

Inside this issue

Jihad 101	3
Joining Boards of Trustees ...	12
Eid in parliament.....	13
Hijabi Australian senator.....	14
Global roundup.....	16

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In the name of Allah,
most Gracious, most Merciful

Allah (swt) has a plan for each of us

We may often find ourselves feeling sad and stressed about issues that we face in our lives. We all have our wants and dreams that we try to work towards, and we get disappointed or sad if we don't get them quickly enough or not at all. We may start questioning our faith, or even questioning Allah (swt), for the reasons why we are still in the difficulty and why the solution has not been given to us if we have been praying and asking for it for days, or sometimes even months, on end.

The following hadith from an-Nawawi is relevant: "And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried."

The story of Musa (as) comes to mind, when thinking about the first part of this hadith. Musa's mother feared that he would be killed like other male babies during the time of Pharaoh. Allah (swt) revealed to her that she should put him in a basket and send him on the river to protect him. No mother would

naturally be capable of doing that; letting go of a child even if they're grown up is difficult, let alone a baby who cannot protect itself from any harm. Musa was found and "adopted" by the Pharaoh's family as they had no male heir. He refused to feed from anyone and in the end his real mother became the one that he suckled from.

Looking at the story, the mother could have thought she had lost her son forever by trying to protect him. However, she trusted in Allah (swt) and in the end she was reunited with her child. This shows us that even in seemingly hopeless situations Allah is the one who can make anything happen, if only it is decreed to happen. There is no better example of the above hadith than the story of Musa.

Similarly, we could take the example of a person really wanting a job in a specific position, in a specific company, with a specific salary, and doing everything possible to apply for it, and seemingly having all the skills and qualifications needed. No matter how they apply or what they do, if this position hasn't been decreed for them, they will not get it. It doesn't however mean that it is a negative response from Allah (swt) to our needs and wants; it is simply a way of showing us that

there is a different, better opportunity for us out there. Maybe while applying for that job. the person came across an agency or recruiter who then called him about a different opportunity which fits his skills and his job expectations. Therefore, in the end, applying for the "dream" job was just a way of finding the real opportunity.

Besides the decree of Allah in those situations, we also have to look at the active part we have in the decree being fulfilled or our duas being answered. What do we do, or what should we do, to be able to receive the gift we are praying for? If we wish for a pious spouse, or a child that will have a good character and love their religion, are we ourselves pious or working on strengthening our deen? Do we lead by example? If we ourselves struggle with completing our prayers or do the bare minimum, but we are wanting to send our child to a madrasa for them to memorise the Quran and be an alim, how likely are they to succeed at what we'd like for them? If we are going out drinking,

partying and behaving in ways that aren't in line with our religion, how likely are we to get a spouse that is pious, if we ourselves are not?

So how do we get there? Allah (swt) is there for us when we want to change our ways and achieve those dreams. We must start with understanding that. Practising Islam shouldn't be done as a burden, but as a relief and a blessing. If we find that the five daily prayers are hard for us, as it's difficult to wake up for Fajr, or stay up until Isha, or pray Thuhr at work, we simply have to look at it differently. Workdays are busy and we all require a break. Praying Thuhr at work can help us clear our mind and reduce the stress of the day. If we look at it that way, and start praying with that mindset, it will become much easier, and we may enjoy it rather than find it a burden. This applies to all practices in our religion and in our daily lives. Changing the perspective of how we look at things can be the first step to changing our life.



Jihad 101

Writers have often pointed out that the Arabic/Islamic word *jihad* is probably the most mistranslated and misunderstood word. The purpose of this article is to explain the basics of its meaning, with quotations from the Islamic sources, the Quran and hadiths. A similar article appeared in the February 2015 issue of *Rocket Science*¹.

The word *jihad* is often taken by non-Muslims to mean unambiguously nothing more than "holy war". This is wrong. From a purely linguistic point of view, anyone who knows the Arabic language knows that this is wrong. The Arabic word for "war" is *harb*. When the Quran talks about fighting, it uses the Arabic word *qital* (not *jihad*).

"And fight (*qatilu*) in the cause of Allah and know that Allah is Hearing and Knowing." (2:244)

Jihad, on the other hand, is much broader in scope. It is often translated as "strife, struggle, endeavour, effort, exertion" with no overtones at all of fighting.

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive (*jahadu*) with their properties and their lives in the cause of Allah. It is those who are the truthful." (49:15)

Jihad may, under particular circumstances, involve fighting. However, armed jihad (fighting) is labelled the lesser jihad, while peaceful jihad is called the greater jihad.



It is worth remembering that 6-7th century Arabia was a time of vengeance, aggression and war between tribes. After one such battle, "a number of fighters came to Muhammad and he said, 'You have come from the lesser jihad to the greater jihad.' The fighters asked, 'What is the greater jihad?' Muhammad replied, 'It is the struggle against one's passions.'"² In other words, fighting is very much secondary to the struggle against your passions. Some scholars regard this hadith as dubious. However, Islamic scholars have repeated the sentiment. Ibn al-Qayyim, the 13th-14th-century writer said, "Jihad against the lower self precedes jihad against external enemies."³ Ibn al-Qayyim's teacher, Ibn al-Taymiyyah, similarly wrote, "Jihad against the lower self and whims is the foundation of jihad against the unbelievers and hypocrites, for a Muslim cannot wage [armed] jihad against them unless he has waged [peaceful] jihad against himself and his desires first, before he goes out against them."³

The Arabic word for your passions is *nafs*, literally meaning "soul", but in this context also translated as "lower self, base desires, animal instincts, inferior drives, evil motives, ego" etc. The greater jihad is thus your struggle against these base desires.

Peaceful jihad (greater jihad)

Peaceful jihad is thus against your *nafs*. There are many ayats in the Quran, and hadiths, explaining the concept further.

Peaceful jihad may be no more than speaking up against evil. "The best jihad is the word of justice in front of the oppressive sultan" (Ibn Habban).

The importance of preaching the word of Islam is emphasised in the Quran. "And if We had willed, We could have sent into every city a warner. So do not obey the disbelievers, and strive (*jahidhum*) against them with the Quran a great striving (*jihadan*)" (25:51-52).

The Prophet (saw) even considered serving one's parents as being a higher goal than armed jihad. "A man came to the Prophet asking permission to wage [armed] jihad. The Prophet asked, 'Are your

parents alive?' The man replied, 'Yes.' The Prophet advised, 'Then strive in the service of them both'" (Bukhari, Muslim).

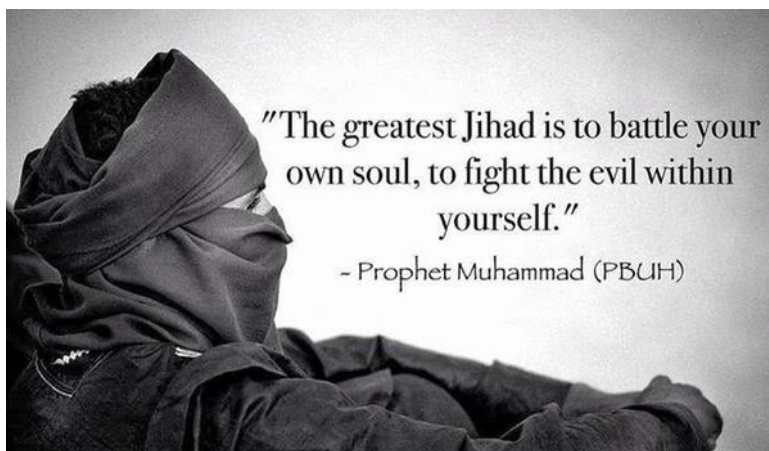
The Prophet even considered performing hajj a superior activity to armed jihad. "The best jihad (for women) is hajj mabrur [hajj that is accepted by Allah, swt, because it was performed perfectly]" (Bukhari).

It is emphasised that striving to obey Allah – by following his instructions as contained in the Quran and hadiths – is jihad, and the means of achieving success. Obeying Allah is the literal meaning of the word *Islam*.

"O you who have believed, fear Allah and seek the means [of nearness] to Him and strive (*jahidu*) in His cause that you may succeed" (5:35).

"The mujahid (person who does jihad) is he who does jihad against his lower self in obeying Allah, the Mighty, the Sublime" (At-Tirmithi).

In many places in the Quran, the concept of believing is juxtaposed with the concept of doing righteous deeds. It has even been claimed⁴ that "the term *righteous deeds* is almost synonymous with the term *jihad*, though each emphasises different aspects of those deeds. The term *jihad* stresses the fact that these deeds are not things that the human is naturally inclined to or easily accepts, so the emphasis is on the struggle involved. For instance, making a habit of donating one's money and giving it to the needy, rather than using it to seek personal pleasures and worldly riches, is not something that the person feels comfortable with."



Armed jihad (lesser jihad)

In Makkah, the early Muslims were being persecuted for their beliefs. They therefore migrated to Madinah (known at that time as Yathrib) at the invitation of the inhabitants. During all this time, the Muslims did not fight back, and suffered hardships, because no revelation permitting them to fight (and shed human blood) had been given by Allah (swt). A couple of years after the hijrah migration, before the Battle of Badr, this permission was granted by the following revelation.

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right – only because they say, “Our Lord is Allah” (22:39-40).

Allah (swt) granted this permission, but it came with many conditions. Firstly, as the above ayats show, the Muslims should only fight against those who had waged war against them and driven them out of their homes in Makkah. Armed jihad is therefore self-defence, not offensive.

After the Battle of Badr, the following ayat was revealed regarding enemies who renege on promises, ceasefires and treaties.

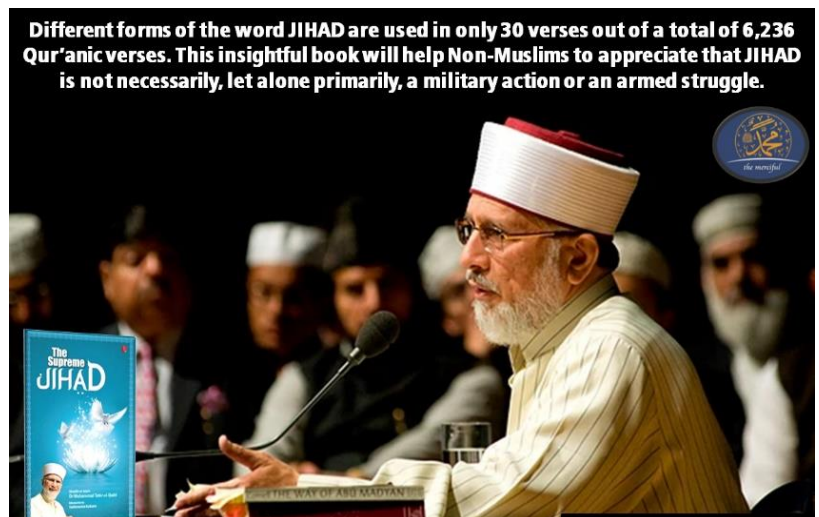
“If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors. ... And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom

you do not know [but] whom Allah knows. ... And if they incline to peace, then incline to it [also] and rely upon Allah” (8:58).

From this, it is clear that armed jihad is intended only to produce peace between the sides. So, the response from the Muslim side should be proportional to the force of the attack, and no more. This is also mentioned in 2:194:

“[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you.”

The mention of a sacred month reminds us that four of the 12 months in the Islamic calendar are considered sacred: Rajab (#7), Thul Qaidah (11), Thul Hijjah (12) and Muharram (1). During these months, fighting (armed jihad) is forbidden, unless you are attacked. This means that Muslims are forbidden to fight in one-third of their lives.



Advertisement for the book *The Supreme Jihad* by Shaykh ul Islam Dr. Tahir ul Qadri

When the Muslims returned to Makkah from Madinah, eight years after the hijrah, the Quraish continued their persecution of them. This episode is often referred to as the "conquest" of Makkah; however, it was a peaceful conquest. Prophet Muhammad (saw) issued an amnesty for all the people of Makkah, apart from 17. Thirteen of them were eventually pardoned, but four of them were killed for particularly hideous crimes.

All Muslims are familiar with the story of Hind bint Utbah who, at the Battle of Uhud, hired a slave to kill Hamza, the Prophet's uncle, with a spear, and she cut out his liver. Even Hind was pardoned. Indeed, her husband, Abu Sufian, a prominent Quraish, converted to Islam shortly after, despite his original bitter enmity towards the Muslims, and so did Hind.

The fact that the Makkans had prohibited Muhammad (saw) from going to the Masjid al-Haram in

Makkah to perform hajj while he was in Madinah, did not lead to retribution. The following ayat gives the instruction.

"And do not let the hatred of a people for having obstructed you from the Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (5:2).

In the end, Muhammad (saw) only performed hajj once, after the conquest of Makkah.

Islam has strict rules for the conduct of armed jihad.

- It is not "no holds barred" fighting, but conducted in a disciplined way, without anger.
- It avoids hurting non-combatants, eg women, children, old people, monks.
- It is conducted with the minimum necessary force, to repel aggression.
- Prisoners of war are treated humanely.
- Dead bodies are not mutilated.
- Trees and crops should not be harmed, chopped down or burnt.
- The educational value of prisoners of war was understood. Literate POWs could secure their freedom by teaching ten Muslims to read and write.

Summary

The clear similarities and differences between peaceful greater jihad and armed lesser jihad are summarised in the table on page 8.



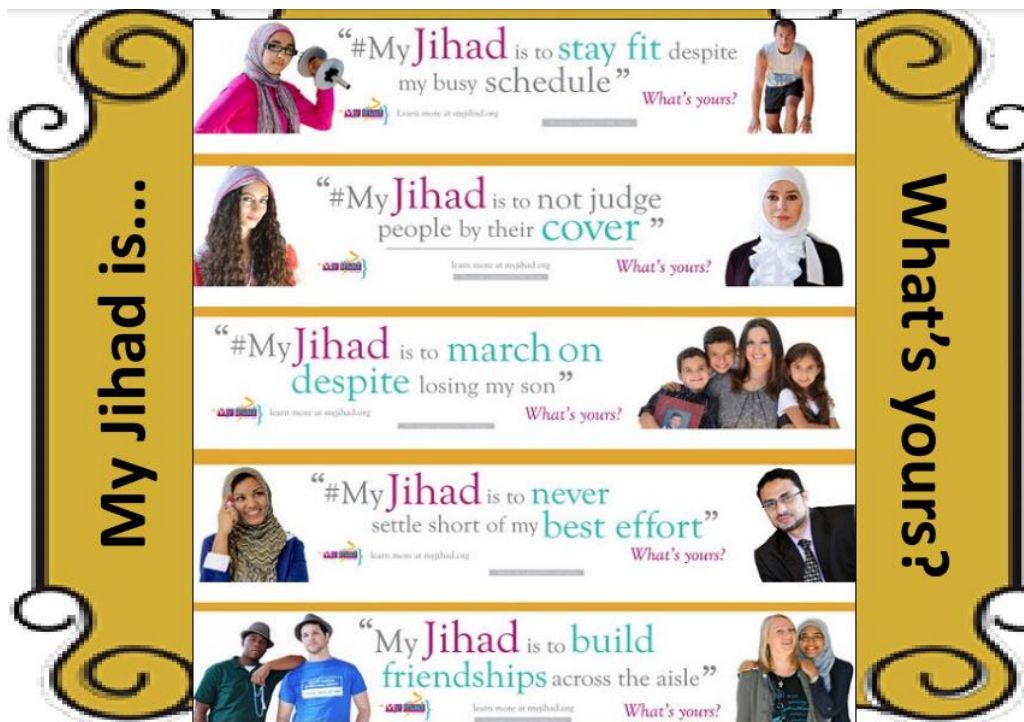
Mount Uhud, Madinah

In 2012, pro-Israel activists in the USA put the following advertisement on buses, etc:



The ad was criticised, not only by Muslims, because of the deliberate misinterpretation of *jihad*, but also by others. Bloomfield⁵ called it a “shitty ad” by implying that Muslims are savages.

Muslims in the USA countered with the following series of ads, with the correct meaning of *jihad*.



Peaceful greater jihad	Armed lesser jihad
Against an internal enemy	Against an external enemy
Self-defence against your nafs and Satan.	Self-defence against those who wage war, drive Muslims from their homes, from their land, steal possessions, renege on treaties, etc.
Intended to improve oneself	Intended to repel aggression
Intended to bring peace	Intended to bring peace
Permanent, for continual improvement	Temporary, while aggression persists
A 24/7/52 activity	Forbidden one-third of the year
Follows on from belief (iman), obeying Allah	Follows on from belief (iman), obeying Allah
Rules regarding halal and haram activities	Rules regarding halal and haram activities
Relates to everyday activities	Relates to out-of-the-ordinary circumstances, that may never occur
Every Muslim should be continually trying to become a better Muslim. So, every Muslim should perform peaceful jihad throughout his life.	If there is no aggression, there is no need for armed jihad. A Muslim may thus go through his whole life without performing armed jihad.

Thus the word *jihad* means peaceful jihad for the vast majority of Muslims, who never have occasion in their lives to perform armed jihad. The word *jihad* is thus a word with positive connotations for Muslims, relating to the individual's lifelong endeavour to become a better Muslim and a better person. For this reason, jihad can be a Muslim name. For example, Jihad Abdo⁶ is one of Syria's best-known actors. However, because of the unjustified western overemphasis on the lesser "holy war" sense of jihad, many Muslims find their given name problematical; Jihad Abdo uses the stage name Jay Abdo in Hollywood (see the articles entitled "Jay Abdo, Syrian actor: how I changed my name from Jihad to Jay and (eventually) conquered Hollywood"⁷, and "My wife can never call my name in public"⁸).

Dictionary definitions

If a non-Muslim is confused, and wants to find out the meaning of the word *jihad*, an understandable practice is to look the word up in a

dictionary or similar reference book. However, this may not clarify the situation, as the definitions given are often wide of the mark. We can distinguish five types of definition.

1 Only armed jihad

Some dictionaries only give the "holy war" sense which, as we have shown above, is a minor sense, and one not held by Muslims.

"A holy war undertaken by Muslims against unbelievers" (Oxford⁹)

"A holy war or fight that Muslims take part in to defend Islam" (Macmillan¹⁰)

"A war fought by Muslims to defend or spread their beliefs" (Britannica¹¹)

The *Cambridge World History of Violence*¹² documents how translations of the word may be taken to ridiculous extremes.

"Jihad is almost invariably translated as 'armed combat' or 'fighting' in both academic and non-academic circles; and even as 'terrorism' in politically-charged contexts."



Jay Abdo alongside Nicole Kidman in *Queen of the Desert* (2015)

2 Armed jihad, peaceful jihad

Some dictionaries give both senses, but with the lesser “holy war” sense first.

“A holy war undertaken as a sacred duty by Muslims. Any vigorous, emotional crusade for an idea or principle” (Dictionary.com¹³)

“A holy war waged on behalf of Islam as a religious duty. *Also:* a personal struggle in devotion to Islam especially involving spiritual discipline” (Merriam-Webster¹⁴)

“A holy war fought by Muslims, or an occasion when a Muslim has to make some kind of sacrifice in his or her life” (Longman¹⁵)

“(Also *lesser jihad*) A struggle or fight against the enemies of Islam. (Also *greater jihad*) The spiritual struggle within oneself against sin” (Lexico¹⁶)

It is paradoxical that Lexico label the two senses *greater* and *lesser*, but still put the lesser one first.

3 Peaceful jihad, armed jihad

Some dictionaries have the definitions just about right, with the greater jihad first, and the lesser second.

“A holy struggle or striving by a Muslim for a moral or spiritual or political goal. A holy war waged by Muslims against infidels” (Vocabulary.com¹⁷)

“An individual’s striving for spiritual self-perfection. A Muslim holy war or spiritual struggle for the propagation or defense of Islam” (The Free Dictionary¹⁸)

“In Islam, a religious struggle against evil in yourself or in society. A holy war fought by Muslims against people who are a threat to Islam” (Cambridge¹⁹)

4 Only peaceful jihad

These definitions contain no mention of fighting.

“The personal struggle of the individual believer against evil and persecution. A struggle undertaken by Muslims in defence of the Islamic faith” (Collins²⁰)

Wikipedia²¹ give a definition that Muslims would totally agree with.

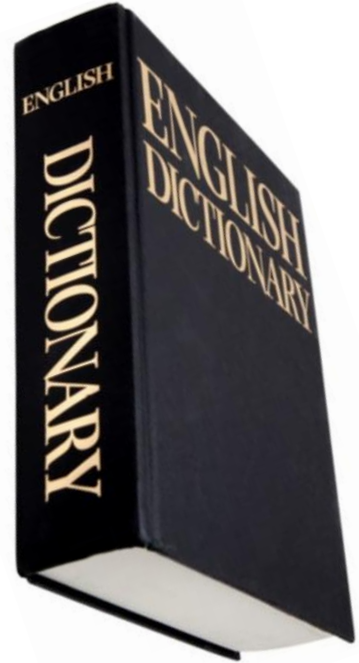
“An Arabic word which literally means ‘striving’ or ‘struggling’, especially with a praiseworthy aim. In an Islamic context, it can refer to almost any effort to make personal and social life conform with God’s guidance, such as struggle against one’s evil inclinations, proselytizing, or efforts toward the moral betterment of the Muslim community (*ummah*).”

5 Discussion of misunderstanding and mistranslation

While the Britannica Dictionary, quoted above, gives the “holy war” sense, the Encyclopedia Britannica²² sets the record straight.

“A meritorious struggle or effort. The exact meaning of the term *jihad* depends on context; it has often been erroneously translated in the West as ‘holy war’. Jihad, particularly in the religious and ethical realm, primarily refers to the human struggle to promote what is right and to prevent what is wrong.”

Muslims would be comfortable with #3, 4 and 5 above, but #1 and 2 perpetuate the myth that jihad primarily means fighting.



Jihadi, jihadist, Islamist, Islamism

Two other terms are commonly used by non-Muslims, including western media, but are not used by Muslims.

Jihadi is defined as “a person involved in a jihad; an Islamic militant.”²³ That is, it only associates *jihad* with the lesser meaning. From a different point of view, since all Muslims are involved in a continual greater jihad, against the nafs, all Muslims are, in that sense, jihadis.

The BBC put the record straight. “The term ‘jihadist’ is not used by many Muslims because they see it as wrongly associating a noble religious concept with illegitimate violence. Instead, they use delegitimising terms like ‘deviants’.”²⁴

A person who believes in Islam, that is, submits to the will of Allah (swt), with all that this involves, in order to find peace, is known as a Muslim; the two words are grammatically connected (note the *s - l - m*). However, the western media has invented the word *Islamist* (and *Islamism*) to refer to “a person who believes strongly in Islam, especially one who believes that Islam should influence political systems.”²⁵ This is not a term used by Muslims, and appears derogatory. It stigmatises about a quarter of mankind; World Population Review²⁶ lists 46 countries that practise Islamic shariah law to varying degrees.

Both these terms (*jihadi, Islamist*) are recent coinages. The two graphs below show that neither term was in use before the late 1980s.



Use of *jihadi* over time²⁷



Use of *Islamist* over time²⁸



If you are capable of helping, you should do so

Putting yourself up for election to a local school board of trustees (BoT) is an excellent way to serve your community. You will need to act quickly because nominations at most schools close soon. Moreover, BoT elections are generally held only every three years. Ask your local school for a nomination form if you are interested; speak with the school office today if possible. Elections will be held between 5 September and 23 September.

In the interests of continuity, some schools stagger their BoT elections, holding one every 18 months for a proportion of the board. The next cycle of staggered, mid-term elections is due towards the end of 2023, so you could also consider standing in those elections if your local school uses that system.

Serving on a BoT – and you do not need to have children at the school – could certainly be considered an Islamic act. One hadith says, “Whoever among you is capable of helping another, you should do so.” (Muslim) And one of the five questions we will be asked on Judgement Day is: “What did you busy your life with?” (at-Tirmithi)

BoT members are active leaders in our schools. They have an important role of supporting strong professional leadership and ensuring effective teaching for all students through informed governance. School boards need to represent the diversity of their school communities to ensure a bright future for all our children – and that diversity should surely include Muslims.

As a BoT member, you will need to work well in a team and have good communication skills. It can help to have an understanding of the education sector. You may have financial skills and experience in managing people, knowledge and understanding of particular communities (like Muslims!) within your school, or experience working within your school and wider communities.

Every school board member is well supported by the New Zealand School Trustees Association’s range of learning and development opportunities, their Advisory and Support Centre and their team of regional advisors.

The school board elections are the opportunity to vote for candidates who will make a positive difference for children’s education, so if you know of a Muslim standing for election, help to build support around them so they may be voted in.

If Muslims do not participate in civil society in ways such as this, then we cannot complain if our collective voice is not heard or our opinions are ignored.

Visit nzsta.org.nz and schoolboardelections.org.nz for more information.



Eid in Parliament

On 25 July, the Hon. Priyanca Radhakrishnan (centre in the photo), hosted an event in the Parliament buildings to celebrate Eid ul-Adha with the Muslim community. Among other hats she wears, the MP for Maungakiekie is the Minister for Diversity, Inclusion and Ethnic Communities.

Several other parliamentarians of various parties were present, including list MP Ibrahim Omer (far right). He spoke about the long and tough journey he'd had as a refugee, working very long hours, gaining qualifications, and finally becoming an MP, in which position he aims to represent communities who often struggle to have their voices heard.

A recitation from the Quran, and a translation into English, was given

by Sheikh Mohammad Amir (fifth from left), chairman of the FIANZ Religious Advisory Board and Mufti of New Zealand.

A couple of hundred Muslims from across Aotearoa New Zealand attended the event, along with guests representing other faiths, including Christians, Jews and Sikhs. Wellington Interfaith Council and Wellington Abrahamic Council were well represented. There were also representatives from Government security branches, Police, and other organisations. Everyone enjoyed the light refreshments and the opportunity to renew old friendships and make new connections.

Prime Minister Jacinda Ardern was unable to attend the gathering but addressed it via a video link.



New Australian senator

Fatima Payman¹ has been elected as a senator from Western Australia to sit in Australia's Federal Parliament in Canberra. As a result, she has broken some records:

- She is the first Muslim of Afghan heritage in Parliament.
- She is the first senator to wear hijab.
- She is the youngest current senator, and the third youngest in Australian history.

She was born in Afghanistan, where her grandfather was a member of parliament. However, "Parliamentarians were seen as traitors to the country by the Taliban." So, when she was five years old, her father fled the country in a boat across the Indian Ocean. He spent time in immigration detention, before working as a security guard, kitchen hand and taxi driver, in order to raise the money to bring her mother and three younger siblings to Australia. They arrived in Perth in 2003, when Fatima was eight. Her mother started a business giving driving lessons.

She was schooled at the Australian Islamic College in Perth, where she rose to become head girl. Her father, like many immigrant parents, wanted her to aim for financially stable employment, such as in medicine or pharmacy. So, she completed a Bachelor's

Degree in Anthropology and Sociology, and a Graduate Diploma in Pharmaceutical Sciences.

Instead of pharmacy, she got involved in politics and joined the United Workers Union in 2018 as an organiser and served as president of Young Labor Western Australia (WA).

She is currently studying for Master's in Public Policy at Macquarie University.

She became an Australian citizen in 2005. However, the regulations for Australia's senate require all candidates to be citizens of only Australia. So, "she approached the Afghanistan embassy in Australia in October 2021 to renounce her Afghan citizenship. The embassy advised her that they could not finalise the renunciation because it had no contact with the new Taliban government that seized control of the country in August. The Labour party received legal advice that Payman was nevertheless still eligible to be elected, as she had taken all reasonable steps to renounce her Afghan citizenship, noting that the Afghan Embassy in Australia did not even know whether the various departments and officers who would be tasked with processing her application in Kabul even exist following the takeover of Afghanistan by the Taliban."¹

She was third on the Labor Party's list for the senate elections this year and, as a result, was not expected to be elected, as the party was only expecting two seats. She was thus using this election as a trial run before standing seriously in 2025. However, a 6.92% to Labor meant that it won three seats, and she was duly elected.

It was an offhand Islamophobic comment that inspired her to enter politics. "She was the only hijab-wearing person at an event with 200 people, when a senior lady

came up to her and said, in a kind of condescending tone, "So how do *you* fit in all of this?"

Until that point, Fatima had not thought of herself as different from other Australians, but that comment made her feel "like a sore thumb sticking out and I thought that needs to change".

Entering Parliament is part of driving that change. "Not only because Islamophobia has been rife in the media, but I want young girls who do decide to wear the hijab to actually do it with pride."

1 en.wikipedia.org/wiki/Fatima_Payman



Global roundup

More arrests in India

The campaign against Muslims continues in India. In June, Delhi Police arrested Mohammed Zubair, 39, co-founder of fact-checking website Alt News, with no reason given for his arrest. Alt News has exposed numerous fake news stories pushed by Hindu right-wing cells through mainstream or social media in support of the ruling Bharatiya Janata Party (BJP).

At about the same time, Teesta Setalvad, a prominent Indian human rights defender, was picked up by the anti-terrorism wing of the police in Gujarat and arrested. Amnesty International called it a “direct reprisal against those who dare to question” the government’s human rights record.



Church acknowledges Israeli apartheid

In a decisive vote (266-116), commissioners attending the recent General Assembly of the Presbyterian Church (USA) approved a resolution titled, “On Recognition That Israel’s Laws, Policies, and Practices Constitute Apartheid Against the Palestinian People.”

The resolution describes how the actions of the government of Israel meet the international definition of apartheid: the establishment of two sets of laws, one benefiting Israeli Jews and another oppressing Palestinians; seizing Palestinian land and water resources for Jewish settlements; denying the right to freedom of residence and the right to a nationality to Palestinians; and Israel’s division of the population along racial lines by the creation of separate reserves for Palestinians.

The resolution urges “members, congregations, presbyteries, and national staff units, including the Office of Interfaith Relations, to seek appropriate ways to bring an end to Israeli apartheid.”

The church has about 1.2 million members. It hopes others will follow its lead.

www.amust.com.au/2022/06/india-turning-into-a-brutal-police-state/?utm_source=rss&utm_medium=rss&utm_campaign=india-turning-into-a-brutal-police-state

mondoweiss.net/2022/07/the-presbyterian-church-usa-adds-its-voice-to-a-growing-choir-naming-israeli-apartheid/?sourceid=1001761&emci=5892cfe0-3a01-ed11-b47a-281878b83d8a&emdi=cab51cb0-fb01-ed11-b47a-281878b83d8a&ceid=99386

British bank funding Israeli violence

Barclays Bank, the British multinational headquartered in London, holds over £1 billion in shares of nine companies whose weapons, components, and military technology have been used in Israel's violence against Palestinians. In addition, Barclays provides over £3 billion in loans and underwriting to these companies. For example, Barclays holds shares in Elbit Systems, an Israeli arms manufacturer which provides 85% of the drones used by the Israeli military. Its subsidiaries provide 80% of equipment to Israel's land forces. Barclays also holds shares in General Dynamics, which produces gun systems that arm Israel's F-16 and F-35 fighter jets, used in Israel's repeated aerial bombardments of the Gaza Strip.

By providing investment and financial services to these arms companies, Barclays facilitates the provision of weapons and technology for Israel's militarised repression of Palestinians, and lends legitimacy to those providing equipment for this purpose.

Palestinians are resisting Israel's oppression and are calling on people of conscience to act to end the complicity of governments, corporations, and financial institutions. This includes demanding the implementation of a comprehensive two-way military embargo with Israel.



Boycott succeeds

In 2020, the UN named General Mills as one of only seven US-based companies operating in illegal Israeli settlements. In April 2021, Charlie, George, Leah, Lydia, and Sarah Pillsbury (descendants of Pillsbury company founder, Charles A. Pillsbury) made a public call to boycott General Mills' Pillsbury products – a call taken up by many groups.

General Mills announced last month (July) it had sold its majority stake in General Mills Israel and would no longer produce any products in the factory in the illegal settlement of Atarot. "Coupled with its recent decision to limit business in Russia due to its military occupation of Ukraine, the company has followed its own human rights policy," said the family members in a recent joint statement, "and stepped away from a series of violations of international law and human rights with serious ethical, legal, and reputational risks. We thank General Mills for taking these steps for human rights generally and Palestinian human rights specifically."

www.palestinecampaign.org/barclays-banking-on-apartheid

www.afsc.org/blogs/news-and-commentary/pillsbury-family-can-we-have-some-pillsbury-chocolate-chip-cookie-dough?utm_source=weekendreading0716&utm_medium=email&ms=EMA22WR0716&emci=cdf5e1e9-c102-ed11-b47a-281878b83d8a&emdi=a635a605-0305-ed11-b47a-281878b83d8a&ceid=1104283

Credits

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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.

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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)