

SHAS Mosque

Monthly Bulletin of SHAS Mosque

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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يُونَيْبَرِيْتِيْ اِسْلَامْ اَنْتَارَاْبَغْسِيَا مِلِيْسِيَا

IIUM CODE OF E T H I C S

1. GOD FEARING (TAQWA)

"اتق الله حيث ما كنت"

وانتبع السبيئة الحسنة تمهما

وخالق الناس بخلق حسن" (الحديث)

"Fear Allah : Wherever you may be, and follow up an evil deed with a good deed, it will efface it (the evil deed).

An deal with mankind with good manners."
- Prophet Muhammad (S.A.W.)

(HADITH)

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"Your small contribution to mosque is great in the side of Allah, Serving Mosque get you closer to Janah.

Spreading Salam among Muslims, strengthens your love of brotherhood"

FOREWORD

THE RECTOR'S AND IIUM DIRECTOR'S WORDS



Alhamdulillah, this is the second publication of the Mosque Bulletin 2012. This is indeed one of the efforts to connect the IIUM Mosque with IIUM community. In our enthusiasm to achieve the status of 'Research University With A Soul' it is essential that IIUM Mosque to play a dynamic role.

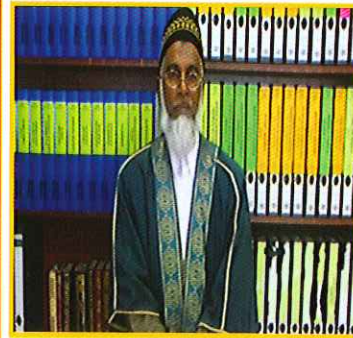
The IIUM Mosque, physically located at the centre of the university, is at the same time, the core of spiritual-based activities in the university. Alhamdulillah, its strategic location has made it conducive for us to get together performing congregational prayers despite of our taxing and demanding working routines. We are indeed blessed for having maintaining such a good practice.

Of course, as the university goes along, we have to face new challenges and demands. As the university tries very hard to progress, it is essential that every agency in the university links herself with the university's progression plan. Every agency will have a unique role to play in support of the plan. The IIUM Mosque being one of the agencies therefore, should grow along with the university. It means that the IIUM Mosque should advance its role as the centre for the university's spiritual growth.

Being physically strategic and spiritual in orientation, it is essential that the IIUM Mosque focuses on reaching out activities in order to connect herself and develop a mutual relationship with the IIUM community. The publication of this Bulletin is one of the IIUM Mosque reaching out pursuits so that the IIUM community is updated with the spiritual-based programs run by the IIUM Mosque. The Bulletin hopes to draw the community closer to the IIUM Mosque spiritual programs thus, fostering spiritual growth of the IIUM Community

The need for the spiritual growth is no other than to cultivate and refine the soul of every individual in the community. Certainly, if we are determined to become 'A Research University With A Soul' we should collectively work in that direction. Thus, refinement of the soul is essentially everybody's business in this university, for it is the only way that we are capable of realizing the tagline. We hope, the IIUM Mosque can be instrumental in achieving our target and that each and everyone of us is committed to the soul refinement for which we expect to fulfil the amanah as His Servant and Vicegerent on earth.

By Prof. Dato' Sri Dr. Zaleha Kamaruddin



Allah Is The Rich, You Are The Poor

This is a fact that none can escape, yet you go after the treasures of the world and renounce the Lord of Truth. "Know that the life of this world is but a play and a passing delight and a beautiful show, and the (cause of) your boastful vying

with one another, and (of your) greed for more and more wealth and children." (Quran: 57/20)

Look at this world with the eyes of your heart, you will find it ugly and loathsome; look at it with your physical eyes and it will lure you to the side and slaughter you. Be content with whatever Allah has decreed for you. Fear Allah in your innermost being. Implement His commands. Once your heart complies with the Divine Decree, the Lord of Truth will grant you from sources you never imagined:

"And whosoever is conscious of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whoever puts his trust in Allah, and then He will suffice him. Verily, Allah will accomplish His purpose. Indeed Allah has sent a measure for all things." (Quran: 65/2-3)

Beg of His mercy; turn to Him with a heart full of sincere repentance:

"O you who believe! Turn to Allah with sincere repentance." (Quran: 66/8)

Stand before your Lord with humility, implore the Dispenser of Grace by His Most Beautiful Names and Attributes of perfection. If He fulfils your wish, increase in your gratitude and servitude to Him. If He denies your request, then succumb to the Divine Decree of the All-Wise with a submissive heart. Do not argue or object to His will. Always remember:

"...Allah knows and you know not." (Quran: 24/19)

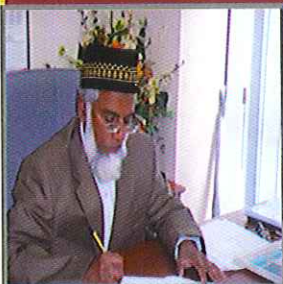
Allah disposes of everything as He wills, and commands as He wills:

"He is not to be questioned about what He does, though they are subject to His questioning." (Quran: 21/23)

If wealth and happiness are destined for you, they will come to you at their appointed time according to the Divine Decree of Allah, the Lord of the heavens and the earth. Do not be greedy but be moderate because you will receive all that was written for you. If you do so, you will earn the displeasure of the All Mighty, and lose all spiritual comfort in this life. Malik ibn Dinar once said: "If you want to acquire true knowledge of Allah, the All Mighty, then consent to His management and planning. Make not your mind and desire, passion or will associates to Him."

By Dr. Habeeb Rahman Ibramsa

IIUM SHAS MOSQUE ADMINISTRATORS



Name : Dr. Habeeb Rahman Ibramsa

Academic Post : Asst. Prof. at the Dept of Quran and Sunnah Studies, KIRKHS.

Education : Received B.A in Hadith and Islamic Studies from International Islamic University of Madina, M.A and PhD in Hadith and Religious Studies from the Temple University, Philadelphia, USA.

Area of Expertise : Quran and Sunnah Studies. And he is currently the Director of IIUM Mosques .



Name : Dr. Kabuye Uthman Sulaiman

Academic Post : Asst. Prof. at the Dept of General Studies, KIRKHS.

Education : Received B.A in Islamic Revealed Knowledge & Heritage, M.A in Usuluddin and Comparative Religion and PhD in Islamic Thought from IIUM.

Area of Expertise : Islamic and Western Thought, Da'wah and Ta-sawwuf.

He joined SHAS Mosque in January, 2012 as the Deputy Director in charge of operations, training and external relations.



Name : Dr. Haslina Ibrahim

Academic Post : Asst. Prof. at the Dept of General Studies, KIRKHS.

Education : Received B.A in Usuluddin from University of Malaya, M.A and PhD in Usuluddin and Comparative Religion from IIUM.

Area of Expertise : Da'wah, Inter religious Relation and Religious Studies.

She joined SHAS Mosque in January, 2012 as the deputy Director in charge of Administration and Finance, Women affairs, Tourism and Publications.



Name : Us. Muhammad Ramadhan Subky bin Abdullah

Post : Religious Officer/Imam

Education : Received his first degree in the field of High Islamic studies from darul Uloom Zakariyyah in South Africa as well as the completion of Tahfiz in the same place. His second degree was in Siyasa Syaria from the International State University in Indonesia.

He joined SHAS Mosque in February, 2012. He works in collaboration with the Deputy Director in charge of operations, training and relations.

IIUM SHAS MOSQUE ACTIVITIES



FRIDAY'S ZĀD AL-MAAD



VISIT FROM RISEAP AND MACMA



MONDAY & THURSDAY'S IFTAR JAMA'IE

DAILY LECTURES OF SHAS MOSQUE

- Islamic Studies by Dr. S M Yunus Ghilani before Zuhur [12:30-1:15] on Mondays and Wednesdays.
- Tafseer al-Quran by Dr. Muhammad Adil Afridi before Zuhur [12:30-1:15] on Tuesdays and Thursdays.
- Hadeeth Fathul Baari by Dr. Mohammed Abul Lais after Asar on Mondays.
- Hadeeth Riadussolihin by Us. Ibrahim Nuh after Magrib on Tuesdays.
- Sirah by Dr. Layeth Su'ud Jasem after Maghrib on Wednesdays.
- Tazkiyatun Nafsi by Dr. Arif Ali Arif after Asar on Wednesdays.

INTERVIEW WITH THE DEPUTY RECTOR OF RESEARCH AND INNOVATION



Dr Haslina:

As the Deputy Rector, in charge of research, and innovation what are your aspirations on the IUM Mosques?

Prof. Dr. Mohd Faris:

Thank you for giving me the opportunity to share my point of view. The most important is how the Mosque can contribute in promoting and strengthening the IUM's vision and mission. How the Mosque can come out with program, plan, projects activities that may enhance the mission and vision of the university. Looking into the design of the campus, the Mosque is in the middle, so it should also have the central role in promoting the vision and mission of the University.

Dr Haslina:

How can the Mosque play a role in helping the University to achieve the status of Research University with a soul?

Prof. Dr. Mohd Faris:

Actually, the background of the tagline was that in our series of discussion we were asking ourselves, do we want to be like other research universities or we want to be a research university with a soul; so we want to set a balance with our mission and vision, thus inculcating spiritual elements in it. We want to bring man closer to God. This is in fact very much relevant to the Mosque. We want also to ensure that our research benefit the society locally and globally, not research for the sake of research alone. The Mosque has a great role in enhancing the spirituality of the IUM community. More than that, the Mosque also has the role in educating the IUM community that research is part of ibadah and exercising our role as khalifah. Research is indeed a very important element in Islam for the betterment of society. The Mosque

therefore, should bring researchers (including staff and students) to Allah as His Khalifah on earth. Furthermore, the Mosque should educate the IUM community that research is part of our tasks in Islam for upholding the welfare of society.

Dr Haslina:

Since the expectations on the Mosque is getting higher, the Mosque management has also to be change dynamically. In your opinion, how can the Mosque management be improved?

Prof. Dr. Mohd Faris:

First of all, I am very happy that our Mosque has ISO. My advice is that, we should first evaluate how effective is this ISO, be up to date with contemporary issues. And with the outburst of the social media, the management should try to have blogs, twitter and internet so as to bring the staff and students under one platform through interactive mode comprising of feedback and updates. I think this is how the Mosque can interact with the staff and students. Hopefully with updated feedbacks and interaction, the IUM community will assist in enhancing the management of the IUM Mosques.

Dr Haslina:

Can you suggest programme/s that the Mosque should organize in line with the dynamic changes?

Prof. Dr. Mohd Faris:

I would say that we have to look into high impact program. Alhamdulillah, last year we have had Grand Qiyamullayl or maybe we should organized a grand iftar perhaps twice a year. At the same time, the Mosque needs to meet the needs of the various communities in IUM herself as well as the children of the staff and then extend beyond our border, the Sg. Pusu, Gombak, Sg. Chincin community.

Dr Haslina:

Do you think there is a need to launch the Volunteer programme?

Prof. Dr. Mohd Faris:

When you talk about volunteer-

ism, people will come, if their friends are there; friend get friend. Then people normally come and volunteer when there is specific project, for example, an outreach program, or sporting event where volunteers come. If you already have clear programme, you can set the ball rolling. More important is how to engage them, and to get their commitment. You must have series of discussion and brainstorming sessions, planning sessions, see what we want to achieve and how are we going to achieve. This brings me to the next point, being an Islamic university we have many scholars. My feeling is that the Mosque has not yet to tap on the resources; Professor Tan Sri Dr. Kamal Hasan, Professor Datuk Mohd Zuhdi, Prof. Uthman el-Muhammady, Prof. Dr. Rashid Moten and many other experts in the university.

Dr Haslina:

Regarding CSR, what is your view concerning the means of reaching out to the community, or should we try to implement what local Mosques are doing?

Prof. Dr. Mohd Faris:

I think you can diversify. You can hold English program, daily Tazkirah and lectures. In fact, may be the Mosque should link with the IUM FM Radio and see if you can provide experts to be on air or program prerecorded and they play it. We have so many experts who give lectures in other radios, its high time the Mosque grab this golden opportunity. Then you can market the program organized by the mosque. It is good for the radio as well as the mosque. Friday Khutbah can also be aired lively. This collaboration will really market IUM Mosque's programs. People will listen if there are interesting program.

Dr Haslina:

What is your opinion on female participation in the Mosque activities?

Prof. Dr. Mohd Faris:

We have to realize that there are many female students and we have good number of female staff. So, the Mosque has to look into their needs, and how to capitalize on

the needs, to organize good programs. Of course there are also various female issues. And you should also look into the women section in the mosque is whether it is comfortable, clean and convenient, crowded, noisy. One of the issues is how to attract the female by enhancing the environment in the ladies area at the Mosques.

Dr Haslina:

What are your suggestions on the Mosque Bulletin?

Prof. Dr. Mohd Faris:

First of all let me congratulate the Mosque with this bulletin. It disseminates knowledge as well as activities conducted by the mosque. The design should be modern, up to date, and attractive, people want to know more about high impacts activities, upcoming event. The lay out can be better in terms of the color, quality of printing and resolution. Once you published it put it on the website, circulate it online. In fact that is the trend of that people can write comments, interactive in nature. Allow people to comment, so you get feedbacks from the reader; it is like co-generation; and you also can gauge people's feeling; whether they like the bulletin or not.

Dr Haslina:

What is your call to the IUM community so they may contribute to the IUM Mosques.

Prof. Dr. Mohd Faris:

I would say that IUM Community should support the various activities of the mosque, as simple as attending the congregational prayer. They should bring back the spirit of sacrifice, volunteer and to support various activities of the mosque, and therefore enhance the spirituality of our community. So we hope everybody will participate and the mosque should open for comments and suggestions from the IUM community.

Dr Haslina:

Thank you very much Prof. for your generous time and views.

Prof. Dr. Mohd Faris:

You are most welcome.



A HEART ATTACHED TO THE MOSQUE

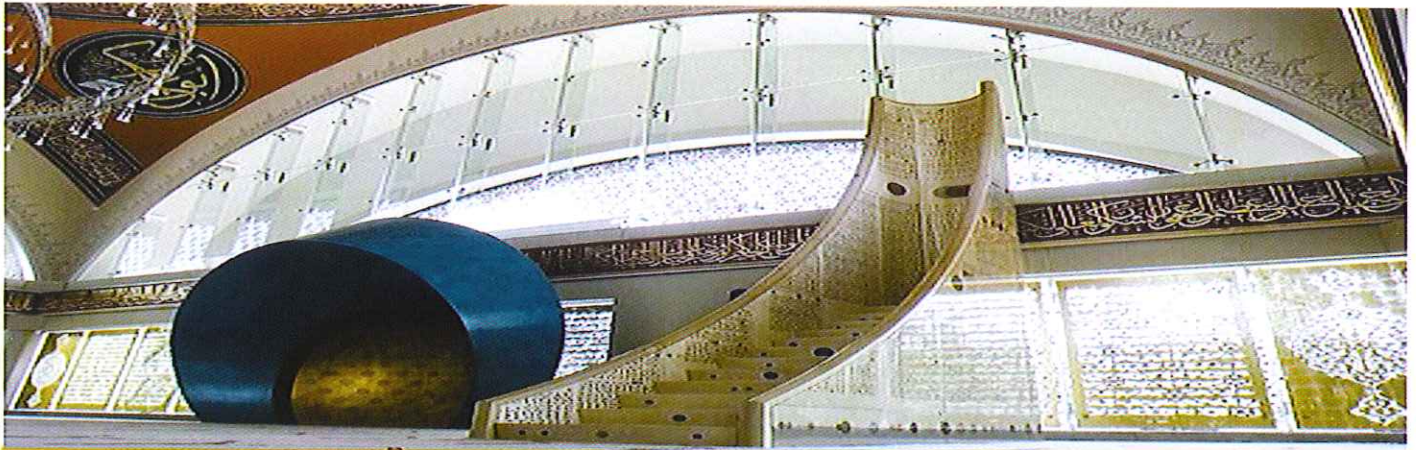
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ ، إِمَامٌ عَدْلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ ، وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ ، فَقَالَ : إِنِّي أَخَافُ اللَّهَ ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ " .

By Dr. Benaouda Bensaid.

In a hadith reported by Abu Hurairah on the authority of the Prophet Muhammad, it is reported that seven people will be shaded in the shade of God on the day on which there would be no shade except His. One of those is a person whose heart is attached to the mosques (Sahih al-Bukhari, vol.1, p.356, no.629). This will occur on the Day of Judgement when the sun will draw close to all of creation, until people will stand in their own sweat and perspiration in accordance with their actions.

Ibn Abd al-Barr describes this narration as being the best hadith with regards to virtuous actions. The shade in this hadith is the mercy (of God), and could also mean His generosity and help. Those in the shade of God will not be limited to seven nor to men either. According to Ibn Hazm in his *Muhalla*, the number is not to be taken literally as it is reported that those with other qualities will also be shaded under the shade of Allah *ta'ala*. Ibn Hajar enumerates a total of 28, while al-Suyuti mentions up to 70. One of these seven categories however, is set for 'A Person Whose Heart is Attached to the Masjid'. In this regards, Ibn Hajar asserted that it is "as if this person is likened to something hanging in the Masjid, such as a candle for example, indicating the length of his attachment with his heart, even though his body may be outside the Masjid". Attachment to the Masjid speaks of an immense love for when love and obedience to God overcome one's heart; during which the Masjid becomes dearest to the Muslim than anything else in life. This intimate, beautiful connection can only be explained according to the spirit of sweetness of obedience to Allah. For Muslims, the Masjid is a dwelling of peace and serenity, a radiating center for character building, and a sustainable reference for life. Given the fact that the Masjid is a place for the community's worship and congregations, Muslims' emotional connection to it is also an association with the community of believers, cherishing their prayers, devotion to righteousness, positive thoughts, actions and lifestyles. Such a connection however is never passive. It rather generates beautiful universal meanings necessary for life, while gradually synchronizing a social atmosphere of piety and devotion to God similar to that of the Masjid.

As a matter of fact, the attachment of the believer's heart to the Masjid, *the house of God*, is not a negative escape from the difficulties and challenges of life, but rather, a conscious effort to live by the spiritual, moral, and generally religious character associated with the Masjid. In short, the heart of the believer pleasing God is that which draws pleasant guidance from the Masjid while gradually reflecting it back onto a life of faith, piety and excellence.



SOUTUL MIMBAR – DEATH PREPARATION

Us. Dato' Hamidon Abdul Hamid
 Director of International Cooperation
 and Exchange Office

Part I

Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion.” (Aal ‘Imraan: 185).

The Ustaz admonished himself and the congregation to fear Allah, for he who does not fear Allah will go astray. His sermon was about Preparation for death. He reminded the congregation that the time of death is concealed and worldly pleasures are deceiving. Funerals pass by people, and they prepare them, pray over the deceased, accompany them and carry them to their final abode. People viewing them causally and perhaps they might get slightly saddened or grieved, but very soon they become overwhelmed again with the ravishment of this life and the heedlessness of living and neglect the spiritual part of themselves.

The Ustaz enjoined the congregation that the Prophet *sallallaahu 'alaihi wa sallam* said in a *Hadeeth*: **“Abundantly remember the destroyer of pleasures (meaning death)”** (*An-Nasaa'i*).

Ustaz Dato' Hamidon further expounded to the brothers and sisters that they must focus on the next life and that a believer, after death will be treated handsomely in heaven and Barzakh will be his resting place. In this journey to meet Allah, he said, the believers need to fear Allah, have comprehensive sustenance (taqwa) and increase their good deeds.

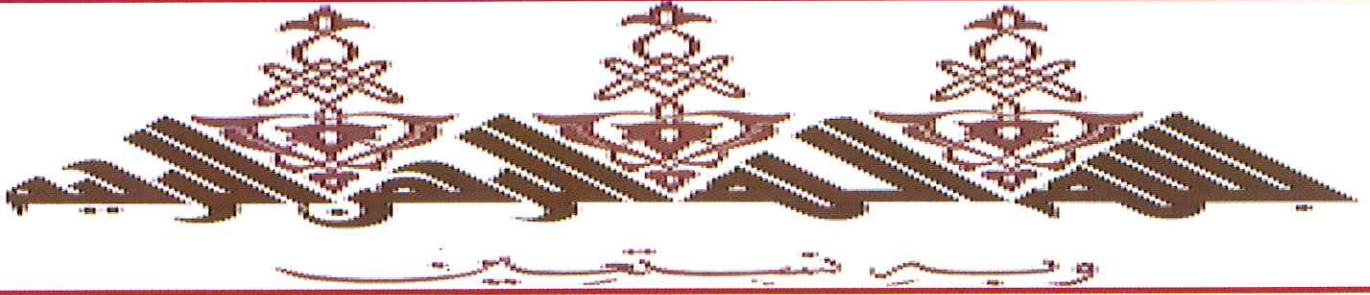
Part II

The second portion of the Khutbah covered the annual Ummatic week, in which the Ustaz exhorted the congregation to celebrate it since its main aim is Unity of Aqidah coupled with the diverse racial and cultural family of IIUM. In which he quoted this verse **“O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other. (Hujurat 49:13).**

He urged brothers and sisters to strive and keep this Ummah as it was done by the Holy Prophet. He united the Aws and Khazraj as well as the Ansars and Muhajirun. Thus, the week is of paramount importance. He quoted **“those who are with him are fierce to the disbelievers, merciful to one another”**. (*Surat al-Fath: 29*)

In his last lines, the Ustaz reminded the Congregation to cooperate on goodness and Taqwa and to ponder on the plights of Muslims in Syria, Somalia and other parts of the world.

عمارة المساجد



بقلم د. عبد الناصر عثمان عبدالله
Lecturer, CELPAD.

تكون عمارة

المساجد بالصلاة فيها، والتبكير إلى استجابة ندائها، والحرص على الاصطفاف في صفوفها الأول فالأول، وهذه علامة حبها وإعمارها، بل هي علامة الإيمان بالله واليوم الآخر، قال تعالى "إنما يُعمر مساجد الله من آمن بالله واليوم الآخر وأقام الصلاة وآتى الزكاة ولم يخش إلا الله فعسى أولئك أن يكونوا من المهتدين"، ولك أن تشهد لغواد المساجد ورؤاها بالإيمان، والهداية، والفلاح، فتلك شهادة سبقك عليها القرآن، ولك أن تشهد لنفسك في نفسك بذلك إذا كنت من رؤاد تلك البقاع، فقد ربط الله سبحانه إعمار المساجد في الآية بتلك الصفات، ولا يُعمر المسجد إلا من تتحقق في تلك الصفات، وختمها بقوله جلّ شأنه "فعسى أولئك أن يكونوا من المهتدين"، وكما قال الإمام الطبري وكل "عسى" في القرآن فهي واجبة.

ولك أن تسأل عن بناء المساجد وتشبيدها وإسراجها وتنظيفها وتطيبها ألا يدخل ذلك في إعمارها؟ بلى يدخل، بل إن تزيين المساجد والاهتمام بها من دلائل الخير، والمبشرات الحسنة، ولكن يكون الحذر من بناء المسجد لمجرد زخرفته، والتباهي بحسن بنائه، وتصميمه مع خلوه من القناد والمصلين، فليس مراداً في الشرع كما هو حاصل في كثير من بلاد الإسلام اليوم، والله درّ القائل:

منايركم علت في كل حيّ *** ومسجدكم من العباد خالي

وجلجلة الأذان بكل فجّ *** ولكن أين صوت من بلالٍ ؟!

إن العمارة الحقيقية للمسجد هي إحياء ذكر الله فيه، وإقام الصلاة فيه، كما في قوله تعالى "في بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والآصال، رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والأبصار"

وفي صحيح مسلم عن أني هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أدلكم على ما يمحو الله به الخطايا ويرفع به الدرجات؟ قلنا: بلى يا رسول الله. قال: "إسباغ الوضوء على المكاره، وكثرة الخطا إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط فذلكم الرباط فذلكم الرباط."

ونواصل في آداب المشي إلى الصلاة

CALLING FOR VOLUNTEER OF IIUM SHAS MOSQUE

The IIUM SHAS Mosque calls for volunteers to work closely with the office in serving the IIUM Community efficiently. Please feel free to download the form at www.iium.edu.my/mosque, Email: mosque@iium.edu.my or get the form from the IIUM SHAS Mosque office. For further inquiries please call or email:

Dr. Kabuye Uthman– Ext 5901 [kabuye@iium.edu.my]

Dr. Haslina Ibrahim– Ext 5902 [haslina@iium.edu.my]

Sr. Suhairiza Bt Deris - Ext 5906 [suhairiza@iium.edu.my]

Thanks.

Dr. Nadzirah Mohd, Quran & Sunnah,
KIRKHS.

Pengimarah masjid bukanlah satu tugas yang hanya perlu dimainkan oleh kaum muslimin sahaja bahkan kaum muslimah juga perlulah tampil seiring memainkan peranan yang bersesuaian dengan ruang waktu dan kemampuan yang mereka miliki.

Berikut adalah contoh-contoh yang diperolehi daripada sirah Nabi SAW yang menjelaskan peranan kaum muslimah di zaman baginda;

1- Pembinaan Suffah khusus untuk wanita

Suffah untuk Muslimah sohabiyah berfungsi sebagai tempat perbincangan ilmu, atau diskusi sesama mereka. Mereka dipimpin oleh Asma' Binti Yazid Bin al Sakan al Ansariyyah atau terkenal dengan gelaran Ummu Salamah, bahkan mereka telah meminta Rasulullah SAW memperuntukkan satu waktu kepada mereka belajar agama dari Rasulullah SAW sendiri.

2- Pembiayaan kewangan

Penglibatan para Muslimah dalam program pengimarah masjid juga datangnya melalui sumbangan kewangan mereka, contohnya Ramlah Binti al Harith al Khazrajyyah, telah meyumbangkan sebuah rumah untuk dijadikan rumah tamu yang terletak berdekatan Masjid Nabawi. Ia berfungsi sebagai rumah tetamu Kerajaan Islam dan mampu menampung 400 orang tetamu pada satu-satu masa.

3- Institusi khidmat kesihatan

Muslimah di zaman Rasulullah SAW berperanan sebagai doktor atau jururawat dan mereka beroperasi di sekitar masjid. Ini boleh kita lihat pada sumbangan Rufaydah Binti Kaab al Aslamiyyah, seorang sohabiyah yang mempunyai kepakaran perubatan dan me-waqafkan dirinya untuk membantu Umat Islam yang memerlukan khidmat baktinya. Misalnya, khemah Rufaydah didirikan berdekatan masjid untuk memudahkan proses rawatan dan kebajikan pesakit. Rufaydhah juga dibantu oleh saudaranya dan Muslimah yang lain.

Berpandukan kepada sirah kita boleh mengklasifikasikan aktiviti- aktiviti tertentu yang boleh dimainkan secara kolektif:

1- Pengurusan Masjid

Peluang wajar dibuka lebih luas kepada Muslimah menyumbangkan tenaga mereka bukan sahaja sebagai tukang masak dalam majlis-majlis keraian yang diadakan di masjid-masjid. Malahan mereka sepatutnya digalakkan menyertai Ahli Jawatan Kuasa Pentadbir Masjid atau surau samada melalui perlantikan rasmi atau pemilihan yang dibuat oleh ahli-ahli kariah. Unit-unit khas untuk menggabungkan tenaga mereka boleh dibentuk seperti Unit Hal Ehwal Wanita, Unit Kebajikan Wanita, Unit Beliawanis dan Remaja dan lain-lain lagi.

2- Masjid sebagai pusat tarbiyyah dan pendidikan Ummah

Penglibatan Muslimah secara proaktif perlu dipertingkatkan dari masa ke semasa. Mereka bukan hanya sebagai pemerhati atau peserta dalam program-program masjid, malahan mereka wajar diberi peluang merancang program-program khusus untuk golongan mereka misalnya, mengadakan program-program ilmu seperti Kelas Tafsir khusus untuk wanita, atau kelas Fiqh Wanita, kerana mereka memerlukan pendekatan yang agak berbeza dengan kaum lelaki, terutamanya perbincangan yang berkaitan masalah kewanitaan dan sebagainya. Begitu juga lebih efektif sekiranya tenaga pengajar dan pendidik itu terdiri dari kalangan wanita (misalnya ustazah atau tenaga-tenaga profesional wanita).

3- Program kebajikan dan khidmat sosial

Program seumpama membantu golongan ibu tunggal, meningkatkan kemahiran mereka dalam pelbagai bidang boleh dirancang dengan kerjasama pihak-pihak tertentu seperti Kementerian Kebajikan Masyarakat, Persatuan-persatuan pengguna, Persatuan bukan kerajaan (NGO). Begitu juga pelbagai program kerjasama dengan pihak-pihak yang menguruskan hal ehwal anak-anak yatim dan kebajikan mereka boleh dirangka secara berkala

4- Tenaga sukarelawati

Muslimah boleh menyumbangkan tenaga, masa dan idea-idea mereka sekiranya diwujudkan satu unit khusus untuk mengembelengkan tenaga-tenaga ini, masjid-masjid yang berhampiran dengan institusi pendidikan tinggi seperti universiti dan kolej wajar meng-

gerakkan tenaga – tenaga muda yang berminat membantu pihak pentadbir masjid menjalankan program-program kebajikan untuk golongan pelajar sekolah atau menengah seperti Kem motivasi pelajar, Kem Smart Learning, Kem Bina Insan, kelas-kelas tambahan dan sebagainya.

5- Program pendidikan anak-anak

Semakin banyak masjid-masjid besar yang berhampiran bandar yang memperuntukkan sebahagian ruang yang bersebelahan masjid sebagai tempat pembelajaran anak-anak pra sekolah (Tadika). Ianya amat sesuai diwujudkan sekiranya kawasan masjid luas dan tidak mengganggu Jamaah untuk bersolat pada waktunya. Anak-anak boleh dijinakkan hati mereka dengan suasana masjid, adab-adab semasa berada di dalam masjid. Biasanya tenaga-tenaga pengajar ini terdiri dari kaum wanita.

KESIMPULAN

Tanggungjawab pengimarah masjid adalah fardu kifayah. Oleh yang demikian, kaum muslimin dan muslimah sewajarnya berganding bahu dalam berusaha memakmurkan rumah Allah. Masjid adalah rumah Allah SWT, tidak kira bangsa atau jantina. Kaum muslimah hari ini seharusnya berdaya saing dan sensitif dengan perubahan yang berlaku diekelilingnya. Oleh yang demikian, mereka sewajarnya mengambil peranan yang pro-aktif dan konstruktif dalam membina masyarakat dan umat terutamanya melalui penglibatan aktif dengan masjid.

