
9	5:16	6:45	1:09	4:45	5:42	7:32	8:56
10	5:15	6:44	1:09	4:45	5:43	7:33	8:57
11	5:13	6:43	1:08	4:46	5:43	7:34	8:58
12	5:13	6:43	1:08	4:46	5:43	7:34	8:58
13	5:10	6:40	1:08	4:46	5:44	7:35	9:00
14	5:08	6:38	1:08	4:46	5:45	7:36	9:02
15	5:06	6:37	1:07	4:47	5:45	7:37	9:03
16	5:05	6:36	1:07	4:47	5:46	7:38	9:04
17	5:03	6:34	1:07	4:47	5:46	7:39	9:05
18	5:01	6:33	1:07	4:47	5:47	7:40	9:06
19	5:00	6:32	1:06	4:48	5:47	7:41	9:07
20	4:58	6:30	1:06	4:48	5:48	7:42	9:09
21	4:57	6:29	1:06	4:48	5:49	7:43	9:10
22	4:55	6:28	1:06	4:48	5:49	7:44	9:11
23	4:53	6:26	1:06	4:49	5:50	7:45	9:12
24	4:52	6:25	1:06	4:49	5:50	7:46	9:14
25	4:50	6:24	1:06	4:49	5:51	7:47	9:15
26	4:50	6:24	1:06	4:49	5:51	7:47	9:15
27	4:49	6:23	1:05	4:49	5:51	7:48	9:16
28	4:46	6:20	1:05	4:50	5:53	7:50	9:19
29	4:44	6:19	1:05	4:50	5:53	7:51	9:20
30	4:43	6:18	1:05	4:50	5:54	7:52	9:22
31	4:41	6:17	1:05	4:51	5:54	7:53	9:23

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

Asr 2: Hanafi school (double shadow length)

Credits

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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)