

## EDITORIAL

We are in a dire need to study the history thoroughly and deeply so we might learn and acquire the great lessons that it brings with it. We need to fully comprehend the examples and stories that our Holy Qur'an tells us.

These stories that the Qur'an mentions sometimes in details and some other times just in reference are for the believers to think about and contemplate so they might be reminded with Allah's laws and principles, which He has set on this earth.

***“There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a Guide and a Mercy to any such as believe”***

[Holy Qur'an 12:111]

The Qur'anic historical events and stories of the Holy Prophets of Allah reminds us with our responsibilities, duties and obligations. They provide us with a perfect example that we should follow to build our character. When we think about our future and what trend it might follow, we find the explanation clear in these stories.

## The Fruits of Ikhlas

Indeed Ikhlas (sincerity) is the essence of the religion and was the subject matter in all of the Prophets' call to Allah (*subhanahu wa taala*).

***“And they have been commanded no more than to worship Allah, offering Him sincere devotion, being true in faith...”***

Abu Hurairah narrated that he heard the Messenger of Allah (*salla Allahu alayhi wa sallam*) saying: “Allah (exalted be he) said: ***“I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.”***

Also the Prophet (*salla Allahu alayhi wa sallam*) said: ***“He who does not acquire knowledge with the sole intention of seeking the pleasure of Allah, and does not impart it but for the gains of this world would not smell the scent of Paradise on the Day of Resurrection”***

The importance of sincerity is very great because it is the way to gain Allah's pleasure and to attain full submission to Him (*subhanahu wa taala*).

Here are some of the fruits of the *Ikhlas*:

1- When sincerity becomes the foundation of any worship, Allah (swt) then will reward it's doer with the greatest of rewards even if this worship appeared to be so little and so few.

Imam Ibn Taymiyyah (*rahimahu Allah*) said: ***“...and it may be one type of action someone may do with complete sincerity and submission to Allah, that Allah will forgive even major sins for it”***

On the other hand, performing the rituals without *Ikhlas* and truthfulness with Allah (*subhanahu wa taala*) has no value or reward and it's doer is subjected to Allah's Warnings even if this worship was one of the greatest such as giving charity for the sake of Allah or fighting for the sake of Allah.

2- The person whose heart is full of sincerity will never be so attached to this life and its trivialities and whims. Neither will he be looking for fame or a reward in this life for what he is doing for the sake of Allah (*subhanahu wa taala*). His only goal and aim is to please His Lord.

3- Sincerity teaches the Muslim to always be heart-cleansed from any hatred or jealousy or ill feeling toward anyone and his mind will be clear of any retaliation or revenge. He will always have good thoughts of others and hoping for the best for them even for those who annoy him sometimes.

4- Sincerity will encourage the Muslim to always have high esteem and strength of will. It will create in him the love to give and the eagerness to do more and more for the sake of Allah (*subhanahu wa taala*) with no feeling of tiredness or dullness. The Prophet (*peace be upon him*) said: ***“a believer will never be fully “satisfied” from doing good until he reaches the Jannah”***

**Great Muslim Scholars and Scientists:****JABIR IBN HAIYAN** (*Father of Chemistry*)

Jabir Ibn Haiyan, known by the name of the alchemist **Geber** of the Middle Ages, is generally known as the **Father of Chemistry**. His full name was Abu Musa Jabir Ibn Hayyan. He had established himself as one of the leading scientist while he practiced medicine and alchemy in Kufa (in present day Iraq) around 776 C.E. In his early days, he was under the patronage of the Barmaki Vizier during the Abbasid Caliphate of **Haroon al-Rashid**. Jabir died in Kufa in 803 C.E.

Jabir's (Geber's) major contribution was in the field of Chemistry. He is famous for writing more than one hundred monumental treatises, of which twenty-two deal with chemistry and alchemy. He introduced experimental investigation into alchemy (derived from Arabic word al-Kimiya), creating the momentum for the modern Chemistry. Jabir emphasized experimentation and development of methods to achieve reproducibility in his work. He devoted his effort to the development of basic chemical methods and the study of various mechanisms of chemical reactions and thus helped evolve chemistry as a science from the legends of alchemy. Jabir emphasized that definite quantities of various substances are involved in a chemical reaction. Therefore, it can be said that he paved the way for the law of constant proportions.

His contribution of fundamental importance to chemistry includes perfection of scientific techniques such as crystallization, distillation, calcination, sublimation and evaporation and development of several instruments for conducting these experiments. Jabir's major practical achievement was the discovery of minerals and acids, which he prepared for the first time in his alembic (Anbique). His invention of the alembic made the distillation process easy and systematic. Among his various breakthroughs is the preparation of nitric, hydrochloric, citric and tartaric acids. Jabir's emphasis on systematic experimentation is outstanding. It is on the basis of such works that he is regarded as the father of modern Chemistry. In the words of Max Mayerhaff, the development of chemistry in Europe can be traced directly to Jabir Ibn Haiyan.

Jabir was a pioneer in the development of a number of applied chemical processes. His contributions include the development of steel, preparation of various metals, prevention of rusting, lettering in gold, use of manganese dioxide in glass-making, dyeing of cloth and tanning of leather, varnishing of waterproof cloth, identification of paints and greases. In addition, he developed aqua regia to dissolve gold.

Jabir's experimental ideas paved the way for now commonly known classification of substances as metals, nonmetals and volatile substances. He discussed three distinct types of substances based on their properties: a) spirits, i.e., those which vaporize on heating, like camphor, arsenic and ammonium chloride, b) metals, e.g., gold, silver, lead, copper, iron, and c) compounds that can be converted into powders.

Jabir treatises on chemistry, including his *Kitab al-Kimiya*, and *Kitab al-Sab'een* were translated into Latin in the Middle Ages. The translation of *Kitab al-Kimiya* was published by the Englishman Robert of Chester in 1144 C.E. under the title "The Book of the Composition of Alchemy." The second book was translated by the famous Gerard of Cremona (D. 1187). Berthelot translated some his books known by the titles "Book of Kingdom", "Book of the Balances," "Book of Eastern Mercury," and it is obvious that he did not use correct titles for Jabir's books. Englishman Richard Russel translated and published (1678) Jabir's another work under the title "Sum of Perfection." He described him as **Geber, the most famous Arabian prince and philosopher**. These translations were popular in Europe for several centuries and have influenced the evolution of modern chemistry. Several technical terms introduced by Jabir, such as alkali, are found in various European languages and have become part of scientific vocabulary. Only a few of his books have been edited and published, while many others preserved in Arabic have yet to be translated. He also contributed to other sciences such as medicine and astronomy.

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

**ACTIVITIES & PROGRAMS****Friday Halaqah: 8:00-9:45 p.m**

Two separate study circles for brothers and sisters.

**Sunday Halaqah at 11:00-1:00 (9:45-1:00 during school)**

*Qur'anic Tafseer* followed by a general topic.

**Short Reminder:**

Every Monday and Wednesday after *Isha* Prayer.

**Prayer Times at the Masjid**

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





# Muslimah



HIC Sisters' Page  
 Editor: Sr. Zakiyyah Shakoor

## Good Treatment of Parents

Being obedient to parents is the next most important thing to being obedient to Allah (swt).

**The most important aspect in Islam is *Tauheed***; that is, we worship none except Allah. In numerous places in our holy book, Allah (swt) commands us: "Worship Allah and join none with him in worship.." (an-Nisa 4:36) "And your Lord has decreed that you worship none but Him.." (al-Isra 17:23) Then to emphasize the importance of being dutiful to parents, Allah (swt) commands us to do so immediately after worshipping Him Alone: ".and do good to parents..." (an-Nisa 4:36) ; "And that you be dutiful to your parents.." (al-Isra 17:23). Thus, parents are firmly and highly placed in Islam. They should, therefore, be treated accordingly. There are many sayings from the Prophet (s) that confirm this: Abu Huraira (r) related that a man came to Allah's Messenger (s) and asked him, "Who is the most worthy of my kindness, Messenger of Allah?" He answered, "Your mother." The man asked again, "Then who?" He answered, "Then your mother." Still the man asked, "And who?" He said again, "Then your mother." The man asked further, "Then who?" He answered, "Then your father." (Agreed Upon). This *hadeeth* is not about comparing the mother to the father. What it is telling us is that the mother is three times the most worthy of receiving our kindness, then the father and then the rest of the people. This places our parents above all people, including our children, who deserve to be treated with the most kindness.

**Preference of Parents over Children.** Parents often love their children more than they love their parents. But in Islam, more emphasis is given to parents. If there has to be a choice then preference should be given to parents. Below is part of a story told by the Prophet (s) as narrated by Ibn Umar (r) that demonstrates to what extent parents should be preferred over children: "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, "Think of good righteous deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty." One of them said, "O Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving my parents first before giving my children. And one day I went far away in search of a grazing place (for my sheep) and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of theirs and mine continued till the day dawned. (O Allah!) If you considered that I had done that only for seeking your pleasure, then please let there be an opening through which we can see the sky." So Allah made for them an opening through which they could see the sky." (Bukhari 8/5). The state of the *Ummah* (community) today is the reverse of this. Children are given the best of our love, treatment and care. They are lavished with our attention. They receive an unending supply of clothing, toys and gifts. They are served food and drinks first. Whatever remains after giving all to children is then given to parents. Sometimes there is nothing left and so parents go without. However, the fact is, if we want Allah (swt) to accept our supplications then we must be dutiful to our parents and give them the kindness that Allah had ordained that they should receive.

**Being Dutiful to Parents above Jihad.** Being dutiful to parents is of such importance that it is placed above fighting in *jihad* (struggle for Allah's Cause): Abu Abdur-Rahman, Abdullah ibn Maqsood (r) said, "I have asked Allah's Messenger (s): which of the deeds is most favourable to Allah? He answered: perform prayer at its appointed time. I asked again: And then? He said: Being dutiful to parents! I asked further: And then? He answered: Struggle for the Cause of Allah." Abdullah, son of 'Amr ibn al-As (r) related that a man came to the Prophet (s) and said, "I swear allegiance to you for migration and struggle, seeking reward from Allah, the Exalted." The Prophet asked him, "Are any of your parents alive?" The man said, "Yes, both of them." Then the Prophet asked again, "And you seek Allah's reward?" The man said, "Yes." He said to him, "Then return to your parents and keep good company towards them." (Agreed Upon).

**Good Treatment of Parents.** 'Abdullah ibn Auf (r) narrated: *We were with the Messenger of Allah (s) when someone came to him and was told that there was a young man giving his last breaths. He was asked to say: There is no god but Allah, but he couldn't. The Messenger asked, "Did he establish worship?" The man said, "Yes." The Messenger of Allah (s) stood up and we followed suit. He came to the young man and said to him, "Say: There is no god but Allah." The young man said, "I can't." The Messenger of Allah asked him, "And why not?" Someone said, "He was unkind to his mother." The Messenger of Allah asked him, "Is his mother alive?" They said, "Yes." He said, "Tell her to come in." Then he asked her, "Is this your son?" She said, "Yes." He said, "Tell me if a huge fire was made and you were told if you intercede we will let him go or else we will burn him with this fire, would you have interceded for him?" She said, "O Messenger of Allah! I would have interceded for him then." He said, "Then testify to Allah and let me bear witness that you are pleased with him." She said, "O Allah! I declare to You and Your Messenger as witnesses that I am pleased with my son." Then the Messenger of Allah turned to the young man and asked him to say, "There is no god but Allah without a partner and I testify that Muhammad is His slave and messenger." The boy finally managed to repeat the testimony and the Messenger of Allah said, "Praise and Glory to Allah who have saved him from the Fire." This *hadeeth* shows that even when a parent is displeased with his or her child, he or she will never want for the child to go to Hell and burn in the Fire. A parent's love for his/her child is a mercy from Allah (swt). A child, therefore, should return that love and be obedient to Allah and his/her parents. Remember what Allah (swt) said of Prophet Yahyah (a): "And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allah or his parents)." This is what we should aim for.*

Excerpts of article provided "Umm Publications"

(To Be Continued)

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- We are looking for logo designs for HIC.
- Please provide your ideas to Br. Javed Haider or send them to PARADISE e-mail listed at our web site.
- A committee will choose the best design and the winner will be awarded a prize.

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*Thank you!*

**May Allah reward you for your continuous generosity and support!**

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