



# SHAS MOSQUE E-BULLETIN

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الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
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## FOREWORD BY THE DIRECTOR

Assoc. Prof. Dr. Abdul Salam Muhamad Shukri



Assalamu'alaikum warahmatullahi wabarakatuh

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

In the Name of Allah, the Most Gracious, the Most Merciful. All praise is for Allah, Lord of the Worlds. Dear brothers and sisters,

The end of *Ramadhan* marks the conclusion of the month where every of our *ibadah* and goodness that we practiced in this month, where all of our deeds and dedication to Allah will be granted and multiplied. Hopefully, we managed to fulfill every of our *niyyat* in our *ibadah* to Allah throughout this holy month and may Allah grant it as it will be beneficial for us later in the hereafter.

With our absolute sadness towards the end of *Ramadhan* for this year, we will be cherished with the coming month of *Shawwal*, another special month where all Muslims around the world will celebrate their victory against one's desire particularly in restraining hunger and *desire*.

In the month of *Shawwal*, Muslims will celebrate the day of *Eid Ul-Fitr*, the celebration differs depending on cultural belief. But in Malaysia, most of the Muslims will pay a visit to their close relative as it will fundamentally strengthen the *Ukhuwwah* and to retain a relationship among other Muslims. Thus, it represents the symbol of unity and peace, parallel with the Islamic teaching.

May Allah bless us all and *Eid Ul-Fitr* to all IIUM community.

## Ihya' Ramadhan 1437H/2016M

In accordance with the month of *Ramadhan* 1437H, IIUM Sultan Haji Ahmad Shah Mosque had organized a programme called as '*Ihya Ramadhan*'. The programme involved many events and activities organized in conjunction with the month of *Ramadhan* in 2016. The *Ihya Ramadhan* programme begins with an event called '*Ahlan Wa Sahlan Bubur Lambuk Programme*' which was managed by the IIUM Mosque itself in collaboration with I – Masjid volunteers, IIUM Library staffs, and the Office of IIUM Security and Management staffs. This event began early in the morning whereby all staffs and volunteers have to do a 'gotong royong' in cooking the famous Bubur Lambuk which later was distributed to all IIUM staffs and students in the afternoon. The main objective of this event is as an opening ceremony of *Ihya Ramadhan* and as a symbol to inform that *Ramadhan* is around the corner. This event somehow establishes and strengthens the ummatic spirit and *ukhuwwah* among IIUM community.



Another activity during *Ramadhan* are *Tarawih* congregational prayer and *Qiyamullail* led by the Imam from various countries, including Egypt, Guinea, Sudan,



Pakistan, Libya, Afghanistan, Algeria, Bangladesh, Nigeria, Malaysia, Yemen, and Singapore. Most of them are Imam among IIUM students, staffs, and University guest. Besides, IIUM Mosque and I – Masjid also organized *Iftar* every day during the month of *Ramadhan*. The foods for *Iftar* was contributed by the public. There was also a daily *Tazkirah* delivered before the *Iftar*. The event was conducted at the IIUM Mosque Foyer.

In conjunction with the month of *Ramadhan*, Muslims are encouraged to recite the holy book, the Quran. Due to the fact, IIUM Sultan Haji Ahmad Shah Mosque under *Iqra'* Unit organized an activity called as *Tadarus* Programme. This activity was held during weekdays from 8.30am until



9.30am for 20 days throughout the month of *Ramadhan*. The *Tadarus* took place at Male & Female Prayer Hall, Level 2, SHAS Mosque, IIUM. The total number of participants for the program was 92. 21 of them are male participants and the other 71 participants are female. There were five groups led by assigned experienced



Quran facilitator. Two groups of participants for basic level, while other

two groups for intermediate level and one group for advance level. The main objective of this activity is to encourage people to utilize the month of *Ramadhan* with the recitation of the Quran. It also intended to improve the quality of recitation among participants.



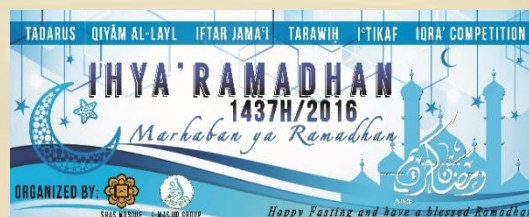
Other than that, IIUM Mosque with collaboration with I- Masjid had organized the Quran Memorization Competition on 24<sup>th</sup> and 25<sup>th</sup> June 2016. This year, 94 participants joined this competition, including IIUM students, staff, and public. The main objective of this event is to encourage people to utilize the month of *Ramadhan* with recitation of the Quran. Seven categories were included, 10 participants in 30 *Juzuk* category, 21 participants in 10 *Juzuk*, 16 participants in 5 *Juzuk*, 13 participants in 3 *Juzuk*, 5 participants in selected surah for adult, 10 participants in selected surah for children and 20 participants in *Juzuk 'Amma* category. Based on the evaluation from the chief judge in terms of this competition, the quality of memorization (*Hifz*) of Quran among participants is vastly excellent compared to the previous competition. However, the quality of recitation (*Tajweed*) need to be improved.



During the last ten days of Ramadhan, IIUM Mosque with collaboration with I – Masjid had organized the I'tikaf Programme. This programme joined by participants from IIUM staffs, IIUM students, and public from various countries such as Egypt, Bangladesh, Pakistan, Saudi Arabia, and others. Daily *Tazkirah* was performed from assigned speaker after *Zuhr* and *'Asr* prayer. Alhamdulillah, this year the participants for *I'tikaf* had reached five hundred participants. The event was held at the main prayer hall.

On 27<sup>th</sup> June 2016, SHAS Mosque Tour & Iftar with The Latin American Diplomatic Staffs and Students (Embassies of Venezuela & Colombia) were organized by the IIUM SHAS Mosque, International Cooperation and Exchange Office, IIUM Censerve, and Muarrifin Club and Hidayah Centre Foundation. This programme involved 31 IIUM students and 14 guests. This programme was intended to deliver the beauty of Islam to participants who some of them are non-Muslim. This programme began with a mosque tour led by I- Masjid at 5.00 p.m. followed by a short talk given by Ustaz Shareef al-Arbi. The programme ended with Iftar among participants.

Overall, all activities and events in the *Ihya Ramadhan* programme were successfully achieved. It is hoped that this program successfully promotes the spirit of *Immaratul Masjid* among IIUM community, especially in the month of Ramadhan.



## The Spiritual and Social Aspects of Eid-ul-Fitr Celebration in Malaysia

Dr. Mohd Abbas Abdul Razak & Dr Raudlotul Firdaus

FIDS, IRKHS, IIUM

Malaysia is one of the unique countries in the world. It is a country diverse in its ethnicity, religion, culture, language, etc. People of different faith groups coexist in a harmonious manner by acknowledging the rights of others to practice their faith and observe their days of festive. When it comes to festivals celebrated in the country, *Eid-ul-Fitr* becomes the most grandest with all its significance.

A few days before the start of the *Eid*, nationwide, millions of people will return back to their villages and hometowns to join in the celebration with their dear and near ones. As the days get closer to *Eid-ul-Fitr*, Muslim masses start to move towards their place of origin, leaving behind the hustle and bustle of city life. Major cities in the country become deserted because of this mass exodus, very particularly the city of Kuala Lumpur.

Like Muslims elsewhere in the world, Malaysian Muslims will rejoice in happiness in ushering the crescent of *Shawwal* which marks a victorious victory of a successful completion of the fast in month of *Ramadhan*. Philosophically and spiritually, *Ramadhan* is a period of time for self-reflection, reading of the Qur'an, contemplation and purification of all base elements/emotions that linger around the human heart. Besides rejoicing in happiness, Muslims also cry in lamenting the end of fasting in *Ramadhan*. For them, *Ramadhan* which provided an opportunity for spiritual cleansing through *tilawah*, *zikh*, *taraweh*, *taubah*, etc. is gone. More often in Malaysia, at the end of *Ramadhan* one hears spiritually awaken Muslims raise the question as to whether they will be given the

opportunity by Allah to meet *Ramadhan* in the following year.

One of the meanings and significances of the *Eid-ul-Fitr* celebration, is the return of Man to his primordial nature through the spiritual activities that he has gone through in *Ramadhan*. In Islam, the concept of *Fitrah* explains that every child is born sinless and innocent with a good nature. On the morning of the *Eid* celebration, the Muslim masses congregate in places of worship to perform their *Eid* prayer. Upon completing the prayer, many also visit graves to remember of those who have passed away. After visiting the graves of family members, people congregate in their houses to a feast with special dish and delicacies that are specially prepared during the *Eid* celebration. After breakfast, people seek forgiveness from one another with the popular phrase, "Maaf Zahir Batin". This phrase means "Forgive me for my obvious shortcomings and ill feelings harboured in my heart against you if there were any". This culture of asking forgiveness is a unique characteristic of the *Eid* celebration in Malaysia. Asking for forgiveness is not only confined to the members of a household but also extended to close relatives, neighbours, friends and colleague at workplace. Children who sought the forgiveness of elders are normally rewarded with 'green packets' which contain small amount of money as a reward for their month long fast in *Ramadhan*.

Unlike other Muslim countries in the world, the celebration and asking for forgiveness go on all throughout the month of *Shawwal*. The spirit of *Eid* that goes with the culture of seeking forgiveness provides a wonderful opportunity to mend broken ties among

family members, distant relatives and friends. The underlying philosophy of this culture of seeking forgiveness from one another is to forgive and forget shortcomings of the past and start afresh renewed family ties and friendship without any ill feeling in the heart towards one another.

Similar to all other communities in the country, Muslims too will open their doors to Muslims as well as to people of other faith to join in the *Eid-ul-Fitr* celebration by organizing 'Open-House'. The 'Open-House' held by Muslims during *Eid* celebration will enable people to congregate regardless of their race, religion and status quo. During the 'Open-House' Muslims will share their food and delicacies with others in the true spirit of the Eid, which is loving, caring and sharing.

'Open-House' is not only observed by individuals, but also by the government, dignitaries, etc. in the hope of strengthening ethnic ties among the diverse population who live in this country. The 'Open-House' concept held during festive seasons in Malaysia can be of great value to be shared with people living in other parts of the world.



## Donation

SHAS Mosque is a non-profit organization, such as every programmes or events that we make is solely from donations or sponsors.

Contribution can be made either via:

- a) **Cheques** contribution should be directed to **Bendahari UIAM**.
- b) **Cash** contribution can be made via SHAS Mosque Finance Unit.
- c) Bank in to **Bank Mualamat Malaysia Berhad (BMMB)** .  
Acc No: **1407000004716, IIUM Operating Account**.  
Copy of the bank in slip should be submitted to SHAS Mosque Office.
- d) Place it in the **donation boxes** in the mosque.
- f) Contribution through **salary deduction**.

Step 1: Log into HURIS

Step 2: Click "apply" and select "optional deduction".

Step 3: Click change amount if there are already a current amount. Add new record if donation to the mosque amount is new entry.

Step 4: Fill in the amount and account details.

Step 5: Re-check all details before saving the documents.

Step 6: Transaction shall take place in the same month for all changes done before payroll run to the bank. (at least 5 days before payday).

## Eid in Singapore

Sr Nuruljannah Hisham & Sr Noordiyanah Ahmad Kamel

Muslims are now in the month of *Shawwal*, a festive season for them. The primary aim of this festive season is to thank Allah for helping Muslim to carry through the objectives and goals of *Ramadhan*. May they become a better Muslim than they were once before.

*Eid* in Singapore is almost the same as in Malaysia. However, Muslims in Singapore are a minority, they consist of 14% of the total population as compared to Malaysia. The celebration is not as 'meriah' as in Malaysia. But since Singapore is multicultural, some of our non-muslims neighbours do join in the festivities.

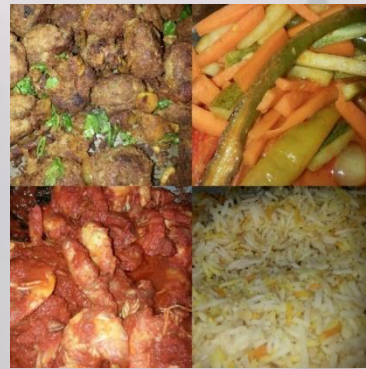
Muslims in Singapore will visit their relatives after performing *Eid* prayers. It usually held either at the mosque or open space.



On *Eid* morning, they would perform the *sunnah* of making themselves clean and presentable, decking in pretty and neat clothes to wear for *Eid* prayer. After the prayer, most of them would head home and change into their Hari Raya outfits, and then head out for visiting.

Singapore is a multi-racial nation, hence those who grew up in an Indian-Malay family, their main dishes for *Eid* is not as similar as typical Malaysian dishes. Some of them will cook dhal rice with ayam masak merah

(*chicken cook in red sauce*), sambal udang (*prawn cooked in spicy sauce*) and kebab.



Since Singapore is a very small country, they can cover visiting both paternal and maternal grandparents in one day because of their 'kampungs' are nearby. But even so, it does not stop the Singaporeans from celebrating *Eid* till the end of the month.

All around the world during *Ramadhan*, Muslim tend to occupy their time at the mosque. But sadly after *Ramadhan* leaves, Muslim leaves the mosque as well. It is very much hopeful that Muslim will be consistent in attending the mosque especially during congregational prayers, just like how they did during *Ramadhan*.

## Part 2: Jinn Disturbance During Ramadhan

Ustaz Muhammad Ramadhan Subky Abdullah

Continued from Vol 1/2016

Based on the Quran and the hadith of the Prophet Muhammad ﷺ stated a various types of jinn on earth:

- The devil is the leader or father to all jinn and Satan.
- Satan is the creature that influences mankind into immorality.
- Al - Maraddah influence mankind to feel doubtful towards anything.
- Al-‘Afrit establishes lies.
- Al-A’waan is the concubines.
- At-Tayarun is the winged jinn.
- Al-Ghawasun is jinn who live beneath the water.
- At-Tawabi is the loyal troops or servants.
- Al-Qurana is the breeder.
- Al-Ummaar is the peace keeper.



A few among them worship and loyal to the command of Allah. They do not commit any wrongdoing especially to mankind. As Allah mentioned in the Quran:

وَأَنَا مِنَ الصَّالِحِينَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ  
قَدَدًا

“And among us are the righteous, and among us are [others] not so; we were [of] divided ways”. – Surah al-Jinn:11

Jinn who loyal to the commandment of Allah, will be rewarded in the hereafter and the consequences will be as similar to those who oppose to the commandment, they will be punished later in the hereafter. ۞

“Why do we still see evil and immorality prevail during the month of

*Ramadhan*. If the devil was chained, why is it still happen? ”

And the answer is, "The disturbance of Satan will be abridged if people preserve their manners and conditions during fasting and this is a matter that can be experienced where crime and misconducts will be lessened compared to other months. When all the evils were chained, it does not signify the total restraint of misconduct and immorality, it also can be caused by the disobedience that was driven from men themselves without any external immersion. It can be caused by a number of other factors such as poor appetite, filthy habit, and the demons from the man himself. "(*Ibn Hajar, Fath al-Bari*, 4/114)

*Al-Hulaimi* stated that:

"There is a probability that the meaning of "Bounded/Chained Satan" means that they cannot tempt human fully throughout the month of *Ramadhan* as compared to other months, because people are busy submitting themselves in restraining their lust through fasting and reading the Quran as a remembrance to Allah".

What can be concluded is that the fact of the month of *Ramadhan* in restraining evil and the whisper from the devil and jinn is the main reason of fasting, it will limit all the temptations offered by the devil and Satan. Whereas, they were created as similar as human beings. They eat and drink like us. There were also among them who worship Allah, and there is also those who rebel. And the rebel is still at liberty to interfere and possessed mankind during the month of fasting. Wa Allah a'lam.

Translated by: Khairul Azri



## Upcoming Events

IIUM Hajj Programme

May – August 2016



Konvensyen Dakwah Keluarga Sakinah

13<sup>th</sup> August 2016



IIUM Centralized Ibadah Camp

19-20<sup>th</sup> August 2016



IIUM Qurban Ibadah Programme 2016

12<sup>th</sup> September 2016



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