



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أهلا وسهلا يا رمضان! Welcome Ramadhan!



Office of the Rector IIUM CODE OF ETHICS

"كنتم خير أمة أخرجت للناس
تأمرون بالمعروف وتنهون عن المنكر
وتؤمنون بالله
(ال عمران - 4: 110)

You are the best community that has
been raised up for mankind.
You enjoin right conduct and forbid
indecent; and you believe in Allah.
(AL-IMRAN - 4:110)

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PATRON
PROF. DATO' SRI. DR. ZALEHA KAMARUDDIN

ADVISOR
ASST. PROF. DR. HABEEB RAHMAN IBRAMSA

CHIEF EDITOR
ASST. PROF. DR. HASLINA IBRAHIM

EDITORIAL
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BRO MOHD AHMED
SHK AKRAMA S. A. SABRI
DR. FADZILAH DIN
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Asst. Prof. Dr. Habeeb Rahman Ibramsa

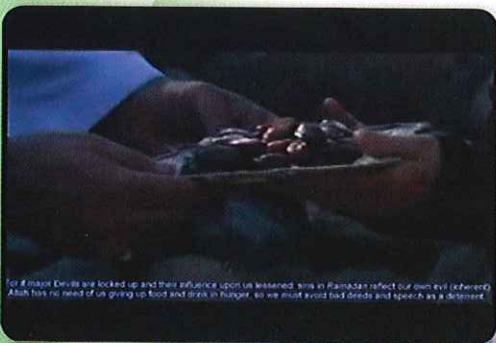


THE BEST UMMAH WELCOMES THE MONTH OF RAMADHAN

As the blessed month of *Ramadhan* approaches, we need to prepare for it as we desire to gain the utmost *barakah* of this holy month. For many, *Ramadhan* comes and goes. However, only few have received the blessing. Such blessings are indeed noble achievements one can attain when *Ramadhan* is spent properly. In order to achieve the *barakah* of *Ramadhan*, the following five tips are commendable:

as doing *tadarrus* of the *Qu'ran*, performing *tarawih* and *qiyam al-layl*, giving *sadaqah* etc.

1. Gratitude: The secret to a blissful life is to be thankful for what you have even for the basic things in life. We, as the best *Ummah*, have *Iman* and *Islam*. We have been sent the best book, i.e. the *Qur'an*. As a proof of our gratitude we are expected to follow its teachings. *Ramadhan*, being another bounty of Allah, should be fully appreciated by engaging ourselves in activities that rejoice in the month of *Ramadhan* such as doing *tadarrus* of the *Qu'ran*, performing *tarawih* and *qiyam al-layl*, giving *sadaqah* etc.



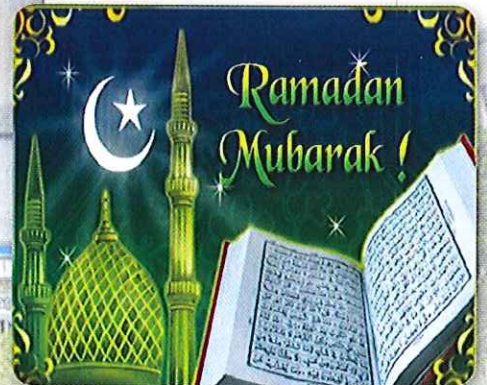
For if man Devils are locked up and their influence upon us lessened, and in Ramadan reflect our own evil (shewer) Allah has no need of us giving up food and drink in hunger, so we must avoid bad deeds and speech as a discipline.

2. Discipline: Most people already know that the literal meaning of fasting is to abstain oneself from eating, drinking and engaging in any activities that will result in the nullification of our fasting. Indeed, an indirect but substantial training one can gain in the month of *Ramadhan* is the ability to discipline oneself as one abstains himself from activities that will nullify his fasting. This is the basic form of discipline one needs to develop. It is as simple as exercising particular routines of *Ramadhan* ranging from waking up for *sahur*, praying *tahajjud*, reciting the *Qu'ran* and observing the dos' and don'ts of *Ramadhan*. The spirit is to obey the routines as required and in such a way, implementing the discipline in oneself.

3. Devotional life: *Ramadhan* is the month where Allah allows us to fulfil the purpose of our being; and the purpose of our creation. Allah created us all to worship Him alone. As *Ramadhan* and *Qur'an* are closely connected. In this regard, I wish to emphasize that our devotional life should be based on the *Qur'an*. Off course, one of the basic devotional duty is to recite the *Qur'an* during the month of *Ramadhan*. I am not asking that a person complete the entire *Qur'an* with its commentaries in one month time. In fact, perhaps it may be feasible to complete reciting the entire *Qur'an* in *Ramadhan* and later to start off reading and internalizing the commentaries and try to finish it on an annual basis. The other important fact is to lead the life of *Qu'ran*, which means the *Qu'ranic* teachings must be embraced by all Muslims and manifested in their day to day engagements: prayers, speech, behaviour, action etc.

4. Identifying oneself with the Ummah: It is important that we feel our fast, i.e. to endure the hunger and the thirst. Apart from that, we may also identify ourselves with other people's fasting. This can be achieved if we feed others who are fasting, so that we will also be rewarded by their fasting. Another way of identifying ourselves with the *Ummah* is to be grateful for whatever Allah has given us and realize that a little of that we need be given to others in need so that they may have a decent *Ramadhan* and wonderful *Eid al-fitr*. It is to observe what the *Ummah* is going through and to pro-actively participate in helping the *Ummah* by any possible means.

5. In Contact with the Qur'an: *Ramadhan* is the month wherein the *Qur'an* was revealed. This is the month of the *Qur'an*. It is extremely important to establish relationship with the *Qur'an*. For the average person, i.e. one who is not scholar or is not a *Hafiz*, they should practically read at least one *juzu'* per day so that they finish the thirty *juzu'* of the *Qur'an* in the month of *Ramadhan*. The next step is to understand the *Qur'an* as simple as reading the translation and later to read the commentaries. These practices are to be exercised every day without fail. Obviously the whole commentary will not be completed in a month, but at least there will be initiative to read and internalize the meaning of the *Qu'ran* gradually and hopefully in a year time, the whole *Qu'ran* can be completed.



To conclude, we pray to Allah that He showers upon us the blessings of *Ramadhan* that comes with His forgiveness and mercy, *Amin*.



Dr. Haslina: As the Deputy Rector of IIUM what do you aspire the IIUM Mosque to be?

Dr. Bergouth: Thank you Dr. Haslina and thank you for inviting me to share my perspective in the mosque bulletin. First of all, I think we need to understand the role and the importance of mosque in the Islamic society and civilization in general. The mosque is not only a place for *Ibadah*, where people worship, pray and after prayers they leave. In fact, the core values that may shape the Muslim society come from the Mosque. Such values are (to name a few) tolerance, unity, *adab*, and trustworthiness. In the Muslim society; a child, parent, leader, adult or a teacher is in need and interacts with the mosque. Therefore, the mosque is the centre of transformation of the individuals and personalities. We look at the mosque as a place where the values of unity can be inculcated among the local and international students. It's a place where they come together and share knowledge and ideas, a place where they know one another. The more they know one another, the better is their relation and contribution to the *Ummah*. We at the Internationalization Office, hope to realize the spirit of one *Ummah*, where IIUM community of different nations, cultures and places learn and interact together. For example, when an International staff or student delivers *Khutbah* in the mosque, it creates the sense of belonging. This is why it's a very important tool in Internationalizing the mosque. The best thing is that the mosque is at the centre of the University, so that one comes from the mahallah and finds the tranquility; recharges and refreshes himself in the centre of

the University.

Dr. Haslina: The University has dynamically changed since the past 27 years ago. How do you think that the changes have affected the role and function of IIUM Mosque?

Dr. Bergouth: Indeed the university is undergoing a great transformation and changes. In fact, in the last 5 to 7 years the changes are enormous and apparent at all levels; management, human capital management, finance management, teaching and learning, community, relations, seeking Research University, ranking quality, centre of excellence etc. We have received hundreds of scholars and people. Therefore, the mosque has to organise more dynamic and creative programmes that bring people together, beyond talks and *khutbah*. The mosque can support the university in tackling issues like morals, dress code, cheating, and plagiarism. The mosque should collaborate with other agencies within or outside the university. One initiative, is for example, to organize a diploma certificate program to train young Imams from various parts of the World. The mosque has to start thinking of initiating packages, integrating local and international students as well as bridging the cultural and psychological barrier, so that we become one family respecting each other. The *Khutbah* should address the real issues, talk about leadership, good governance, peace, arts, beauty, ascetics, parenting, *Ibadah*, time management, family (IIUM family) and inclusiveness in Islam. If the mosque really wants to make a positive transformation, then this is the course to be followed.

Dr. Haslina: How do you think that the IIUM Mosque should internationalize itself?

Dr. Bergouth: In terms of internationalizing; yes there are many things. It means having more activities of international nature, addressing the international audience, inviting more international Imams and people to visit the mosque and engaging our international students and staff in the mosque activities. For example, we would like to engage 100 international postgrad-

uate students in the program of *Qurban* and *Ramadhan*. In fact there should be more space to engage more people, why don't we plan to bring Imams from the OIC, like Mufti of Bosnia, Egypt, Sheikh Abdurahman Sudais, the Imam of *Haram*, we can communicate with them and invite them, they can sponsor us, they may come from Saudi, Oman and other parts, they just need your invitation, inform them we need them to make *Khutbah*, thus adding international flavor, there are many ways to do these. The mosque can organize conference regarding mosque management in the Muslim world, bring representatives from all over the world and from there establish diploma in mosque management, *Janaza* management, *Tahfiz* program, the mosque can promote these programmes overseas, package them and promote them into 2 or 3 days program, and call people to come for training, like summer courses, then you will become internationalized.

Dr. Haslina: What are your suggestions on the CSR areas/potential programs that can be led by the IIUM Mosque?

Dr. Bergouth: The CSR is very good and I propose that the mosque to work with CENSERVE, which has many programmes such as going to prison, or hospitals, orphanage and can be so dynamic in engaging the entire community.

Dr. Haslina: The Mosque management has recently invited staff and students to participate in the Mosque activities as volunteers. What is your suggestion to encourage staff and student voluntary participation at the IIUM Mosque as part of their CSR?

Dr. Bergouth: The mosque should have special different groups, with diverse skills that may benefit the *Ummah*.

Dr. Haslina: What can and should the Mosque do to encourage more participation of the female community in the activities organized by the IIUM Mosque.

Dr. Bergouth: With regards to the female participation, you need to go gradually. Its very good that we have appointed a deputy director overseeing the female issues on the

campus. There are many local and international female students, but we need to find them, organize them and give them the opportunities. For example they can help orphanage, smokers among the female students drug addicts, and develop sense of international, women's activities annually. They can ask for a budget and I think this is something the rector will welcome. The mosque needs to meet the sisters and have discussions with them, brainstorm with them, get the ideas, and if you let the students do projects by themselves, they will do wonders. They have good ideas but they don't know the channels, where and how to go. Your job is to identify the projects.

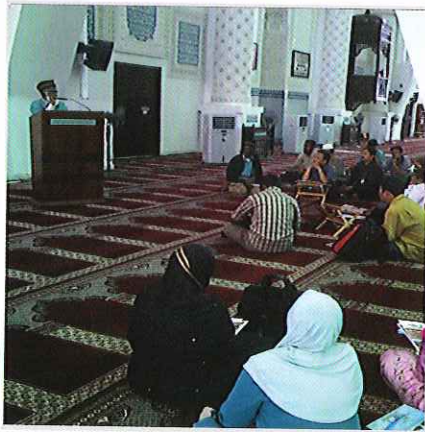
Dr. Haslina: What is your final call to the IIUM community so they may contribute a collective effort in the enhancement of the IIUM Mosque?

Dr. Bergouth: We have so many good people, locals and Internationals, who are willing to support the mosque but they need to be discovered and approached. This is why we need to initiate, be proactive, bring them and engage them and then we shall see our how our people will be moving. We also encourage that our staff and students to initiate by themselves. They have creative ideas. The mosque can create in its website "my creative idea for the mosque", where the staff would send their ideas directly to the Director or Deputy Director, and then you will engage them. *Mashallah* Generally, I see our mosque doing a great job, but you just need to connect more people and they will do a wonderful job.

Dr. Haslina: Thank you very much Prof.

Dr. Bergouth: You are most welcome.

SHAS MOSQUE ACTIVITIES



Opening talk by the Director of IIUM Mosque during the volunteers' meeting



Registration of volunteers in progress



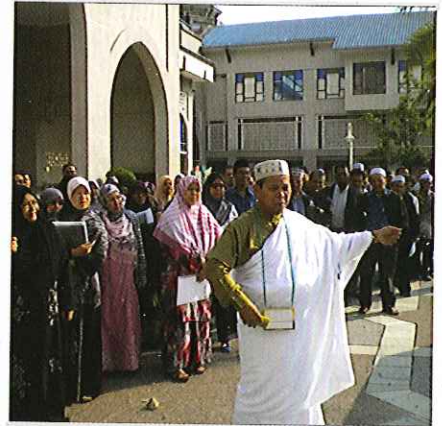
Ust. Nur Hafizah binti Musa giving a talk on Qalbun Salim



Congregation during the Zad Maad usrah Zaad al- ma'ad



SHAS Mosque Administrators and Ust. Nur Hafizah Musa



IIUM Hajj Course 1433H / 2012



Zaad al-ma'ad Spiritual Camp at Nur Laman Bistari 3 - 5 July 2012



Former Mufti of Quds during a short visit in IIUM



Friday's Nasi Lemak being distributed to students.



Sheikh Akrama S. A. Sabri
Former Mufti of Al-Quds

Part I

Verily, all praise is due to Allah, we praise Him, we seek for His aid, we ask for His forgiveness and upon Him do we rely solely. We seek protection in Him from the evil that resides within all of us as well as from the mischief of our own actions. As for the one that God chooses to guide, there is no misguidance for him – and for the one that God misguides, there is no guidance for him. We bear witness that there is no god but God, known as Allah in the Arabic language, completely alone and without peer or partner, Lord of lords, Causer of all causation, the Fashioner of the Seven Heavens and the Creator of all that is.

We also bear witness that our Prophet, our Imam, our leader, Muhammad, the son of Abdullah, father of al-Qassim, is His slave and messenger, the seal of the Prophets and most noble of the Messengers. May God abundantly send peace and prayers upon him and on his noble family, his wives, his Companions, his helpers, and his progeny.

“Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship, whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing.”(Qur’an, 17: 1)

Dear congregation, the above verse is the first one in surat “Al-Isra” revealed in Mecca. This chapter was opened by the word “*Subhanallah*” to show Allah’s power in the cause of the miracle of Isra’ wal Miraj. It’s the only chapter in the holy Quran that begins with *Subhanallah*. This is a unique miracle in the Quran. Other miracles in this verse are: *Buraq*, which the Prophet mounted on his way to the heavens and was named Buraq since it was faster than lightning and the ascendance of the Prophet from Masjid Al-Aqsa to the heavens to receive the second pillar of Islam (Salat) and all the Prophets descended and were led in prayers by Prophet Muhammad (SAW) in Masjid Al-Aqsa.

Dear Muslim brothers and sisters, our rights to Al-Aqsa Masjid is Allah’s decision and not a resolution by the UN or Security Council. Isra’ wal Miraj event is meant for all the Muslims in the whole world. Our Muslim roots in Al-Quds, after Isra’ wal Miraj, is dated back to the arrival of Umar bin Khattab, when he entered this city. He didn’t enter it with arms but in a peaceful truce between Muslims and non-Muslims. Today, Israelites are trying to block and violate Al-Quds city. However, they have no rights over it. They claim that Al-Aqsa is a monument of Sulaiman, this is sheer superstition. Al-Aqsa is part and parcel of Muslims’ heritage.

Dear congregation, a group of Israelites fundamentalists are trying to penetrate into Al-Aqsa claiming to perform their religious rituals, but Muslim youths keep restraining and chasing them. This leads the Israel army to attack them and thus leading to the rise of Muslim martyrs in Al-Aqsa. Your brothers in Al-Aqsa are saluting all Malaysians and the entire Muslims as well as valuing your efforts towards them. We salute all Malaysian people for their firm stand in supporting the Palestinian cause.

Part II

Dear congregation, We would also like to note two major points. 1- With regards to *Adhan*, which was first raised by Bilal Ibn Rabah in Aqsa Mosque. After the demise of the Prophet (SAW), he sadly stopped raising *Adhan*. In 15 AH, he came to receive Umar Ibn Khattab in Al-Aqsa Mosque. Umar requested him to make *Adhan*, when he raised it, all the Companions sobbed in remembrance of the Messenger of Allah. Thus, Bilal received two dignities; he is the first person to raise *Adhan* in the *Kaaba* and Al-Aqsa. Today, Israel authorities are trying to forbid *Adhan* in all the Palestinian mosques.

Dear congregation, 2- We call upon all our brothers and sisters in Malaysia and all the Muslim world to learn Arabic, the language of *Al-Qur’an*. Understanding Arabic allows one to reflect and contemplate more while reading the Holy Book. Arabic which Allah chose as the language of revelation, is not meant for Arabs alone but for all Muslims. We call upon all teachers and lecturers of Arabic to put more efforts in teaching it.



RAMADAN SAHIH BUKHARI

Narrated Sahih:
The Prophet said, 'There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it.'

of fasting in the month of *Ramadhan*. Almighty Allah declares in *Qu'ran* (2: 185) thus – “O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you may learn self-restraint”. The Prophet (SAW) corroborates this in one of his wise sayings thus: “O people there comes over you now a great month, a most blessed month in which lies a night more greater in virtue than a thousand months. It is a month in which Allah has made fasting compulsory by day, and has made *Sunnah* the *taraweeh* by night. Who-soever intends to draw near to Allah by performing any virtuous deed, for such a person shall be the reward like the one who had performed a *fardh* (obligatory act) in any other time. And whoever performs a *fardh*, shall be blessed with the reward of seventy *faraa-idh* in any other time”. (Ibn Khuzaimah in his *Saheeh*).

The *hadith* suggests that the Muslims are urged to grab the opportunities *Ramadhan* has come to avail them. It is a period of spiritual rejuvenation by engaging in various acts of worship (*Ibadah*), fostering closer union between the Creator and the creatures, morally uplifting and promoting social integration as well as reviving the spirit of generosity, charity, empathy and above all promoting Muslims' unity globally. All of these can be achieved by upholding pure *Niyah* and being resolute to maximise the reward of *Ramadhan*.

One of the ways of reaping the benefits of *Ramadhan* is to develop a strong rapport with the *Qu'ran*. This is done by reading the *Qu'ran*, listening to its recitation as well as the exegesis. So too, Muslims should endeavour to observe *laylat al qadr* that is sought in the last nights of the month. We should stay awake in the nights to perform various acts of *Ibadah* such as reading the *Qu'ran*, observing *Nawafil*, giving *Sadaqah*, making *Dua'* among others. At the end of the fasting month, we should strive to congregate at the outskirts of the city or any other designated places to glorify our Lord and celebrate the *Eid-ul-Fitr*.

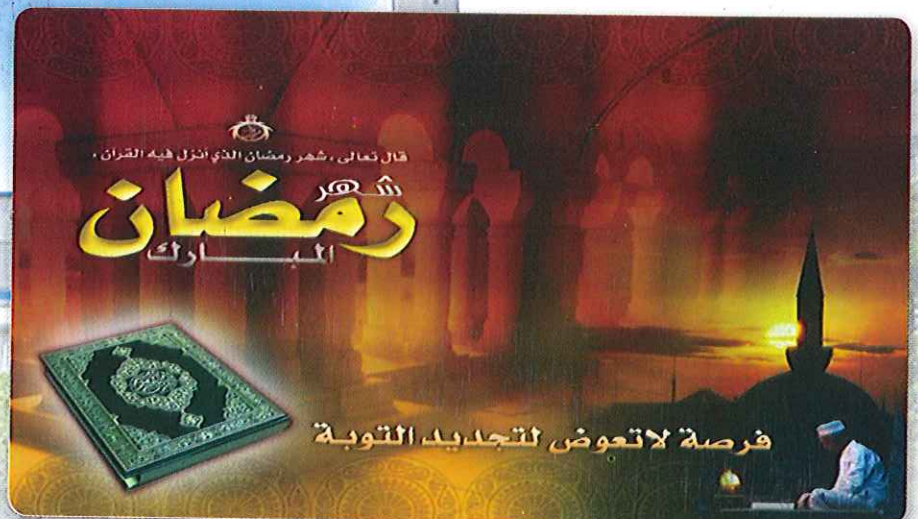
Bro. Odeduntan Akeem Kolawole

IIBF

The month of forgiveness is just around the corner. As *Ramadhan* draws closer the Muslim world is anxious to receive it. As Muslims, we eat and dine together in *Ramadhan*. We share our personal belongings with our brothers. We take *Sahur* and *Iftar* collectively. We meet in the *Masjid* for various spiritual activities; performing *taddarus* of the *Qu'ran*, *taraweh* and *qiyam al-layl*. We exchange gifts and pleasantries and converge at the end of the fasting to celebrate and felicitate. We do not even wish that the month should depart us.

Ahlan wa sahlam ya Ramadhan!

Why is *Ramadhan* so special? How do I maximise my reward in this meritorious month? Realizing the fact that the existence on Earth is not accidental but purposefully the will of the Almighty Allah, so too is the institution





بقلم عبد الكريم عيسى الصارم

كلية اللغة العربية

قال الله تعالى: { يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون } أياماً معدودات فمن كان منكم مريضاً أو على سفر فعدة من أيام أخر وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيراً فهو خير له وأن تصوموا خير لكم إن كنتم تعلمون شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينت من الهدى والفرقان فمن شهد منكم الشهر فليصمه {البقرة: 182-184}. اللهم سلمنا إلى رمضان، وسلم رمضان لنا، وتسلمه منا.. رمضان، ما رمضان!، وما أدراك ما رمضان!!! ؟.



شهر الصيام، والقيام، وتلاوة القرآن، شهر العتق والغفران، شهر الصدقات والإحسان، شهر تفتح فيه أبواب الجنات، وتضاعف فيه الحسنات، وتقال فيه العثرات، شهر تُجاب فيه الدعوات وترفع الدرجات وتُغفر فيه السيئات، وفي الصيام فوائد كثيرة وحكم عظيمة، منها: تطهير النفس وتهذيبها وتركيتها من الأخلاق السيئة والصفات الذميمة كالأشر والبطر والبخل، وتعويدها الأخلاق الكريمة كالصبر والحلم، والجود والكرم، والأكبر من هذه كلها مراد الله في الآيات السابقة، فأوضح- سبحانه- أنه كتب علينا الصيام لتتقيه سبحانه؛ فدل ذلك: على أن الصيام وسيلة للتقوى. والتقوى: هي توحيد الله- سبحانه- والإيمان به وبرسوله وبكل ما أخبر الله به ورسوله وطاعته ورسوله، بفعل ما أمر وترك ما نهى عنه من إخلاص لله- عزّ وجلّ- ومحبة ورغبة ورهبة.



فقد بين النبي- صلى الله عليه وسلم:- أن الصوم وجاء للصائم ووسيلة لطهارته وعفافه؛ وما ذاك إلا لأن الشيطان يجري من ابن آدم مجرى الدم، والصوم يضيق تلك المجاري، ويذكر بالله وعظمته، فيضعف سلطان الشيطان ويقوي سلطان الإيمان وتكثر بسببه الطاعات من المؤمنين وتقل به المعاصي، ومن فوائد الصوم أيضاً أنه يطهر البدن من الأخلاط الرديئة ويكسبه صحة وقوة، اعترف بذلك الكثير من الأطباء وعالجوا به كثيراً من الأمراض.

وفي الصحيح عن النبي صلى الله عليه وسلم أنه قال: « إذا دخل رمضان فتحت أبواب الجنة، وغلقت أبواب جهنم، وسلسلت الشياطين » [رواه البخاري، ومسلم]. وأخرج الترمذي، وابن ماجة عن النبي صلى الله عليه وسلم أنه قال: « إذا كان أول ليلة من رمضان صوّدت الشياطين ومردة الجن، وغلقت أبواب النار فلم يفتح منها باب، وفتحت أبواب الجنة فلم يُغلق منها باب، ويُنادي مناد يا باغي الخير أقبل ويا باغي الشر أقصر والله عتقاء من النار وذلك كل ليلة»



واحفظوا صيامكم عما حرمه الله عليكم من الأوزار والآثام، فقد صح عن النبي صلى الله عليه وسلم أنه قال: « من لم يدع قول الزور والعمل به والجهل، فليس لله حاجة في أن يدع طعامه وشرابه » [رواه البخاري، والترمذي، وأبو داود، وابن ماجة]، وقال- صلى الله عليه وسلم- : « الصيام جنة، فإذا كان يوم صوم أحدكم فلا يرفث ولا يضحك، فإن سابه أحد أو قاتله فليقل: إني امرؤ صائم » [رواه البخاري، ومسلم].



RAMADHAN RINDUKAH KITA?

Dr. Majdan Alias,
Dept of Usuluddin and Comparative Religion
KIRKHS

Nampaknya wangian Ramadhan telah mula terhidu. Ramai yang telah mula membuat persediaan untuk kedatangan bulan yang mulia ini. Sememangnya disebabkan bulan Ramadhan ini adalah bulan yang berbeza berbanding bulan-bulan yang lain, untuk menghadapinya, kita umat Islam perlu mempunyai persediaan yang cukup serta rapi demi memastikan Ramadhan kali ini menjadi Ramadhan yang paling bermakna.

Bagi seorang mukmin yang sejati, kedatangan Ramadhan pastinya dinanti-nanti dengan penuh cinta dan harapan. Apa tidaknya; di bulan Ramadhan kita yang mungkin telah lalai dalam bulan-bulan yang lain, dijanjikan Allah pengampunan bagi dosa-dosa kita. Dalam bulan ini juga Allah menjanjikan pintu rahmatnya dibuka dengan seluas-luasnya, dan Allah semakin hampir dengan kita; mendengar segala permintaan dan doa serta rayuan dan penyesalan yang kita ajukan kepadaNya. Dalam bulan ini juga lidah kita akan basah dengan zikir-zikir, serta bacaan ayat-ayat al-qur'an, lantas hati kita menjadi lebih lembut, jiwa kita lebih tenang.

Kalau di bulan-bulan yang lain kita terlalu fokus kepada kerja-kerja harian; pejabat, perniagaan, rumah tangga dan anak-anak, dibulan Ramadhan ini kita sedaya-upaya akan mencuba untuk mengkhususkan sedikit masa untuk ibadat-ibadat yang lebih khusus untuk mendekatkan diri dengan Allah, seperti solat-solat sunat, membaca qur'an dan berzikir.

Kalau di bulan-bulan yang lain hati kita sering berkira-kira untuk menghulurkan sedekah untuk anak-anak yatim, ibu-ibu tunggal serta mereka yang memerlukan bantuan di mana-mana sahaja, di bulan Ramadhan ini hati kita begitu pemurah dan mudah untuk menghulur dan memberi.

Oleh kerana itu, dan disebabkan begitu banyak sekali janji Allah untuk orang-orang beriman di bulan ramadhan ini, maka orang-orang mukmin itu amat bergembira dengan kedatangan Ramadhan.

Satu perkara yang elok untuk diberikan tumpuan adalah dalam sebuah hadith, (S.A.W) meletakkan kegembiraan serta kerinduan dengan kedatangan Ramadhan sebagai salah satu sebab bagi membolehkan seseorang dibebaskan dari siksa api neraka.

“Barangsiapa yang bergembira dengan kedatangan bulan Ramadhan nescaya Allah mengharamkan jasadnya dari neraka”

Dengan kata lain “rindu” dengan kedatangan Ramadhan itu menyelamatkan seseorang dari siksa neraka. Sekiranya “iman” adalah syarat paling utama bagi seseorang untuk selamat daripada api neraka, dan dibenarkan untuk memasuki syurga, maka bolehlah disimpulkan daripada hadith ini baliawa “rindu” kepada Ramadhan adalah salah satu kayu ukur kepada keimanan. Dengan kata lain, jika kita rindukan Ramadhan, itu adalah satu petanda baik, kerana kita ini orang beriman. Syabas untuk mereka yang memiliki kerinduan seperti itu, dan berusaha untuk mempertingkatkan lagi keimanan anda. Sebaliknya jika kita tiada “rindu” dengan Ramadhan, atau kita berasa resah dengan kedatangan Ramadhan, maka kita mungkin jauh dari “iman”.

Sempena kedatangan bulan yang mulia ini, marilah kita sama-sama bermuhasabah diri.. tanyalah diri kita...

Rindukah kita dengan Ramadhan?

