

SHAS Mosque



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يُونَيْتِيسِي أُسْلَامِيْ اِنْتَارَابُجِيْسِيَا مُلَيْسِيَا

Monthly Bulletin of SHAS Mosque

Issue 003 Jumadah –Akhira 1433/ May 2012

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



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Office of the Rector

IIUM CODE OF
E T H I C S

INTEGRITY (ISTIQAHAH)

"إن الله يحب إذا عمل أحدكم

عملا أن يتقنه" (الحديث)

"Surely Allah loves that if one of you
does any work, he does it with *itqan*
(perfectly/diligently)."
(HADITH)

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*Your small contribution to mosque is great in the side of Allah, Serving mosque get you closer to Jannah.
Spreading Salam among Muslim, strengthens your love of brotherhood*

FOREWORD-BY THE DIRECTOR OF IIUM MOSQUES

Asst. Prof. Dr. Habeeb Rahman Ibramsa

"Allah loves that when someone does a work, he performs it perfectly"

The concept of quality is not a new thing in Islam. Prophet Muhammad (s.a.w) encouraged us to perform our duties and works in perfect manner and to continue our efforts for improving our work. Allah will reward those people who do good deeds. There are many verses in the holy Qur'an and the hadith in this regard. As an example Allah said in the Surat al-Naml:88

صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

"The artistry of God, who disposes of all things in perfect order"

In another verse in surah al-Khaf:30 Allah said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

"As to those who believe and work righteousness, verily we shall not suffer, to perish the reward of any who do a single righteous deed"

It is therefore imperative that everyone should perform his duties to the best of his abilities as this is the concept of quality. The Meaning of itqan is to arrange or dispose of things with art, or so as to obtain the most perfect result.

Some of the Islamic principles and values related to quality are:

- Loving the work and do it in good order
- Open discussions and consulting (shura)
- Auditing , assessment, evaluation and accountability (Self Monitoring)
- Team work and corporation with others
- Commitment and effectiveness



Today more than ever before, the concerned Muslim cannot afford setbacks or failure in his or her task. Today's Muslims are in dire need of state-of-the-art work and performance. The following discussion is an attempt to bring out the Islamic view on quality work and optimal performance. The Arabic word itqan is a word used to indicate the level of quality work. The best English translation of itqan is "to arrange and dispose of things in a scientific and artistic way in order to obtain the most perfect results." An Arabic synonym for itqan is ihkam (to do something with wisdom). The word "wisdom" (hikmah) and its derivatives are mentioned in the Holy Qur'an in no less than three hundred places. This is the simplest and clearest indication of Islam's concern for doing quality work.

If we were to compare this Islamic definition of quality work with the common English language definition used today, we would be surprised to learn that the Islamic definition surpasses its English counterpart in several respects. For example, the English word "precision" is used for sciences or crafts, whereas the word itqan can apply to work in all fields. Taking the English word "complete" as another example, we find that this word too is not equal to itqan. This is because things may be complete but not artistic or beautiful, which is implied in itqan. Furthermore, the words "precision" and "complete" are purely mechanical and do not have the spiritual connotations of itqan. This fact can be seen in the following verse in which Allah describes a scene in the Hereafter and says:

"And you see the mountains and think them firmly fixed, but they shall pass away as the clouds pass away. (Such is) the artistry of Allah, who disposes of all things in perfect order, for He is well acquainted with all that you do." (Quran 27: 88)

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

This verse tells us that Allah's work is done with itqan. In Islam, quality work has a spiritual flavor because of its association with Allah, the Almighty. This divine touch adds to and colors the word itqan with beauty, art, and perfection. Since the act of loving Allah, His qualities and attributes, is an essential part of Islam, one can appreciate the vast distance that separates today's Muslims from Islam as it ought to be observed. Moreover, Prophet Muhammad (s.a.w) said:"Allah loves someone who when works, he performs it exceptionally"

INTERVIEW WITH THE DEAN OF CSQA



Dr Haslina: As the Director for CSQA, what is your aspiration for the IIUM Mosque?

Assoc Prof. Dr. Fauzan: My aspiration is that the Mosque becomes Markaz Tarbiyyah Ruhuiah that can nurture human soul as qalbin salim (virtuous soul); a mosque that concentrate on self-Islamization, as I have deliberated in my khutbah recently. We want to talk about a newly introduced term called peopleware. If we look at a computer for example, it consists of the hardware and software. But on top of that, is human, the people-ware who uses the hardware and the software. To deliberate further, in a university, all the infrastructures and facilities are regarded as part of the hardware. The curriculum and the teaching would be the software. But who is that beyond the hardware and the software. Again, it is human, the peopleware. Therefore, we have to develop qalbin salim for the people.

Dr Haslina: Looking at the current setting, what is your opinion and suggestion about the quality management of the IIUM Mosque?

Assoc Prof. Dr. Fauzan: Alhamdulillah, The Mosque has ISO and therefore you have to maintain it and upgrade it. In addition, you have also to look at the Mosque as a strategic center. Physically it is. The mosque is reachable by ninety percent of the university community. Therefore you are in the better position to be the role model.

Dr Haslina: You talked about IIUM Mosque as having greater role in cultivating virtuous soul. What do you think the mosque can do to achieve this particularly in realizing our aim to become a research university.

Assoc Prof. Dr. Fauzan: Yes, we are talking about becoming a research university with a soul which is our short term goal. The long term however is to become a University with the soul. The soul explained by al-Ghazali as the qalbin salim (virtuous soul) Why? This is because we realize the problem experienced by the universities in the West. They excel in worldly (duniawi) achievement but they lack of spiritual (ruhiyyah) fulfillment. Dr. Harry Lewis, a 32 years dean of Harvard College in this regard wrote a book entitled "Excellent without Soul." He deliberated that the Western universities have produced excellent graduates but they were corrupt and this has been one of the main contributions for the economic crisis in the West. Dr. Harry Lewis suggested that a university should have soul in it. Therefore, our university should learn the lesson. Curriculum is important but we have to blend it with virtuous soul (Qalbin Salim). Thus, IIUM Mosque should become the catalyst, the markaz (reference centre) to promote, encourage and develop qalbin salim virtuous soul among all the individuals in IIUM.

Dr Haslina: I guess the idea of becoming a research university with a soul has brought a dynamic change and with this tagline it brings us into another wider dimension.

Assoc Prof. Dr. Fauzan: Yes because everybody is talking about becoming a research university. Some of them don't believe in it. But what is the end result. How do we relate it to our IIICE?. Comprehensive excellent is indeed the soul part we want but what kind?. Are we the same like others?. Are we doing for the sake of becoming professors?, how are we going to relate it the ummah?, our brothers in Syria. We want to inculcate sensitiveness to the ummah, to the mankind, because we are rahmatan lil alamin. This is indeed part of our goal. How to achieve that, we have to have qalbin salim. Who can do that?. Of course everybody but the mosque has the biggest role because it is the center, the heart, the center that pumps and cleans the whole society.

Dr Haslina: Apart from the Congregation prayers, what are other tangible activities that the Mosque can do

Assoc Prof. Dr. Fauzan: Ok. We are living in a knowledge society. University with no doubt is a knowledge environment. The first verse revealed to the Prophet (S.A.W) is about the acquisition of knowledge. The Mosque should not only be a spiritual centre but one that can encourage us to be closer to Allah and for gaining knowledge. When we say that we have 5 times a day congregational prayer. But the mosque is not only a place for people to pray. We want to be closer to Allah as well as have knowledge. When people go the mosque, they can get tazkirah. We need the students and staff to mingle with knowledgeable experts and professors in various disciplines. The IIUM Mosque should take this chance to inculcate the culture of knowledge within the university. Where else professors of different disciplines in this university can find a strategic place to meet? At the Mosque! I wish we can realize this.

Dr. Haslina: How do you think that we can encourage staff and students to be volunteers of the IIUM Mosque?

Assoc Prof. Dr. Fauzan: First of all the Mosque is the house of Allah. We also need to create a sense of belonging because we are the slaves of Allah and his vicegerents on earth. It is the place you want to be there, you want to visit, and you want to be His guest. The IIUM Mosque can propagate the idea of "House of Allah" so that everyone can feel the sense of belonging and respecting it. So everyone will have to take care of this house.

Dr. Haslina: About Community Service Responsibility (CSR), what can we offer to the outside campus?

Assoc Prof. Dr. Fauzan: When we say that Islam is a mercy to humankind, we need to spread the mercy to all the community. IIUMy Family is also our community. Alhamdulillah we have great scholars in our University who are doing well in other mosques. We should encourage them to deliver kulliyah at the IIUM Mosque so as to encourage the outside community to come here. During Ramadhan, people coming as far as Seremban, one to two hour drive to come to attend Taraweh prayers. This is because they like the serenity of the IIUM. If we can do it in Ramadhan, then it can be done throughout the year. So we need to have the best kulliyah, the best imam and etc.

Dr. Haslina: Which medium should be used in the kulliyah?

Assoc Prof. Dr. Fauzan: My personal opinion is that there is no harm to use Malay Language, because Islam respects all languages. Our official languages are English and Arabic. If there is a need of addressing in Malay, that the community will gain more knowledge why not? The most significant thing is the message and the impact. We can even use other International languages like French, Turkish, Mandarin and others. We can even have halaqah in Turkish language. People want to listen to da'wah in other languages.

Dr Haslina: What can we do to further encourage female participation?

Assoc Prof. Dr. Fauzan: First of all I to some extent agree that our mosque is not female friendly; the toilets are not up to the standard, the prayer hall for woman, the air condition, the ablution station is too far away, the stairs are not safe for children. My recommendation is that the IIUM Mosque should work with the Kulliyah of Architecture to rectify some of the problems and to find solutions for that. I feel pity seeing sisters taking rest near the toilet. The sisters should be encouraged to frequently visit the mosque though it is not wajib for them. Sisters should also attend Friday Khutbah and they should also be given enough space.

Dr. Haslina: Apart from the Mosque bulletin, should we also publish other publications?

Assoc Prof. Dr. Fauzan: My suggestion is that you should publish for the sake of delivering message that is relevant, beneficial and meaningful. The publication should be regular, simple, short, sweet and concise.

Dr. Haslina: Finally, what is your call to the IIUM community?

Assoc Prof. Dr. Fauzan: First, the concept of the IIUM Mosque being the house of Allah (baytullah) should be encouraged as well as its being the centre for cultivating spirituality within the IIUM community. Secondly, the IIUM Mosque as Markaz Tarbiyyah Ruhuiah to cultivate qalbin salim.

Dr. Haslina: That's a good conclusion and thank you for the wonderful time and brilliant information

Assoc Prof. Dr. Fauzan: You're welcome.

LAUNCHING OF MADHMOON PROGRAM

The Keys to the life of the heart

“The best of you is the one who learns the Qur’an and then teaches it.”
(Al-Bukhari, 6/501 no. 545)

**By Abdurahman Osman,
General Supervisor-Madhmoon
Program.**

Madhmoon program was officially launched on 18th April, 2012 at the Banquet hall. Among the most important guests who attended were: Prof. Dr. Abdelaziz Bergouth, Deputy Rector, Internationalisation, Industry and Community Relations, Asst. Prof. Dr. Habeeb Rahman Ibramsa, the Director of IIUM Mosques (as well as the patron of this program in IIUM), Dr. Abdurahman bin Muhammad Alblehi, Islamic Consular, Saudi Embassy in Malaysia, Assoc. Prof. Dr. Mohamad Fauzan Noordin, the Dean of CSQA, Bro. Abdurahman Osman, General Supervisor of Madhmoon program in Malaysia,

The idea of Al-Quran Home Centre sprung from Riyadh city of Saudi Arabia in 1999 with a sole purpose of servicing the holy book of Allah. It later opened a branch in UAE, Dubai and currently its endeavors have reached our famous university. The ceremony was opened by a recitation of verses from the Quran by one of the students of the Madhmoon program, Bro. Maged Al-Hilyani. It was followed by a short briefing on Al-Quran Home Centre by Bro. Abdurahman Osman on behalf of the General Manager. Next was the speech by the Deputy Rector, Prof. Dr. Abdelaziz Bergouth, followed by Director of IIUM Mosques' speech and lastly a speech by the Islamic Consular, Saudi Embassy in Malaysia, Dr. Abdurahman bin Muhammad Alblehi. The program also included a drama by Madhmoon students. It was concluded by the delivery of souvenir to the guest of honor and the general supervisor of Al-Quran Home Centre, Malaysia.

The interviews for the program begun in March and the total number of interviewees was 308. Only 60 students inclusive of one lecturer in the university were selected, among them 50 were males and 10 females. The students in the program are from 34 countries from Asia, Europe and Africa. The classes are divided into seven groups and managed by tutors who memorized the holy book of Allah. The classes run from after Fajr, Asr and Isha.

The objectives of Al-Quran Home Centre are as follows: teaching and spreading the holy book throughout the World, gathering all that is related to Quran and its sciences under one umbrella, striving to establish a big office in the Muslim World, specializing in the holy book and its sciences. Thus, the mission is servicing the book of Allah, in a way that suits the modern educational trend as the centre envision to achieve the highest benevolence through the saying of the holy Prophet (PBUH) “The best among you is the one who learns the Quran and teaches it”.





Part I

When the Verses of the Most Gracious (Allah) were recited unto them, they fell down prostrate and weeping”[Maryam 19:58]

إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا

Irbad ibn Sa'riya narrates: “Verily the Prophet (SAW) delivered a sermon, which caused our hearts to tremble and our eyes to cry.”

After glorifying Allah with the best glorification and praising His Messenger (SAW), the Khatib cautioned the believers to fear the Almighty Allah and ask for His guidance. The theme of his sermon was the Unity of Ummah. He reminded the brothers and sisters that the Companions of the holy Prophet were moved by his wise words because of their sincere faith and devotion to the deen. He urged the congregation to adhere to the Quran, Sunnah, religious lectures, khutbahs, and seeking knowledge, which is a sign of Iman. The Sahabbahs were affected by the Prophetic words which led to the trembling of their hearts. They asked the Messenger (SAW) to give them legacy. The Messenger (SAW) advised them to have taqwa of Allah, Subhaanahu wa taa'la, to obey their rulers even if an Abyssinian becomes their leader. He further said to them that there will be differences of opinion (Ikhtilaaf) among the Muslim community, a phenomena that never existed during his time.



The Khatib ordained the congregation to ponder on the words of the Prophet (SAW) about the disease of Ikhtilaaf that will afflict the Ummah. In our contemporary world, Muslims have myriads of differences, from small communities, mosques to states, in addition to different ideologies, agendas, un understanding the Quran and the Sunnah. The Messenger (SAW) pointed out the reason why there will be this disease. He said: “And I caution you (I warn you) against newly invented matters.” These were matters of the religion that were not known to the early generations; that were not found in the Qur’an and Sunnah. The Khatib awakened the brothers and sisters that the Prophet (SAW) could not mention a disease without its remedy. The Prophet (SAW) said that the solution to this severe disease is turning back to the Quran and his Sunnah, but the prerequisite of this turning is having Iman.



In the second part of the Khutbah, the Khatib cited the example of the khawarij, who broke away from the Ummah during the reign of Uthman Radhi- Allahu anhu and the Rafidha during the reign of Ali Ibn Abi Talib. The disease continued spreading within the veins of the Ummah to the point that now we have so many uncountable groups. Thus the Messenger of Allah warned the believers of the looming disease, the disease of disunity (Ikhtilaaf). He concluded the sermon, saying that unity does not come from quantity; it comes through quality. It comes through a person's Iman, Taqwa, and adherence to the Qur’an and Sunnah based upon the understanding of the early generations.

Hold on fast all of you to the rope of Allah and do not be disunited.”

[Surah Al- Imran 3:103]

HEALTHY HEART

Dr. Mustafa Omar Mohammed,
Asst. Prof. KENMS

"The Day when there will not benefit [anyone] wealth or children But only one who comes to Allah with a sound heart." [26: 88-89]

A healthy heart is said to be that heart which is refined from any passion that provokes what Allah commands, or disputes what Allah forbids. It is free from any impulses which contradict His good. As a result, it is shielded against the worship of any other than Him, and seeks the judgment of no other except that of Allah and His Messenger (PBUH).

It's (the sound heart) dispenses are exclusively reserved for Allah, willingly and lovingly, with total reliance, relating all matters to Him, in hope, fear and sincere dedication. When it loves, its love is in the way of Allah. If it abhors, it abhors in the light of what He abhors. When it gives, it gives for Allah. If it restrains, it restrains for Allah. Nevertheless, all this will not suffice for its salvation till it is free from following, or taking as its guide, anyone other than His Messenger (PBUH).

A believer with a healthy heart must dedicate it to its journey's end and not base his actions and speech on those of any person except Allah's Messenger (PBUH). He must not give preference to any other faith or words or deeds over those of Allah and His Messenger, (PBUH).

Signs of a healthy heart.

For the heart to be healthy, it should aim and focus on the next life, and then settle there as if it were one of its people; it only came to this life as a passer-by, taking whatever provisions it needed and then returning home. As the Prophet, may Allah bless him and grant him peace, said to Abdullah ibn Umar, "Be in this world as if you were a stranger or a passer-by." The more the heart is infected with diseases, the more it desires this temporary world; it inhabits in it until it becomes like one of its people.

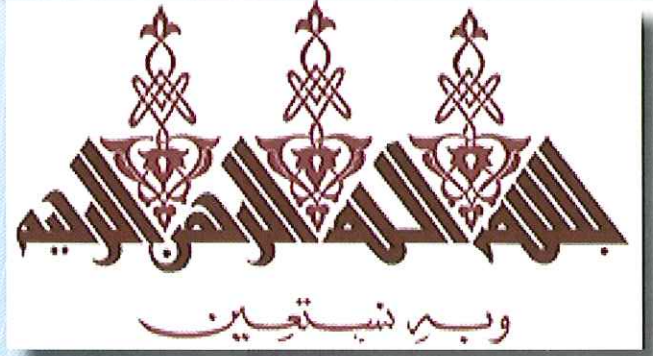
The healthy heart continues to irritate its owner until he returns to Allah, and is at peace with Him, and joins Him, like a lover driven by compulsion who finally reaches his beloved. Besides his love for Him he needs no other, and after invoking Him no other invocations are needed. Serving Him prevents the need to serve any other.

If this heart fails to get its share of reciting the Qur'an and invoking Allah, or completing one of the prescribed acts of worship, then its owner remains handicapped and suffers more distress than a cautious man who suffers because of the loss of money or a missed opportunity to make it. It longs to serve, just as a famished person longs for food and drink.

Yahya ibn Mu'adh said: "Whoever is pleased with serving Allah, everything will be pleased to serve him; and whoever finds pleasure in contemplating Allah, all the people will find pleasure in contemplating him."

This heart has only one task: that all its actions, and its inner thoughts and utterances, are submissive to Allah. It is more careful with its time than the meanest people are with their money, so that it will not be spent wastefully. When it enters into the prayer, all its worldly worries and anxieties vanish and it finds its comfort and bliss in adoring its Lord. It does not cease to mention Allah, nor tire of serving Him, and it finds intimate company with no-one save a person who guides it to Allah and reminds it to Him.





د.صالحة حاج يعقوب
قسم اللغة العربية وآدابها

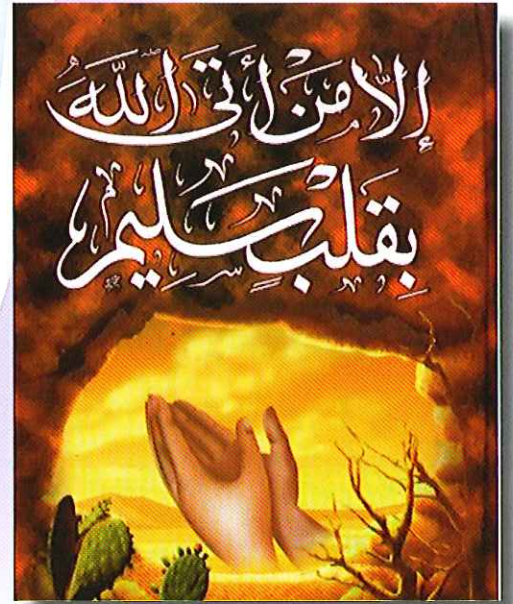
القلب السليم... القلب السليم... أين المسلمون من هذه الغاية
؟؟؟

إن تكوين الأمم ، و تربية الشعوب ، و تحقيق الآمال و مناصرة
المباديء تحتاج من الأمة التي تدعو إلى ذلك إلى قوة نفسية
عظيمة و طاقة قلبية متينة و مقدرة عقلية حذيقة تتمثل في عدة

أمور وهي
إرادة قوية... لا يتطرق إليها ضعف ... وفاء ثابت... لا يعدو
عليه تلون و لا غدر ... تضحية عزيزة... لا يحول دونها طمع
ولا بخل

ونرى معظم شعوب المسلمين فقدوا كثيرا من هذه الصفات بمعنى
أنهم بما في ذلك قوادهم و بعض دعاة الإصلاح في المجتمع
لاهنون عابثون مساكين لا يصلون إلى خير ولا يحققون أملاً...
وأصبح عيشتهم وحياتهم في كنف الأحلام والظنون والأوهام
و هل يغني ذلك من شئ كما قال تعالى (إِنَّ الظنَّ لا يُغْنِي مِنَ
الحَقِّ شَيْئاً) النجم ٢٨ لأن قانون الله تبارك و تعالي و سنته في
خلقه (إِنَّ اللهَ لا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ) الرعد
١١.

و على هذا الأساس ... إنما تنجح الفكرة إذا قوي الإيمان بها...،
وإذا توفر الإخلاص في سبيلها... ، وإذا ازدادت الحماسة لها...،
وإذا وجد الاستعداد الذي يحمل على التضحية والعمل لتحقيقها...،
وتكاد تكون هذه الأركان: الإيمان والإخلاص والحماسة والتضحية
كلها مرتبطة بالقلب السليم... لأن أساس الإيمان القلب الذكي...
وأساس الإخلاص الفؤاد النقي...، وأساس الحماسة الشعور
القوي... وأساس التضحية العزم المتين
!! أيها المسلمون تفكروا وإلا بقيتم في ربة التخلف والضياع



Asst Prof. Dr. Sofiah Samsudin
Dept of Quran & Sunnah Studies

Apabila kita mendengar perbincangan tentang qalb (jantung) perhatikanlah konteksnya. Kalau yang berbicara adalah seorang pegawai perubatan, maka qalb yang dimaksudkannya lebih kepada maksud organ jantung yang berada di dalam dada kita. Tetapi sekiranya perbincangan dikaitkan dengan iman dan akhlak, maka maksudnya akan lebih kepada jantung-hati yang kewujudannya bukan berbentuk fizikal tetapi ia adalah ruhaniah nuraniah.

Al-Qur'an menggunakan perkataan qalb dengan maksud yang berbeza berdasarkan kedudukannya dalam ayat dan topik yang dibincangkan. Ulama 'Ulum al-Qur'an dan Ulama Tafsir menamakannya sebagai mushtarak lafzhi (perkataan sama tetapi makna berbeza). Kita akan fokuskan pada kali ini kepada apa yang disebut sebagai jantung-hati yang boleh kita kiaskan kewujudannya dengan ruh di dalam badan kita. Apa yang pasti tentang jantung hati ini ialah ia mestilah sihat sebagaimana kita mahukan organ jantung yang sihat. Rata-rata kita lihat sekiranya organ jantungnya sakit, seperti jantung berlubang, jantung berair dan lain-lain, maka pesakit akan berusaha sedaya upaya mencari ubat kerana kita tahu kepentingan fungsi jantung kepada manusia. Akan tetapi sekiranya jantung-hati sakit ianya tidak disedari, justeru tiadalah usaha mencari ubat. Apa pula yang dimaksudkan dengan jantung hati yang sihat? Bagaimana cara untuk mengubatinya sekiranya ia sakit?

Maksud Qalb Salim (Jantung-hati Yang Sejahtera)

Jantung hati yang sihat disebut dalam surah al-Syu'ara' ayat 89 dan surah al-Saffat ayat 84 dengan al-qalb al-salim. Sekiranya kita terjemahkan ke Bahasa Melayu ia bermaksud jantung yang sihat. Oleh itu, mungkin juga setakat ini, saya bersetuju dengan seorang pakar hadis temporari di Malaysia yang menterjemahkannya sebagai jantung-hati. Melalui dua ayat di atas, sudah pasti berdasarkan tafsiran para sahabat dan tabi'in serta majoriti Ulama Tafsir tiada seorangpun yang mengatakan ia adalah organ jantung yang fizikal. Ini kerana kedua-dua ayat tadi memperkatakan tentang qalb ketika manusia di akhirat setelah melalui alam kubur dan hancurnya jantung yang fizikal. Jantung-hati yang sihat ialah yang tidak menyekutukan Allah, yakin dengan kebangkitan dari kubur, kewujudan hari akhirat dan ikhlas.

Penyakit Jantung-Hati dan Cara Mengubatinya.

Sekarang marilah sama-sama kita kenal pasti penyakit jantung-hati dan bagaimana mengubatinya. Ia disimpulkan oleh Imam Ibnu Qayyim al-Jauziyah (751H) kepada dua bentuk iaitu: 1- Penyakit syubhah. 2- Penyakit syahwat. Penyakit syubhah terdiri daripada fitnah-fitnah yang menyesatkan yang menyebabkan jantung-hati seseorang tidak mampu melihat yang hak sebagai kebenaran dan yang batil sebagai kemungkaran. Akhirnya, jantung hati yang sakit ini akan membenci kebenaran dan mencintai kebatilan. Manakala, penyakit syahwat terjadi dengan mengikuti nafsu perut dan kemaluan. Oleh itu, untuk mendapatkan kesihatan jantung-hati adalah dengan mengikut cara pengubatannya melalui wahyu Allah ditambah dengan melawan penyakit tersebut dengan bermujahadah. Ibadah yang ditaklifkan Allah seperti solat, zakat, dan lain-lain adalah demi kemaslahatan individu dan

masyarakat, dan tidak ada kemaslahatan bagi individu dan masyarakat kecuali dengan menyucikan jantung-hati individu itu sendiri. Oleh sebab itu, antara taklif Allah yang terpenting adalah apa yang dapat membersihkan jantung-hati. Titik awal dan akhir dalam taklif Allah adalah tauhid yang membersihkan jantung-hati daripada pelbagai bentuk syirik dan pelbagai penyakit akibatnya seperti 'ujub, sombong, dengki dan sebagainya. Sesuai dengan sejauh mana tauhid itu tertanam dalam jantung-hati, sejauh itu pula ia akan disucikan dan hasilnya ialah pemilikinya akan memetik pelbagai buah tauhid seperti sabar, syukur, 'ubudiyah, tawakal, ridha, takut, harap, ikhlas, jujur dan sebagainya.

Antara amalan-amalan dan syarat-syarat yang penting bagi penyucian jantung-hati adalah seperti berikut:

1- Syarat pertama dalam tazkiyah adalah solat. Solat membersihkan jiwa dari kesombongan kepada Allah, dan mengingatkan jiwa agar istiqamah di atas perintah-Nya, "Sesungguhnya solat dapat mencegah perbuatan keji dan mungkar". (al-Ankabut: 25).

2- Kemudian setelah itu zakat dan infaq. Zakat dan infaq dapat membersihkan jiwa daripada sifat bakhil dan kikir, dan menyedarkan manusia bahawa pemilih harta yang sebenarnya adalah Allah. Oleh sebab itu, orang yang berinfaq ini disebutkan dalam al-Qur'an sebagai, "Yang menafkahkan hartanya pada jalan Allah untuk membersihkannya." (al-Lail: 18).

3- Puasa pula merupakan latihan kepada jantung-hati untuk mengendalikannya syahwat perut dan kemaluan sebagaimana firman Allah swt: "Diwajibkan atas kamu berpuasa sebagaimana diwajibkan atas orang-orang sebelum kamu agar kamu bertaqwa." (al-Baqarah: 183).

4- Zikir dan fikir adalah dua sejoli yang dapat membukakan hati manusia untuk menerima ayat-ayat Allah dan menjauhkan mereka daripada penyakit syubhah dan fitnah-fitnah yang menyesatkan. Firman Allah swt: "Ingatlah, hanya dengan mengingat Allahlah jantung-jantung (jantung-hati) menjadi tenteram." (ar-Ra'd: 28). "Sesungguhnya dalam penciptaan langit dan bumi, dan silih bergantinya malam dan siang terdapat tanda-tanda bagi orang-orang yang berakal, (iaitu) orang-orang yang mengingat Allah sambil berdiri atau duduk atau dalam keadaan berbaring dan mereka memikirkan tentang penciptaan langit dan bumi (seraya berkata): "Ya Tuhan kami, tiadalah Engkau menciptakan ini dengan sia-sia, Maha Suci Engkau, maka peliharalah kami dari siksa neraka. Ya Tuhan kami, sesungguhnya barang siapa yang Engkau masukkan ke dalam neraka, maka sungguh telah Engkau hinakan dia, dan tidak ada bagi orang-orang yang zalim seorang penolong pun. Ya Tuhan kami, sesungguhnya kami mendengar (seruan) yang menyeru kepada iman, (iaitu): "Berimanlah kamu kepada Tuhanmu," maka kamipun beriman. Ya Tuhan kami, ampunilah bagi kami dosa-dosa kami dan hapuskanlah dari kami kesalahan-kesalahan kami, dan matikanlah kami berserta orang-orang yang banyak berbuat bakti." (al-Imran: 190-193). Munculnya nilai-nilai ini dari jantung-hati tidak lain adalah melalui perpaduan antara zikir dan fikir.

5- Betapa pun jiwa menjauh dari pintu Allah, bersikap sombong, sewenang-wenang atau lalai, maka mengingat kematian akan dapat mengembalikannya lagi kepada 'ubudiyah-nya dan menyedarkannya bahawa ia tidak memiliki daya sama sekali, "Dan Dia-lah yang mempunyai kekuasaan tertinggi di atas semua hamba-Nya,

dan diutus-Nya kepadamu malaikat-malaikat penjaga, sehingga apabila datang kematian kepada salah seorang di antara kamu, ia diwafatkan oleh malaikat-malaikat Kami, dan malaikat-malaikat Kami itu tidak melalaikan kewajibannya." (al-An'am: 61) Oleh sebab itu, mengingati kematian merupakan salah satu syarat tazkiyah, firman Allah swt: "Dan apakah mereka tidak memperhatikan kerajaan langit dan bumi dan segala sesuatu yang diciptakan Allah, dan kemungkinan telah dekatnya kebinasaan mereka? Maka kepada berita manakah lagi mereka akan beriman sesudah al-Qur'an itu?" (al-A'raf: 185).

6- Muhasabah harian terhadap jiwa, firman Allah swt: "Hai orang-orang yang beriman, bertaqwalah kepada Allah dan hendaklah setiap diri memperhatikan apa yang telah diperbuatnya untuk hari esok." (al-Hasyr: 18).

7- Mujahadah (kerja keras) agar kembali ke jalan yang benar dan lurus, Allah berfirman, "Dan orang-orang yang bersungguh-sungguh (mencari keredaan) Kami benar-benar akan tunjukkan kepada mereka jalan-jalan Kami." (al-Ankabut: 69).

8- Amar makruf dan nahi mungkar merupakan salah satu syarat tazkiyah, firman Allah swt: "Sungguh telah berbahagia orang yang menyucikannya" (asy-Syams: 9) dan firman-Nya, "Dan hendaklah ada di antara kamu segolongan umat yang menyeru kepada kebajikan, menyuruh kepada yang makruf dan mencegah yang mungkar; merekalah orang-orang yang beruntung" (Al-Imran: 104).

9- Jihad merupakan bentuk pengukuhan kebaikan dan pengikisan kemungkaran. Oleh sebab itu, mati syahid di jalan Allah adalah penghapus dosa. Orang yang berjihad di jalan Allah terbebas secara langsung dari rasa takut dan kikir kerana ia menghadapi kematian dengan niat menjual dirinya kepada Allah, firman Allah swt: "Sesungguhnya Allah telah membeli orang-orang Mukmin, diri dan harta mereka dengan memberikan syurga untuk mereka. Mereka berperang di jalan Allah lalu mereka membunuh atau terbunuh..." (at-Taubah: 111).

10- Taubat dapat meluruskan perjalanan jantung-hati setiap kali melakukan penyimpangan, dan mengembalikannya kepada titik tolak yang benar. Taubat juga menghentikan kesalahan jantung-hati, sehingga Allah melimpahkan kurniaan-Nya kepada orang-orang yang bertaubat dengan mengubah kesalahan-kesalahan mereka menjadi kebaikan, firman Allah swt: "Kecuali orang yang bertaubat, beriman dan mengerjakan amal soleh; maka mereka itu kejahatan mereka diganti Allah dengan kebajikan." (al-Furqan: 70).



"Ketahuilah, dengan berzikir kepada Allah hati akan tenang."