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# Rocket Science

December 2020

Rabi ul-Thani / Jumada al-Awal 1442



In the name of Allah,  
most Gracious, most Merciful

## Acquiring a splendid house

Hopefully, we all live in a house that we feel comfortable in. In our bedrooms, we have soft mattresses and warm cotton sheets. In the living room, we have beautiful couches, and nice soft carpets. Our kitchen has been designed over the years to have just the right types of pots, pans and cutlery for our liking. The benchtop is updated to granite or stone, the dining table has just the right number of chairs, and the cupboards are big enough to store a house full of belongings. The front or back garden has greenery where we let our children run about and play. The neighbourhood gives us access to many amenities. It is indeed a home that we spend most of our time and money to acquire.

Imagine the amount of time and effort we put in to own or rent a house. Think about the hours we spend at work; a lot of us work 9 to 5, 40 hours a week. A big portion of our earnings end up in the house as rent or a deposit towards buying a house.



### Our home in the Hereafter

You can have a much better house for far less effort. It could be the house we dream of but cannot get due to financial or other circumstances, that \$20m dollar mansion on top of the hills with breathtaking views, or the oceanfront villa just minutes from the beach.

These are houses that some of us cannot imagine buying in this world. But for a fraction of the time we spend today, in earning money for the house that we currently live in, we can secure a \$20m or more mansion in the Hereafter.

There are many ways. By making obligatory and optional (fard and sunnah) prayers, we can build a mansion for ourselves in the Hereafter. By forbidding evil and doing good we can build the house of our dreams in the Hereafter.

Allah (swt) says that for each of us, He has prepared an abode in Jannah and an abode in Jahannam. It is our deeds, our actions and ultimately our choices that determine if we will be living in one or the other.

Here are five ways we can secure a home in the Hereafter.

### 1. Giving up arguing

Prophet Muhammad (saw) said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right". This means we need to be able to control our tongue and anger in the most difficult of the situations. In another hadith, Prophet Muhammad (saw) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

Some tips to control anger are:

- Count to three before replying to a comment.
- Keep your tongue on the top of your mouth for a little while so that the words don't just come out.
- Take two deep breaths and calm down.

By doing this, insha Allah, we will be saying the right things at the right time and this will take us further both in this world and the Hereafter.

### 2. Abandoning lying

Prophet Muhammad (saw) said, "And I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun."

It is very easy to lie when we joke. Over the years, some of us have made it a habit to make jokes by lying. While it will not, insha Allah, stop us from going to Jannah, according to the above hadith, it

will limit us in the level of Jannah that we may be able to achieve. In simple terms, this may be the difference between a \$5m house and a \$20m mansion. So let's try not to lie when we joke.

### 3. Showing good manners

Prophet Muhammad (saw) said, "I guarantee a house in the highest part of Jannah for one who has good manners."

Good manners are part of our faith. It is very easy to be rude, ungrateful or even ignorant these days. Some of these bad characteristics may be developed over time due to our surroundings such as friends, school or the work environment. However, our beloved Prophet (saw) was sent to Earth for one main thing and it is to perfect character.

Malik reported, "The Messenger of Allah said, "I have been sent to perfect good character."

According to the Oxford Dictionary, the term *good manners* means "polite or well-bred social behaviour". Examples of these include:

- Saying "sorry", "please", "thank you" and "excuse me" when the situation warrants it
- Not making fun of other people
- Showing respect to elders
- Being compassionate and helpful

Therefore, by showing good manners, one can achieve the highest part of Jannah.

#### 4. Praying sunnah prayers

The Messenger of Allah (saw) said, "Whoever prays twelve rakahs in a day apart from the obligatory prayers, Allah (swt) will build for him, or there will be built for him, a house in Paradise."

The twelve rakahs mentioned here are:

- 2 rakah before Fajr
- 4 before Thuhr
- 2 after Thuhr
- 2 after Maghrib
- 2 after Isha

#### 5. Building a mosque

The Messenger of Allah (saw) said, "Whoever builds a mosque for the sake of Allah, like a sparrow's nest for Allah or even smaller, Allah will build for him a house in Paradise."

This is an easy one for most for us to do. We see a lot of mosques being built here in New Zealand and overseas every day to cope with the growing Muslim population in those areas. We can contribute in cash whether it be \$10 or \$1,000 or more, as much as we are able to afford and secure a place in Paradise for our deeds. We can also contribute in kind, such as devoting voluntary time and labour towards building a mosque. This could be as easy as helping with fundraising or coordinating some of the tasks that relate to building a mosque. Insha Allah, whatever we do, however little, Allah (swt) will reward us for it a great deal.

Think about that house in Jannah. Think about the very little effort

## TWELVE RAKA'AH OF AL-SUNAN AL-RAWATIB PRAYERS

The Prophet ﷺ said:

**Whoever perseveres in performing twelve cycles of prayer from the Sunnah, Allah will build a house for him in Paradise. They are four cycles before noon prayer and two after it, two cycles after sunset prayer, two cycles after evening prayer, and two cycles before dawn prayer.**

[Sunan at-Tirmidhi, classed as Saheeh by al-Albaani]

that is required to purchase it. Think about every action you do, and contemplate whether it can be perfected and improved.

With all that, insha Allah, we will be able to own that house in the Hereafter, not just temporarily like we do here on earth, but for eternity.

Let us conclude with the dua of Asia, the wife of Firoun (Pharaoh), as stated in the Quran (66:11):

"My Lord! Build me a house in Paradise near You, deliver me from Firoun and his evil doing, and save me from the wrongdoing people."

Let us pray that Allah (swt) helps us keep away from evil, and do good, as good deeds are the currency of the Hereafter. Let us pray to Allah (swt) to give us a mansion in Jannah and save us from the fire of Hell.

## Lessons from Surah al-Hujurat

There are more than ten principles in Surah al-Hujurat that can easily be practised in our day-to-day life. This article discusses two of these principles that we can learn and make reasonable efforts to practise, insha Allah, in order to uphold the Islamic moral standard in society and grow in piety individually.

### 1 Not raising your voice

Disagreement, dispute or misunderstanding among believers should not last long; it should neither prevent them from working together towards the betterment of the Muslim community, nor develop enmity between them.

Allah (swt) says in Surah al-Hujurat ayat 2, "O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not."

In this ayat, Allah is teaching the believers that they should not raise their voices above the voice of the Prophet (saw). The literal application of the ayat was related mostly to the time of the Prophet when he was alive; however, it was revealed in the context of an incident between two great companions of the Prophet, Abu Bakr (ra) and Umar (ra). Due to that contextual objective of the ayat, the application is still alive and will remain until the Day of Al-Qiyamah.

The incident was narrated by the companion of the Prophet, Ibn Az Jubayer (ra), reported by Ibn Abi Mulaykah, and recorded by Imam Bukhari. When the delegation from the Tameem tribe came to the Prophet, Abu Bakr recommended to the Prophet that Al-Qa'qa (ra) should be sent to receive and welcome the tribe, whereas Umar suggested Al-Aqra (ra) should be sent. One of them said to the other, "You only wanted to contradict me", while the other replied, "I did not intend to contradict you". This caused a dispute between them; as a result, they raised their voices before the Prophet (saw). Thereupon, Allah (swt) sent down this ayat and the companions of the Prophet acted upon it, and obeyed it straightaway.

**RAISE YOUR WORDS,  
NOT YOUR VOICE.  
IT IS RAIN THAT  
GROWS FLOWERS,  
NOT THUNDER.**

~ Rumi ~

The most significant point to be noted here is that their disagreement neither develops enmity between them nor prevents them from working together for the betterment of the Muslim community. In fact, when we read their biographies, we can easily find that they worked together to retain and expand the very first Islamic society by trusting each other and working hand in hand. Abu Bakr (ra) in his last days appointed Umar (ra) as the chief of the Muslim Ummah with full trust and confidence on his profile and Umar with full trust and confidence supported the leadership of Abu Bakr.

Therefore, this incident and the ayat bear witness that disagreements and disputes among believers are not rare, and the believers should adopt the lesson from this ayat that it should not prevent them from working together or at least not developing enmity between them.

## 2 Testing for taqwa

Abandoning a sinful or bad attitude is considered passing the test of piety (taqwa). Allah (swt) says in the third ayat of Surah al-Hujurat, "Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for taqwa."

In this ayat, Allah is ordering the believers to lower their voice before the Prophet (saw)

and confirms that whoever obeys it is considered as passing the test of piety. The context of the previous ayat and the literal application of this ayat strongly suggest that as soon as a believer knows that one of his bad attitudes or actions is sinful, their test of piety starts from that time. So, if they leave that sinful action or attitude for Allah, they pass a test of piety.

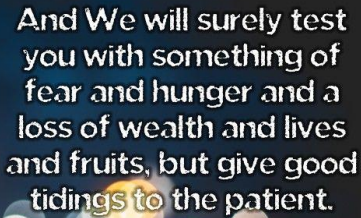
## How to build an Islamic personality

The test of piety is unavoidable for believers; whatever a believer's level of faith is and whatever societies or circumstances they live in, Allah (swt) will test the believers to verify the belief. We can understand this sunnah of Allah from the following ayat in Surah al-Ankabut: "Do people think that they will be left alone just because they say, 'We believe,' and will not be tested? And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars".

The test has many forms and may come in many ways. It can be a test of patience, a test of sacrifice, a test of obedience, a test of faith and trust in Allah or simply a test of leaving sinful desire or bad attitude.

تقوى





And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

QURAN 2:155

The test can be categorised into two. The first is big tests. In accordance with the level of faith, it can be a one-off, seldom or frequently. The big test can be considered from the following ayat: "And surely, We shall test you with something of fear, hunger, loss of wealth, lives (death of near or dear) and fruits (business)." To pass this type of test, a believer may require patience, willingness to sacrifice, and strong faith that is 100% doubt-free. Passing the test increases iman and love for Allah (swt).

The second type of test is mostly on a regular basis and comparatively small, such as an act of laziness to do a small deed, a sinful desire in the heart, a temptation to commit big sins, etc. However, this is very important to build an Islamic personality, because failing one test makes a believer vulnerable to failing the next test and thus frequent failure of this type of test gradually takes a believer away from belief. On the other hand, passing one test creates a block of spiritual resistance in the heart and makes the believer stronger to pass the next test and gradually increases their iman and builds a desired Islamic personality.

The following hadith beautifully illustrates the way an Islamic personality is built through the constant test of piety.

"Temptations will be presented to men's hearts as reed mat is woven stick by stick; so, when a heart accepts it, a black mark is put into it, whereas when a heart rejects it, a bright mark is put to it. The test thus continues until the hearts are

divided into two types. For the bright one, it is bright like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure. And the other is dark and dust-coloured like the bottom of an old pan; it does not care what is good or reject what is prohibited, except being enslaved by one's own desire" (Muslim).

A point to note here is that having a desire to do a bad deed is not a sin, and it is not a sign of bad Islamic personality, because it is the natural state that Allah (swt) created mankind with. Imam Ibn Kathir in the tafsir of this ayat recorded that someone asked Umar (ra), "O leader of the faithful! Who is better: a man who does not feel the desire to commit a sin and does not commit it, or a man who feels the desire to commit a sin, but does not commit it?" Umar replied, "He who feels the desire to commit a sin, but chooses not to commit it is the one whom Allah has tested for piety and they will have a great reward from Allah".

However, when the bad desire is followed, and the intended sin is committed, it is written as a sin. On the other hand, when the bad desire is disobeyed for Allah's sake and the person chooses not to do that sin, a good deed is written down for him, as disobeying the bad desire for Allah's sake is an act of obedience to Allah. The principle is confirmed in a hadith of the Prophet (saw), where he said, "Whoever intends to do a bad deed, and chooses not to do it, will have a good deed written for him" (Bukhari).

## How Muslims should hold debates

What do we understand by “public discourse”? The dictionary definition closest to what we’re talking about is “formal discussion of a topic.” Of course, “discussion” can range from friendly dialogue to heated debate. It’s this last that’s the problem. Heated debate has degenerated in recent years into outright slanging matches.

The man who is one of the worst examples of this type of talk said during his recent unsuccessful re-election campaign, “I don’t have to be nice anymore”. Then he said the only way his opponents could win was if they rigged the election. And for good measure he repeated a claim that a former political opponent should be in jail. He lied throughout his election campaign, as also did his family members.

Before we go any further, we probably need to ask ourselves, does this actually matter? Well, yes, it does, for these reasons:

- It undermines democracy and democratic institutions around the world.
- It casts doubt on legitimate elections and electoral procedures.
- It precludes compromise and fosters chaos.
- It deepens divisions in societies.
- It shuts out the voices of reason.
- It can incite people to violence.

New vocabulary has entered the language to describe some of

what’s happening as a result.

“Cancel culture” means withdrawing support for – or cancelling – public figures and companies after they’ve done or said something allegedly offensive. In America this year, this prompted a large group of respected writers, scholars and journalists to publish what they called “A Letter on Justice and Open Debate”. They wrote, “The way to defeat bad ideas is by exposure, argument, and persuasion, not by trying to silence or wish them away. We need to preserve the possibility of good-faith disagreement without dire professional consequences.” “Good-faith disagreement” is a key phrase there, and that’s a theme we’ll come back to.

Another troubling phrase in recent years is “Twitter wars”. Research from the Oxford Internet Institute shows that tweets using extreme words – either positively or negatively – are more likely to be shared, which, after all, is the desired outcome for users of the platform.

The phrase “trash talk” is not new – it’s been around since the 1960s – but it has enjoyed fresh life in recent years as it has become normalised by some speakers. One definition of “trash talk” is “disparaging or boastful talk intended to demoralise or intimidate opponents”. Sounds familiar, doesn’t it?



But slipping standards of public debate is not confined to America. British author Iain Dale this year released a book, *Why Can't We All Just Get Along?*, aptly subtitled *Shout Less. Listen More*. Dale is concerned about the state of public discourse in Britain and elsewhere. His book examines why in his opinion we've all become so disrespectful and intolerant. He does make the point, though, that this isn't a new problem. British politicians were saying awful things to each other a couple of hundred years ago.

Still, it's become an issue today because of 24-hour news feeds, media demand for sound bites, social media, and deep divisions in society. Now, how should we be conducting ourselves?

### The Islamic position

Muslim behaviour should always be informed by two sources. The first is the Quran, our holy book. The second is the example given by our Prophet Muhammad (saw). His companions recorded his words and deeds, so Muslims even today would know how to conduct themselves.

Allah (swt) acknowledges in the Quran that people are prone to argue. One verse actually says, "...but man is, in most things, contentious ...".

The number of times a word occurs in the Quran can indicate the importance of a topic. The word "jidal", meaning dispute or dialogue, occurs 29 times.

And the Quran makes subtle distinctions between simply needing to impart information, and the need to argue a case more

strongly. Verse 125 of chapter 16 says, "Invite mankind to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better ..." "Fair" and "better" are translations of the Arabic words "hasanah" and "ahsan", which have the same root but differ considerably in emphasis.

Constructive dispute and debate is actually recommended in Islam. We believe it leads to success and cooperation. Islamic debating etiquette can be summarised as the following seven pieces of advice:

**1 Be sincere.** Some people speak to show off their knowledge of a topic, or to display their eloquence. Others hate anyone except themselves speaking in a gathering. Clearly this is insincere.

The great 12th century scholar Al-Ghazali said, "Cooperation in seeking the truth is inherent to religion, but sincerity in the pursuit of it can be distinguished by certain conditions and signs. A diligent seeker of the truth may be compared to one who is looking for his lost camel. It would be immaterial for him if he or another person should be the one to find it. Likewise, a sincere truth-seeker would perceive his partner as a helper, rather than an adversary, and would be grateful to him if he guided him to the truth."

**2 Lower your voice.** Or put another way, do not raise your voice. It's bad manners. A raised voice only provokes the other party. Shouting will not prove one's point. It can point to ignorance, whereas a calm voice usually indicates thoughtfulness.





**3 Avoid insults.** One of our Prophet's companions said that the Prophet (saw) "never used foul speech, nor did he like to listen to it." If a bad word was used in his presence, he turned his face away to show his objection to it. We must avoid debating techniques such as slander, ridicule, and mockery.

**4 Know what you're talking about.** The Quran warns us against talking without knowledge, saying in chapter 24 verse 15, "... when you gossiped about the matter with your tongues and said such things with your mouths that you had no knowledge of, you thought that the matter was trivial, whereas it was grave in Allah's sight."

The explanation accompanying this verse makes the point that slandering any person is a major sin. To slander someone is to lie about them.

Sadly, some politicians around the world lie about their opponents. They lie about their achievements. And they lie about the world around them. The American politician referred to earlier made more than 22,000 false or misleading statements in 1,300 days.

**5 Use words people can understand.** Our Prophet (saw) said, "Address people according to their understanding and knowledge."

**6 Don't interrupt the speaker.** This should go without saying, but too often we hear interruptions in interviews and discussions. Al-Hassan (ra), speaking to his son, advised, "Learn good listening just

as you learn good speaking. Never interrupt a speaker, even if he speaks for long, until his speech comes to an end."

**7 Don't lie, even in jest.** The Prophet (saw) emphasised this, saying, "Woe to the one who talks to people and lies in order to make them laugh. Woe to him. Woe to him."

### Principles of Muslim discussion

If we accept that a discussion or debate is an attempt to establish the truth of a situation, then certain things must be kept in mind. One is that we should adhere to scientific principles, presenting evidence to prove or support a claim we've made, and observing accuracy when referring to authority. This has been neatly expressed by Muslim scholars: "If quoting, maintain accuracy; if claiming, provide proof."

Imam Shafii, one of our greatest scholars, writing in the 8<sup>th</sup> century Common Era, said, "I never debated with someone, but sincerely wished that we would arrive at the truth, regardless as to whether it is first discovered by him or me."

Furthermore we need to accept that we are not infallible. Another maxim common among Muslim scholars says, "My viewpoint is right, but could be wrong, and my adversary's viewpoint is wrong, but could be right."

A successful debate does not require either party to accept the other party's opinion. Should it happen that both parties agree on something, that would be excellent. But if they do not agree,

The Prophet (saws) said:

"When a person tells a lie, the bad smell that comes out of the lie keeps the angels one mile away."

[Tirmidhi]

the debate will still be successful, as long as each party realises that the other may stick to his views, and that these views should, therefore, be tolerated.

Another 12<sup>th</sup> century scholar, Ibn Qudamah, said, “Some scholars used to excuse anyone who disagreed with them in debatable matters, and did not insist that he should accept their views.” Nowadays we call that “agreeing to disagree” or “good-faith disagreement”. Unfortunately it happens all too rarely.

A debate would, however, be considered a failure if it resulted in discord, hostility, or accusations of ignorance.

**Recent examples**

A glimmer of hope is offered by the following recent examples.

One is a BBC radio programme called *Westminster Hour*. It involves politicians and journalists discussing current affairs. With that mix, you’d think it would get heated. But the show prides itself on good manners. I recently heard a British MP being chided by his peers for his lapse in etiquette, a rebuke he accepted with good grace.

Doctor Shane Reti is the New Zealand National Party’s Health spokesperson. He had an opportunity for some political point-scoring at a press conference, after Jacinda Ardern made masks mandatory on public transport. The government had been lukewarm about masks but quickly changed position. Most opposition MPs would have attacked the government, but Dr Reti simply explained that the WHO advice on masks had changed and the government was changing with

it. His response was the best explanation of the Government’s new position, and it came from the Opposition.

Dr Reti, a GP by training, has said, “When I’m doing interviews I say to myself, ‘Switch to doctor mode and do a consultation for the nation.’ Attack mode is not my style.” Regarding the mask issue and his lack of criticism of the Government, he said, “If our mission is to raise the collective bar and improve the health of everyone, how does that help? If I want to critique, I’d better have a solution as well. Anyone can critique, anyone can poke holes, that’s the easy part. The hardest part is then saying, “Yes, and this is the solution.”

Proving it wasn’t a one-off, Dr Reti and Labour Health minister Chris Hipkins went face-to-face on *Newshub Nation* on 12 September, in a discussion that was a genuine exchange of ideas, both on points of common ground and disagreement. On one particular topic, Dr Reti even said, “We’ve already agreed to disagree on this.” Chris Hipkins and Shane Reti heard each other out, without interruption, in a very civil 16 minutes of exemplary public discourse. It can be done!

Dr Reti now wears another hat, as deputy leader of the National Party. At a press conference, he said, “I’m more akin to say less and do more.” Significantly he also said how proud he is of his Māori heritage.

**Conclusion**

If we can debate with sincerity, honesty and an open mind, without raising our voices, we won’t go far wrong.



Chris Hipkins



Dr Shane Reti

## Patience

Islam teaches us that we should, ideally, only ever be in one of two states of mind.

Most of the time we should be in a state of gratitude (*shukr*). It's pretty clear to anyone of faith that we should show gratitude for God's many blessings. So far so good.

The difficulty for many of us comes with the second state. When we are facing difficulties, we are told we ought to display patience (*sabr*). It's not easy now, with Covid-19 still spreading internationally, work uncertainties, health issues for many people, and various other problems we may be facing.

*Sabr* is clearly a very important concept for Allah (swt). The word occurs in the Quran about 90 times, most memorably in Surah Al-Asr, chapter 103, in which the final line says, "And recommend one another to patience." It's one of the shorter chapters in the Quran, so many of us learn it early on to be able to recite when leading prayers. However, it has often troubled people who think they are impatient; they can feel inadequate and not able to live up to that last line.

But there is hope, and here's why: as a translation, the word *patience* really does not do the word *sabr* justice. It's yet another example of an English translation butchering and diluting the richness and depth of the Arabic. Other meanings of the word include to stop, detain, refrain and withhold.

But the root of the word *sabr* is the most interesting aspect. It is derived from the aloe plant known to Arabs as *sabbar*, 300 species of which grow natively in the desert.

What the aloe plant is known for, other than its healing qualities, is its ability to sustain drought and heat in the harsh climate of the desert. It withstands harsh conditions to force its way to grow tall and strong, and needs very little maintenance and watering.



# صَبْرٌ

It has an abundance of beneficial functions. It can cool burns, help with allergies, condition hair, protect skin and detoxify the body. It has anti-inflammatory and anti-viral properties and can heal wounds, stimulate cell regeneration and be used as toothpaste or mouthwash. It can even promote blood circulation and lower cholesterol when drunk as a juice.

With the aloe plant in mind, the word *sabr* translates more accurately as perseverance, a dogged will to survive and thrive and achieve its purpose no matter how bad the conditions around it are.

Patience, withholding, refraining etc are all passive, whereas perseverance is positive. Exactly how we Muslims – indeed, all human beings – should be. Always positive, always active, and always persevering no matter the situation, so we can achieve our purpose and give benefit to others around us.

As impatient as most of us can sometimes be, we humans are demonstrably capable of great perseverance.





## 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.

### 6 Dec

Quran 59: 22-24. Greatness of God.  
Animation clip 15: Reflect on the Quran.  
Lecture: How to overcome distraction in prayer. AR McCarthy.  
Issues related to Muslim women 06: Polygamy. Safiyyah Ally.  
Scientific miracles in the Quran: The brain.  
Clip: Be positive during hardship.

### 13 Dec

Quran 59: 22-24. Greatness of God.  
Animation clip 16: Stop being reactionary.  
Lecture: Reliance & trust on Allah. Nouman Ali Khan.  
"This is Islam" clip.  
Issues related to Muslim women 07: Does the Quran support domestic abuse?  
Safiyyah Ally.  
Clip: He is Allah – search for Him.  
1 Word: Something close to you.

### 20 Dec

Quran 59: 22-24. Greatness of God.  
Animation clip 18: The final miracle.  
Lecture: The life of this world. Omar Soleiman.  
Issues related to Muslim women 08: Women as legal witness. Safiyyah Ally  
Clip: Simple ways to save money.

### 27 Dec

Quran 59: 22-24. Greatness of God.  
Animation clip 21: Are you arrogant?  
Lecture: Gratitude to the Merciful. Yasmin Mogahed.  
Issues related to Muslim women 09: Women's leadership. Safiyyah Ally.  
Evidence of creation series: The moment of creation.  
Clip: The sad reality of this world.

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



Safiyyah Ally



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### **Rocket Science editorial board**

Editor in chief: Dr Adam Brown

Board members / writers: Dr Sharif M A Fattah, Sheed Ali, Idjaz Sheriff, Azoora Ali, Tazkiya Ali

Circulation manager: Sharif Nazre Hannan Saadi

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**Postal Address:** P O Box 16138, Sandringham, Auckland

**Phone:** (+64)(9) 629 4222

**Email:** mtalbertmasjid@gmail.com

**Website:** www.mtalbertislamiccentre.org

<b>Bank</b>	Kiwibank
<b>Branch</b>	St Lukes
<b>Address</b>	Shop 791 Westfield Shopping Ctr, St Lukes, Auckland 1025
<b>Bank phone</b>	(+64)(9) 846 3887
<b>Account name</b>	Mount Albert Islamic Trust
<b>Account no</b>	38-9009-0739910-01

## 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.

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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)