



# PARADISE

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## EDITORIAL

### Qunoot in Time of Calamity

In the time of calamity, every muslim thinks of how he or she can offer a hand to their brothers and sisters. A very effective and strong weapon if supported by loyal niyyah is do'aa. In time of calamity, it is prescribed to say Du'aa' al-Qunoot after standing up from rukoo' in the last rak'ah of each of the five daily obligatory prayers, until Allah relieves the Muslims of that calamity. It is permissible make du'aa' using any words, and while praying alone or in a Jama'a.

Umar may Allah be pleased with him said the following version of Qunoot Doa'a. If one is unsure of what to say, some or all of it may be used: (O Allah, verily we seek Your help, we believe in You, we put our trust in You and we praise You and we are not ungrateful to You. O Allah, You alone we worship and to You we pray and prostrate, for Your sake we strive. We hope for Your mercy and fear Your punishment, for Your punishment will certainly reach the disbelievers. O Allah, punish the infidels of the People of the Book who are preventing others from following Your way).

## The Difference Between the Sunnah and the Qur'ân

**The Qur'ân** is the foundation of Islamic Law. It is the miraculous speech of Allah that was revealed to the Messenger (may the peace and blessings of Allah be upon him) by way of the angel Gabriel. It has been transmitted to us by with so many chains of authority that its historical authenticity is unquestionable. It is written down in its own volume, and its recitation is a form of worship.

As for the **Sunnah**, it is everything besides the Qur'ân that came from Allah's Messenger (may the peace and blessings of Allah be upon him). It explains and provides details for the laws found in the Qur'ân. It also provides examples of the practical application of these laws. It is also either direct revelation from Allah, or decisions of the Messenger that were then confirmed by revelation. Therefore, the source of all the Sunnah is revelation.

The Qur'ân is the revelation that is formally recited as an act of worship, and the Sunnah is revelation that is not formally recited. The Sunnah, though, is just like the Qur'ân in that it is revelation that must be followed and adhered to.

The Qur'ân takes precedence over the Sunnah in two ways. For one thing, the Qur'ân's authenticity is absolutely certain, down to the last verse. The Sunnah is also authentic in general, but not every detail of it enjoys absolute authenticity.

The second reason for the Qur'ân taking precedence is that the Qur'ân is the primary source, while the Sunnah has the role of explanation and clarification.

A requirement of believing in prophethood is to accept as true everything that Allah's Messenger (may the peace and blessings of Allah be upon him) said. Allah chose His Messengers from among His worshippers to convey His Law to humanity. Allah says: "Allah knows best with whom to place His Message."

Allah also says:

"Are the Messengers charged with anything but to convey the clear Message?"

The Messenger (may the peace and blessings of Allah be upon him) is protected from error in all of his actions. Allah has protected his tongue from uttering anything but the truth. Allah has protected his limbs from doing anything but what is right.

Allah has safeguarded him from showing approval for anything contrary to Islamic Law. He is the most beautifully complete of Allah's Creations. This is clear from how Allah describes him in the Qur'ân:

"By the star when it sets. Your companion has neither gone astray nor has he erred. Nor does he speak of his own desire. It is only revelation that has been revealed."

We see in the hadîth that no circumstances, no matter how trying, could prevent the Prophet (may the peace and blessings of Allah be upon him) from speaking the truth. Being angry never affected his speech. He never spoke falsehood even when he was jesting. His own interests never swayed him from speaking the truth. The only goal that he sought was the pleasure of Allah Almighty.

'Abd Allah b. 'Amr b. al-'As related that he used to write down everything that Allah's

Messenger (may the peace and blessings of Allah be upon him) said. Then the tribe of Quraysh forbade him from doing so, saying: *“Do you write down everything that Allah’s Messenger (may the peace and blessings of Allah be upon him) says, and he is but a man who speaks in contentment and in anger?”*

ʿAbd Allah b. ʿAmr stopped writing and mentioned this to Allah’s Messenger (may the peace and blessings of Allah be upon him) who told him: *“Write, for by Him in Whose hand is my soul, only truth comes forth from this.”* And he pointed to his mouth.

The Qur’ân, the Sunnah, and the consensus of the jurists all point to the fact that obeying Allah’s Messenger (may the peace and blessings of Allah be upon him) is obligatory.

Allah says in the Qur’ân:

*“O you who believe, obey Allah and obey His Messenger and those in authority among you. If you fall into dispute about a matter, refer it back to Allah and His Messenger if you believe in Allah and the Last Day.”*

Referring back to Allah and His Messenger means referring to the Qur’ân and Sunnah.

Allah says:

*“Obey Allah and His Messenger and beware.”*

In the following verses, Allah makes it clear that obedience to the Messenger is obedience to Allah:

*“Whoever obeys the Messenger has obeyed Allah.”*

*“Whatever the Messenger gives you, take it, and whatever he forbids you, leave it alone.”*

*“Nay, by your Lord, they have no faith until until they make you judge in all disputes between them and find in themselves no resistance to your decisions and accept with full submission.”*

These verses, and many others, show that obedience to the Messenger (may the peace and blessings of Allah be upon him) is obligatory. This includes obedience to him during his lifetime and acting upon his Sunnah after his death.

In the Sunnah itself, we find that the Prophet (may the peace and blessings of Allah be upon him) said: *“I have left with you two things that if you adhere to them, you will never go astray: the Qur’ân and my Sunnah.”*

Al-Miqdâm b. Ma’dî Karab (may Allah be pleased with him) relates that Allah’s Messenger (may the peace and blessings of Allah be upon him) said: *“I have been given the Book and with it something like it.”*

ʿIrbâd b. Sâriyah (may Allah be pleased with him) relates that Allah’s Messenger (may the peace and blessings of Allah be upon him) said: *“Adhere to my Sunnah and the Sunnah of the rightly-guided Caliphs. Adhere to it so closely it is as if you are biting down on it with your molars.”*

The Messenger (may the peace and blessings of Allah be upon him) did not stop with encouraging people to follow his Sunnah; he condemned those who would reject it on the pretence that they were only going to follow the Qur’ân. He said: *“None of you should recline contentedly upon his couch when one of my commands or prohibitions reach him and say: ‘I do not know about that. I follow whatever I find in the Book of Allah’.”*

The Muslims had agreed unanimously that following the Sunnah is obligatory. This follows from the fact that both Allah and His Messenger (may the peace and blessings of Allah be upon him) commanded it. The Muslims accepted the Sunnah just as they had accepted the Qur’ân, because both are attested to by Allah as sources of Islamic Law.

For this reason, the Muslims have paid careful attention to the Sunnah, one generation transmitting it to the next, all of them referring to it to learn the matters of their faith. They acted according to it, adhered to its teachings, and carefully preserved it. They were displeased with anyone disregarding any part of the Sunnah that had been practiced by Allah’s Messenger (may the peace and blessings of Allah be upon him). They would never accept an opinion that ran contrary to the Sunnah, no matter how prominent or authoritative that person might have been. They would, instead, become extremely angry and denounce the person who did not respond favorably to any aspect of the Sunnah that had been set down by the Messenger (may the peace and blessings of Allah be upon him).

## Health Awareness - A Growing Trend

Allah (swt) has given the human being a most precious gift ...the human body. Unfortunately, most people take this gift for granted. The body is so perfectly and meticulously designed that even after years of scientific research, experimentation, and testing, the intricate workings of this human machine continue to amaze all of mankind. As with other complex machinery, the human body requires regular maintenance and care to ensure it parts function properly. If not administered, it may soon experience a breakdown, resulting in ailments, injuries, disease, or death.

All of us want good health, but many of us do not know how to be healthy. Quality of life, or the lack of it, has become a major concern, worldwide. With the increase of illness, and disease, many people want to focus more on health, but just don't know where to begin. Good health and diet are key steps to the quality of life, but this does not come easily. Effort is required to become healthy. Some researchers have determined that many of the common chronic illnesses that exist today (i.e. coronary heart disease, hypertension, diabetes, obesity, and depression) can be eliminated simply by a change in lifestyle. The following are a few recommended tips for establishing healthier life-style habits:

1. **Eat Sensibly.** Overeating and consuming the wrong types of food are major problems related to health. Obesity is a major tragedy affecting millions of people of all ages. 99% percent of obesity is due to overeating. Allah says: *"Eat of the good things we have provided for your sustenance, but commit no excess therein, (Q 20:81).* Eating too much food, too much fat, salt, and sugar also put you at greater risk for diabetes, gall bladder diseases, high blood pressure & other serious ailments. To improve your diet, try eating more balanced meals; lean meats, fish & poultry, fresh fruits, veggies, & grains. Drink water daily.

2. **Exercise Regularly.** The benefits of exercise are endless. An exercise routine of just 20-30 minutes, three times a week will produce a healthier heart, reduce stress, improve sleeping habits, and eliminate excess weight. There is some type of exercise everyone can do. Walking is one option, there are many others. If you are uncertain about the best routine suitable for you, check with your doctor.

3. **Reduce Stress.** Stress in excess or the wrong type can seriously affect your health and can even prove deadly. Stress though a normal part of life, can be good or bad. When you feel overwhelmed, take time to slow down and relax, even during the busiest times of day. Take a walk, pray, meditate, visit a friend, take a nap, find something to laugh about, or someone to talk to. Learn to say NO and mean it. Avoid difficult people; Choose your battles wisely!

4. **Avoid Smoking.** People who don't smoke, reduce their risk of cancer and heart disease, so just don't DO IT! As early as 1960, the Surgeon General announced that smoking is hazardous to health, yet in spite of the this warning clearly printed on the wrappings of tobacco products, many people continue to smoke. If this sounds like you, take steps NOW to quit. **Thought for the day:** Give up just one cigarette... The next one. Is this too difficult for you? Start first then by decreasing the number of cigarettes you smoke each day and switch to a low tar & nicotine brand. Whatever you decide, think twice before you light up that next cigarette. Smoking KILLS, 2<sup>nd</sup> Hand smoke **DOES** affect those around you.

The need for accurate and accessible health information is crucial to starting an effective health plan. To promote positive life-style changes among Muslims through the sharing of resources, info, & education, the **Huntsville Islamic Center will be conducting a "Health & Fitness Fair" on Saturday, May 10, 2003 from 10 am to 3pm.** Loads of health info, Tips, and free "Give-Aways" will be distributed. Some activities planned throughout the day include: Special presentations from local Muslim and community health professionals, exhibitor booths, screenings, educational workshops, fitness activities, and more. Volunteers interested in providing a presentation, conducting a workshop, setting up an exhibitor booth, or assisting with the event are also welcome to participate. **PLEASE JOIN US. SEE YOU AT FAIR! For more information, email at [education@huntsvilleislamiccenter.org](mailto:education@huntsvilleislamiccenter.org).**

## HIC Activities

### Friday Night Study Circles: 7:00 p.m. -8:30 p.m.

Two study circles for brothers and sisters.

### Sunday Study Circle: 9:30 a.m.-1:00 p.m.

Study circle for brothers and sisters.

### Monthly potluck dinner

Saturday, April 5th at 6:30 P.M.

### Ladies brunch

Tuesday, April 8th at 10:30 A.M.

## HIC Library

We are, insha Allah, in the process of organizing HIC library and creating audio/video library in the masjid. Please return all books you borrowed from the HIC library to the masjid.

We also accept books, audio/video tapes donations.

Jazakim Allah khair

## Prayer Times at the Masjid

Fajr:	5:45 a.m.
Duhur:	1:00 p.m.
Asr:	4:45 p.m.
Maghrib:	Sunset
Isha:	9:00 p.m.
Jumu'a (Friday):	12:30 p.m.

\* These times are effective April 6

## The expansion Project

We still need your support to finish the expansion project. Please donate generously  
May Allah bless you and your family

## Congratulation

On the Birth of the son "Adam" of  
Br. Mohammed and  
Sr. Fatima Saafi

## 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

### 1. Al-Rahmân: The Merciful

"In the Name of Allah, the Merciful (Al-Rahmân), the Compassionate (Al-Rahîm)...." (1:1)

The Merciful and the Compassionate are qualities derived from rahamâ (mercy). The concept of mercy requires that there be an object of mercy, someone or something in need. The needs of the needy are satisfied through the Merciful without any intention, choosing, willing, or asking by the needy one. The mercy of the Merciful is perfect in the sense that Allah not only wills the satisfaction of the needs of the needy, which shows concern, but actually satisfies them. The Merciful is all-inclusive in that mercy is extended to the worthy and the unworthy alike and includes all their needs. There is a Hadith where the Messenger says, "Allah Most High has one hundred portions of mercy. He has given only one portion to the universe and that Allah has divided among all of creation." The feeling of mercy and compassion that Allah's creatures feel for each other is from this. The other ninety-nine portions are reserved for the Day of Judgment when Allah will bestow it upon the believers. The Qur'an says, "My mercy embraces everything" (7:156). A distinction should be made between the meanings of the two qualities of the Merciful and the Compassionate. The basic meaning to be understood from the Merciful is a kind of mercy which is beyond the reach of human potential and provides the needs for the nafs or soul for all creatures in this world regardless of their worthiness. The Compassionate, on the other hand, is the quality that Allah manifests to the believers, "He is compassionate to the believers" (33:43). Allah shows compassion towards those who use their free will to choose His way in order to be saved in the Hereafter. This is why it is said Allah is compassionate towards His believers.