

EDITORIAL

{{{Reflections on La ilaha illa Allah}}}

With the starting of a new year, many people around the world are wishing and hoping for a peaceful year that will be full of love and peace. And as Muslims, we also wish and our hearts are full of hopes that peace and justice will spread all over the world

Islam is the religion of peace, love and respect. Islam came, represented by the Prophet Muhammad (PBUH), as a mercy for all mankind.

Islam came to get people out of the darkness of ignorance to the light of faith, and from being enslaved by one another to the freedom by worshiping and equally submitting their wills to the One, Supreme, Almighty God, Allah (swt). And to give people justice which will lead to their prosperity in their life. Islam breaches peace, and establishing peace on this earth is its primary goal.

But at the same time, Islam wants this peace, love and respect to be mutual.

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"That is Allah, your Lord! There is no god but He, the creator of all things: Then worship you Him : and He has power to dispose of all affairs." (Qur'an 6:102)

Although all practicing Muslims repeat the *shahadah* many times every day, only few understand its profound meaning, and appreciate its implications. For example, how many Muslims understand why the *shahadah* uses the negative form - *La ilaha illa Allah* (There is no *Ilah* except Allah), instead of the affirmative form - Allah is one; and why did the Qur'anic revelations stress this concept for the thirteen years which the Prophet (PBUH) spent in Mecca before migrating to Medina? To help us in understanding the answer to these questions, and in better appreciating the implications of *La Ilaha Illa Allah*, the Qur'an provides us with the following two facts:

1- All the prophets and messengers of Allah were principally teaching the same thing:

La ilaha illa Allah:

"O my people! worship Allah! you have no other god but Him" (Qur'an 7:59)

This is precisely what Noah said; Hud declared (Qur'an 7:65); and Salih affirmed (Qur'an 7:73). Shuaib gave the same message (Qur'an 7:85). The same doctrine was repeated and confirmed by Prophets Mousa, Issa, and Mohammad (peace be upon them)

"Say; Truly I am a Warner: no god is there but Allah, the One, Supreme, and Irresistible." (Qur'an 38:65)

"Say: Verily, I am commanded to serve Allah, and follow with sincere devotion his Deen." (Qur'an 39:11)

2- Many of the unbelievers who opposed the prophets did not deny the existence of Allah, nor that He was the sole creator of heavens and earth; and of human beings.

"If you were to question them, "Who created the heavens and earth?" they would be sure to reply, "they were created by (Him), the exalted in power, full of knowledge ". (Qur'an 43:9)

"If you ask them, who created them, they will certainly say, Allah: how then are they deluded away from the truth?" (Qur'an 43:87)

The Muslim scholar Abu Al-A'la Maududi explains *La ilaha illa Allah* by using four basic terms from the Qur'an: *Ilah, Rabb, Ibadah*, and *deen*. The four words, and their derivatives, are repeated many times in the Qur'an; the word *Ilah* (147 times), *Rabb* (975 times), *Ibadah* (275 times), and *Deen* (94 times). Note that the word *deen* is an all encompassing concept dealing with life as an integrated whole. It is not restricted to the so called "religious" observances, practices, and rituals.

In the light of these four basic terms, *La ilaha illa Allah* means:

Allah is our Rabb and our Ilah; there is no Rabb and no Ilah except He. To Him alone we make Ibadah; and only His deen we adopt and sincerely follow.

In the light of this definition, it is clear that the whole dispute between the unbelievers and the Prophets centered around the uncompromising demand of the prophets that the unbelievers should recognize the very being whom they acknowledged as their creator, as their *Rabb* and *Ilah*, and should assign this position to none else.

There are many important consequences for appreciating the full meaning and implications of *La ilaha illa Allah*, including the following three:

- Absolute freedom of the human conscience from servitude to, or subjection by, anyone or anything; and realization that one's life, livelihood, and sustenance are all in the hands of Allah and Allah alone.
- The natural urge for making *ibadah* to an *ilah* will be directed towards the true *Ilah* (Allah), rather than towards one or more false *ilahs* (false gods), whether they be humans, or material things.

Following the true *deen* of Allah gives a sense of direction, and a meaning to one's life in the present world, and leads to success in the Hereafter.

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This peace only comes with justice, a simple and very explicit formula. Islam teaches us to stand firmly against oppression and unfairness in order to establish equality and balance and of course achieve the peace that everyone is talking about.

Peace cannot be achieved neither in the year 2002 nor at any other time as long as there is still people with their basic rights been taken away from them, with people living under all kinds of oppression, and with people living under the line of poverty while their neighbors are trashing food that is more than enough to feed a whole nation.

Peace cannot and will not be achieved as long as there are children dying everyday from hunger, lack of medicine, or lack of shelter to protect them from the killer cold weather while their parents are watching the other children of the world celebrating the holidays and the new year with happiness and plenty of gifts and warm clothes.

Peace cannot and will not be achieved while the picture is being turned upside down and the balance of justice is being biased so the oppressor is being condoled and the oppressed is being blamed.

May peace and Allah's Mercy and Blessings be upon you...

Asalamu Alaikum Wa Rahmatullahi Wabarakatuhu

***Congratulations
to sister Nazia Abbas and
brother Zubid for their
marriage.***

May Allah bless their life together and grant them His Guidance for a happy life.

MUSLIM SCIENTISTS, MATHEMATICIANS AND ASTRONOMERS Before European Renaissance, 700 - 1500 C.E.

YAQUB IBN ISHAQ AL-KINDI (ALKINDUS) (800 - 873 C.E.)

Al-Kindi is known in the West as Alkindus. He was popularly known as the 'Philosopher of the Arabs' in the Middle Ages. Cardano considered Al-Kindi as one of the twelve greatest minds of the Middle Ages. He is among a small group of Muslim scientists who made original contributions in many fields. Al-Kindi was a philosopher, astronomer, physician, mathematician, physicist, and geographer. He also was an expert in music.

Yaqub Ibn Ishaq al-Kindi was born at Kufa (present Iraq) in 800 C.E. His father worked for Khalifah (Caliph) Haroon al-Rashid. Al-Kindi spent his long career in Baghdad and was a contemporary of al-Mutawakkil, al-Mamun and al-Mu'tasim. He died in 873 C.E. during the reign of al-M'utamid.

Al-Kindi was the first physician who systematically determined the dosage for most drugs. It greatly helped in the development of dosage standards (prescription) for patients. In the field of Chemistry, Al-Kindi argued that base metals cannot be converted to precious metals and that chemical reactions cannot produce transformation of basic elements. He made important contributions to the Arabic system of numerals. In addition, he contributed to spherical geometry while assisting al-Khwarizmi in astronomical studies. Al-Kindi's original work provided the foundation for modern arithmetic. He also made original contributions to geometrical optics, a special field of Physics, and wrote a book on it. Several centuries later, Al-Kindi's work inspired Roger Bacon.

Al-Kindi researched on the scientific aspects of music. He stated that the various notes that combine to produce harmony have a specific pitch, and the degree of harmony depends on the frequency of notes. Further, he provided a method for the determination of pitch. Al-Kindi stated that when a sound is produced it generates waves in the air, which strike the eardrum.

Al-Kindi wrote more than **two hundred forty** books. Among them are sixteen books in Astronomy, twenty-two each in Medicine and Philosophy, twelve in Physics, thirty-two in Geometry, eleven in Arithmetic, nine in Logic, four on the number system, seven in Music and five in Psychology. In addition, he wrote monographs on astronomical instruments, tides, rocks and precious stones.

Gerard of Cremona translated many of his books into Latin. These books include Ikhtiyarat al-Ayyam, al-Mosiqqa, Risalah dar Tanjim, Ilahyat-e-Aristu, Mad-o-Jazr and Adviyah Murakkaba.

Al-Kindi's influence on the development of physics, mathematics, medicine, philosophy and music lasted for several centuries.

source: <http://users.erols.com/zenithco/>

**Ramadan 1422
Qur'an
Memorization
Contest
Results**

Sisters:

Surah Fatir:

Sister Wardah.

Surah Yasin:

1st: Sister Kauser 1st: Sister Samia

2nd: Sister Rumisa 2nd: Sister Khawla

3rd: Sister Mumtaz 3rd: Sister Laila
Sister Suhaila

Brothers:

Surah Fatir:

Brother Miran.

Surah Yasin:

1st: Brother Nauman

2nd: Brother Khalid

Surah Al-Mutaffifeen:

1st: Brother Hasan

2nd: Brother Mirwaz

Muslimah

HIC Sisters' Page
Editor: Sr. Zakiyyah Shakoor

'Patience and The Love Of Allah

Sabr (patience) is one of the most important qualities demanded of those who claim to love Allâh, (swt) as the degree of patience determines those who are sincere in their claim and those who are not. The degree of patience needed to endure hardship and difficulties in order to please the Beloved proves the sincerity of one's love. Many claim to love Allâh, but when Allâh tests them with hardship, they forget the true essence of love. No one can adhere to the love of Allâh except those who are patient and persevering (*As-sâbirîn*). If it were not for the test of hardship and sincerity, there would be no proof of the sincerity of a person's love of Allâh. The one, whose love of Allâh is greater, has a greater degree of patience. Allâh (swt) has attributed the quality of patience to His close friends (*awliyâ*) and most beloved. He said about His beloved slave Ayyûb (AS): "...*Truly We found him full of patience and constancy. How excellent in Our service! Ever did he turn (to Us)!*" (Q -38:44) Allâh instructed the most beloved to Him of everything He created to have patience in accepting His decree and told him that patience comes only by the help of Allâh. He praised those who have patience and promised them the best of rewards: the rewards of others are defined and limited, but the reward of *as-sâbirîn* is without measure. 'Amr ibn 'Uthmân al-Makkî said: "Patience means to keep close to Allâh and to accept calmly the trials He sends, without complaining or feeling sad."

Sabr (patience) is an Arabic word, which comes from a root meaning to detain, refrain and stop. In the spiritual sense, *sabr* means to stop ourselves from despairing and panicking, to stop our tongues from complaining, and to stop our hands from striking our faces and tearing our clothes at times of grief and stress. Some scholars have defined patience as a good human characteristic or a positive psychological attitude, by virtue of which we refrain from doing that which is not good. Human beings cannot live a proper, healthy life without patience. Abû 'Uthmân said: "the one who has patience is the one who trained himself to handle difficulties." Yûnus ibn Yazîd said: I asked Rabî'ah ibn 'Abdu'l-Rahmân: "What is the ultimate of patience?" He said: "To be outwardly the same at the time of affliction as one was the day before it struck." (This does not mean that a person does not or should not feel pain or anguish; patience in this instance means that one refrains from panicking and complaining.)

Patience, or patient perseverance, is obligatory, according to the consensus of the scholars, and it is half of faith (*îmân*), the other half of which is gratitude (*shukr*). 'Alî ibn Abî Tâlib (RA) said: "The relation of patience to *îmân* is like the relation of the head to the body. If the head is chopped off, the body becomes useless" Allâh has commanded patience for the Believers in the following *âyat*: "*O you who believe! seek help with patient perseverance (sabr) and prayer.*" (Q 2:153) Patience has also been made a condition for a person's entering Paradise and being saved from the Hellfire; on the Day of Judgment, Allâh will say: "*I have rewarded them this day for their patience and constancy (patience): they are indeed the ones that have achieved Bliss.*" (Q 23:111) And Allâh commanded the patient (those who have patience) when He said: "...*(it is righteousness...) to be firm and patient, in pain or suffering and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.*"

One of the most vital qualities for any person to attain is *sabr*: patience or perseverance. Patience during difficult times may be achieved by: 1) Thinking of the good reward that lies ahead. The more you believe in the rewards that are waiting for you, the easier it becomes to have patience, 2) Expecting and hoping for a time of ease, this hope offers a measure of immediate relief; 3) Thinking of Allâh's countless blessings. When we realize that we cannot enumerate the blessings of Allâh, it becomes easier for us to exercise patience in facing the current adversity, 4) Thinking of previous blessings of Allâh, to remind us of Allâh's care, and strengthen our hopes and expectations of a time of ease to come. Patience is required in worshipping Allâh in following His commands; abstaining from wrong actions; and in accepting Allâh's decree and ruling (*qadâ' wa qadr*). This is the advice given to Luqmân when he told his son: "*O my son! establish regular prayer, enjoin what is just and forbid what is wrong; and bear with patient constancy whatever betide you; for this is firmness (of purpose) in (the conduct of) affairs.*" (Luqmân – Q 31:17)

Anyone who wishes to be a better student, a more successful businessman/woman, a wiser parent, needs patience. Similarly, anyone who wishes to fulfil his duties towards Allâh, to observe all the prayers and fasts required by Islâm, to treat other people well and to overcome his own shortcomings and failings (*Jihâd an-nafs*) also needs patience. Patience and gratitude are the keys to success in this world and the next. May Allâh guide us to His Way and help us to be among *as-Sâbirîn* and *ash-Shâkirîn*.

Exerpts By Ibn Qayyim al-Jawziyyah An abridgement of his original work entitled, "*Uddat as-Sâbireen wa Dhâkirat ash-Shâkireen*"

PROGRAMS AND ACTIVITIES

Prayer Times at the Masjid

Friday Night Study Circles: 7:00-8:30 p.m
 Two study circles for brothers and sisters.
Monday and Wednesday Nights' Short Reminders:
 Short reminders after Isha prayer.
Sunday School and Study Circle: 10:30-1:00
 Sunday School for children and study circle for brothers and sisters.

Fajr: 5:45 a.m.
 Duhur: 12:15 p.m.
 Asr: 3:00 p.m.
 Maghrib: *Sunset*
 Isha: 7:30 p.m.
 Jumu'a (*Friday*): 12:30 p.m.



Interfaith Mission Services (IMS)
 Bi-Monthly Program
Faith and Family Values
Monday, January 14 at 7:00 P.M
at Faith Presbyterian Church
 (intersection of Airport Rd. and Whitesburg Dr.
 south-east corner)
 Sister **Zakiyyah Shakoor** will be the Islamic prospective speaker.

Be There...

The Youth and Educational Center (HIC Expansion Project)

- Thanks to Allah, constructions of Phase 1 has already started and special thanks to each one of you for your generosity and support and may Allah reward you with the best in this life and the Hereafter.
- Please don't forget to send in your pledges and donations.
- The project still need your help and support and HIC always depends on your financial aid and contributions, please help HIC continue its functions for the sake of Allah

PARADISE

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