



# PARADISE

A Monthly Publication of Huntsville Islamic Center

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## EDITORIAL

## Allah is Beautiful & Loves Beauty

After watching the successful Dawah effort last month; the chance arises for a reminder of the traits we should all exhibit when calling muslims and non-muslims to Islam.

- 1) Sincerity in conveying the Message and detachment from personal gain. *'Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the Worlds.'* [6:162]. Sincerity includes applying what we preach and being examples as individuals and families in our community.
- 2) Competence in Islamic knowledge even if it is in a narrow area, and avoiding giving inaccurate information and answers.
- 3) Beautiful and lenient style of speech and articulation, as well as a capacity to control emotions, in order to convey the Message and gain people's trust and respect rather than driving them away from Islam.
- 4) Strong will and perseverance in the face of afflictions, temptations, and obstacles.
- 5) Patience and persistence in practicing continuous Dawah work even if it was little. *The Prophet (s.a.w) was asked: "What deeds are loved most by Allah?" He said: "The most regular constant deeds even though they may be few."* [Bukhari, 8/472]
- 6) Moral excellence and exhibiting kindness, gentleness, courtesy and high manners. *The Prophet (s.a.w) said: "Allah likes gentleness in all matters."* [Bukhari]
- 7) Being an active member of the society, and having good social relations. Initiating greetings with Salam, responding to invitations, offering services, conciliating matters of differences among people are all signs of good social ties as reported in many Ahadeeth.

May Allah grant us sincerity, wisdom, and the traits of successful callers to Islam.

From 'Abdullaah Ibn Mas'ood (radiyallaahu 'anhu) who said that the Prophet (sallallaahu 'alayhi wa sallam) said, "No one will enter Paradise who has an atom's weight of pride in his heart." A man said, "What if a man likes his clothes to look good and his shoes to look good?" He said, "Allaah is beautiful and loves beauty. Pride means denying the truth and looking down on people." [1] .....

Ibnul-Qayyim (d.751H) - may Allah bless him- said, commenting upon this hadeeth: "The phrase 'Allaah is beautiful and loves beauty,' includes the beautiful clothing which was asked about in the same hadeeth. It is included by way of generalization, meaning that beauty in all things is what is meant here. In Saheeh Muslim, it says: "Allaah is good and only accepts that which is good." [2] In Sunanut-Tirmidhee it says: "Allaah loves to see the effects of His blessing on His slave." [3] It was reported that Abul-Ahwas al-Jashamee said: **T h e P r o p h e t** (sallallaahu 'alayhi wa sallam) saw me wearing old, tattered clothes, and asked me, "Do you have any wealth?" I said, "Yes." He said, "What kind of wealth?" I said, "All that Allaah has given me of camels and sheep." He said, "Then show the generous blessings that He has given you." [4] Allaah, may He be glorified, loves the effects of His blessings to His slave to be made manifest, for this is part of the beauty that He loves, and that is part of the

gratitude for His blessings which forms an inner beauty (beauty of character). Allaah loves to see the external beauty of His slaves which reflects His blessings on them, and the inner beauty of their gratitude to Him for those blessings. Because He loves beauty, He sends down on His slaves clothes and adornments with which they may make their outward appearance beautiful and He gives them taqwaa which makes their inner characters beautiful. Allaah says:

**"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better."** [Sooratul-A'raaf 7:26]

And He says, speaking of the people of Paradise:

**"and He gave them Nadraatan (a light of beauty) and joy. And their recompense shall be Paradise and silken garments, because they were patient."** [Sooratul-Insaan 76:11-12]

Their faces will be made beautiful with the nadrah (light of beauty), their innermost being with joy and their bodies with silken garments. Just as Allaah loves beauty in words, deeds, garments and outward appearance, so He hates ugliness in words, deeds, garments and outward appearance. He hates ugliness and its people, and loves

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beauty and its people. But two groups are misguided with regard to this issue: a group who say that everything that He has created is beautiful, so He loves all that He has created and we should love all that He has created and not hate anything. They say: whoever realizes that all that exists comes from Him will see that it is beautiful. these people have no sense of jealousy for the sake of Allaah or hatred and enmity for the sake of Allaah, or denouncing what is evil (munkar), or jihaad (struggle) for the sake of Allaah, or adhering His limits. They regard the beauty of images, male or female, as being part of the beauty that Allaah loves, and seek to worship Allaah through immoral acts. Some of them may even go so far as to claim that the One Whom they worship is manifested or incarnated in those images.

The second group, on the other hand, say that Allaah condemns the beauty of images, forms and outward appearances. Allaah says about the munaafiqoon (hypocrites):

"And when you look at them, their bodies please you." [Sooratul-Munaafiqoon 63:4]

"And how many a generation have We destroyed before them. Who were better in wealth, goods and outward appearance?" [Soorah Maryam 19:54]

In Saheeh Muslim it is reported that the Prophet (sallallaahu 'alayhi wa sallam) said: "Allaah does not look at your outward appearance and your wealth, rather He looks at your hearts and deeds." [5]

According to another hadeeth: "Shabbiness is part of faith." [6] Allaah condemns those who are extravagant, which applies to extravagance in clothing as well as in food and drink.

In order to settle this dispute, we may say that beauty in clothing and outward appearance is of three types, one of which is commendable, one is blameworthy and one of which is neither. The kind of beauty which is to be commended is that which is done for the sake of Allaah, to help one to obey Allaah and fulfil His commands, such as when the Prophet (sallallaahu 'alayhi wa sallam) made himself look beautiful (i.e. handsome) when meeting the delegations that came to him. This is like wearing armour or battle-dress when fighting, or wearing silk and showing off (in front of the enemy). This is commendable because it is done to make the word of Allaah supreme and to support His religion and annoy His enemies. The blameworthy kind of beauty is that which is done for the sake of this world, for reasons of power, false pride and showing off, or to fulfil some (selfish) desires. This also includes cases where beauty is an end in itself for a person and is all he cares about. Many people have no other concern in life. As for the kind of beauty which is neither commendable nor blameworthy, it is that which has nothing to do with either of the two purposes mentioned above (i.e., it is neither for the sake of Allaah nor for the sake of worldly purposes).

The hadeeth under discussion refers to two important principles, knowledge and behaviour. Allaah is to be acknowledged for beauty that bears no resemblance to anything else, and He is to be worshipped by means of the beauty which He loves in words, deeds and attitudes. He loves His slaves to beautify their tongues with the truth, to beautify their hearts with sincere devotion (ikhlaas), love, repentance and trust in Him, to beautify their faculties with obedience, and to beautify their bodies by showing His blessings upon them in their clothing and by keeping them pure and free of any filth, dirt or impurity, by removing the hairs which should be removed, by circumcision, and by clipping the nails. Thus they recognize Allaah through these qualities of beauty and seek to draw close to Him through beautiful words, deeds and attitudes. They acknowledge Him for the beauty which is His attribute and they worship Him through the beauty which He has prescribed and His religion. The hadeeth combines these two principles of knowledge and behaviour." [7]

#### Footnotes:

[1] Related by Muslim (no. 131)

[2] Related by Muslim (no. 1686)

[3] Hasan Saheeh: Related by at-Tirmidhee (no. 2963), who said it was hasan saheeh.

[4] Saheeh: Related by Ahmad (no. 15323), at-Tirmidhee (no. 1929) and an-Nisaa'ee (no. 5128)

[5] Related by Muslim (no. 1356)

[6] Saheeh: Related by Ibn Maajah (no. 4108), Aboo Dawood (no. 3630)

[7] al-Fawaa'id (1/185) By the Exemplary Scholar, Ibnul-Qayyim al-Jawziyyah (d.751H)

## The Muslim Is Friendly & Likeable

The Muslim who truly understands the teachings of his religion is gentle, friendly and likeable. He mixes with people and gets along with them. This is something which should be a characteristic of the Muslim who understands that keeping in touch with people and earning their trust is one of the most important duties of the Muslim. It is an effective means of conveying the message of truth to them, and exposing them to its moral values, because people only listen to those whom they like, trust and accept. Hence there are many hadiths, which commend the type of person who is friendly and liked by others. Such a person is one of those chosen ones who are beloved by the Prophet, (saw) and will be closest to him on the Day of Resurrection:

"Shall I not tell you who among you is most beloved to me and will be closest to me on the Day of Resurrection?" He repeated it two or three times, and they said, "Yes, O Messenger of Allah (saw)." He said: "Those of you who are the best in attitude and character." [Reported by Ahmad and its isnad is jayyid] Some reports add: "Those who are down to earth and humble, who get along with others and with whom others feel comfortable."

One of the attributes of the believer is that he gets along with others and others feel comfortable with him. He likes people and they like him. If he is not like this, then he will not be able to convey the message or achieve anything of significance. Whoever is like that has no goodness in him, as in the hadith: "The believer gets along with people and they feel comfortable with him. There is no goodness in the one who does not get along with people and with whom they do not feel comfortable." [Reported by Ahmad and al-Bazar; the men of Ahmad's isnad are rijal as-sahih]

The Prophet (saw) set the highest example of good behavior towards people. He was skilful in softening their hearts and called them to follow him in word and deed. He demonstrated how to reach people's hearts and win their love and admiration. He was always cheerful and easy-going, never harsh. When he came to any gathering, he would sit wherever there was a free space, and he told others to do likewise. He treated everyone equally, so that no one who was present in a gathering would feel that anyone else was receiving preferential treatment. If anyone came to him and asked for something, he would give it to them, or at least respond with kind words. His good attitude extended to everyone and he was like a father to them. The people gathered around him were truly equal, distinguished only by their level of taqwa. They were humble, respecting their elders, showing compassion to young ones, giving priority to those in need and taking care of strangers.

The Prophet (saw) never used to disappoint anyone who came to ask from him. There are three characteristics that he did not possess: he was not argumentative, he did not talk too much, and he did not concern himself with matters that were not his business. There are three things that he never did to people: he never criticized any one, he never said "Shame on you!" to anyone, and he never looked for anyone's faults. He never said anything but that for which he hoped to earn reward. When he spoke, the people around him would listen earnestly, sitting still as if there were birds on their heads. When he was silent, then they would speak. They never argued with one another in his presence. They would smile at whatever he smiled at, and would be impressed by whatever impressed him. He would be patient with a stranger who might be harsh in his requests or questions, and his Companions would ask the stranger to speak gently. He said, "If you see someone in need, then help him." He never accepted praise except from someone who was thanking him for a favour, and he never cut off anyone who was speaking; he would wait until the person indicated that he had finished, or stood up.

`A'ishah tells us that he used to be cautious of the worst type of people, and he would speak gently to them and treat them well. A man sought permission to enter upon him and he said, "Let him in, what a bad brother of his tribe he is!" When the man came in, he spoke gently to him. `A'ishah said: "O Messenger of Allah (saw), you said what you said, then you spoke gently to him." He (saw) said, "O `A'ishah, the worst of people is the one whom people avoid (or are gentle towards) because they fear his slander." (Bukhari and Muslim) The true Muslim follows in the footsteps of his Prophet in his dealings with all people, whether they are good or bad, so that he is liked and accepted by all people.

## HIC Activities

**Friday Night Study Circles: 8:00 p.m. –9:30 p.m.**

**Sunday Study Circle: 11:00 a.m.-1:00 p.m.**

### Tajweed classes

For brothers: Wednesday 8:15-9:30 PM.

For sisters : Wednesday 10:30-11:30 A.M.

**Short Reminders:** Every Monday and Wednesday after Isha .

## Prayer Times at the Masjid

Fajr:	4:45 a.m.
Duhur:	1:00 p.m.
Asr:	4:45 p.m.
Maghrib:	Sunset
Isha:	9:30 p.m.
Jumu'a (Friday):	12:30 p.m.

## WIS Job Announcements

**The Weekend Islamic School has the following job openings:**

1. School Principal.
2. Teachers.
3. Office Administrator.

To Apply, submit completed application and resume to:  
Huntsville Islamic Center, Attn: Weekend Islamic School Program,  
1645 Sparkman Drive, Huntsville, AL 35816.

- Deadline for Submission of Application & Resume is July 7, 2003.
- Applications may be obtained from the Weekend Islamic school office or at the HIC website: [www.huntsvilleislamiccenter.org](http://www.huntsvilleislamiccenter.org).
- For more info, contact Education Secretary, Mohammed Miran at 830-9329 or Email: [education@huntsvilleislamiccenter.org](mailto:education@huntsvilleislamiccenter.org)

## IAH Job Announcement

The Islamic Academy of Huntsville (IAH) is looking for a preschool teacher.

To Apply, submit completed application and resume to:  
Huntsville Islamic Center,  
Attn: Islamic Academy of Huntsville  
1645 Sparkman Drive  
Huntsville, AL 35816.

For more info, contact Education Secretary, Mohammed Miran at 830-9329 or Email: [iah@huntsvilleislamiccenter.org](mailto:iah@huntsvilleislamiccenter.org)

**THANK  
YOU**

For your support for the successful dawa program.  
May Allah reward you and your families.  
We still need you generous support to cover the event expenses, please donate generously.

## HIC Library

Please return all the books to the library, we are, insha Allah, in the process of organizing the library and adding audio/video section.

## Names of Allâh

" We shall show them Our Signs upon the horizons and within themselves until it is clear to them that it is the Real (the Truth)" (41:53).

Allah Self-disclosed through the manifestation of the Most Beautiful Names of which one Hadith relates the following Ninety-Nine Names of Allâh

### 4. Al-Quddûs: The Holy

"All that is in the heavens and the earth magnifies Allah, the Sovereign, the Holy (Al-Quddûs)" (62:1).

The Holy is Allah's quality of being above every description of which human perception can perceive. It is beyond what the imagination can grasp. Even the innermost consciousness cannot pervade and thereby have an understanding of the Holy, the noble character trait manifested by Prophet Jesus to raise the dead to life. It is a quality unique unto Allah alone for it is to be without blemish, shortcoming, or weakness.

[www.al-islam.com](http://www.al-islam.com)