

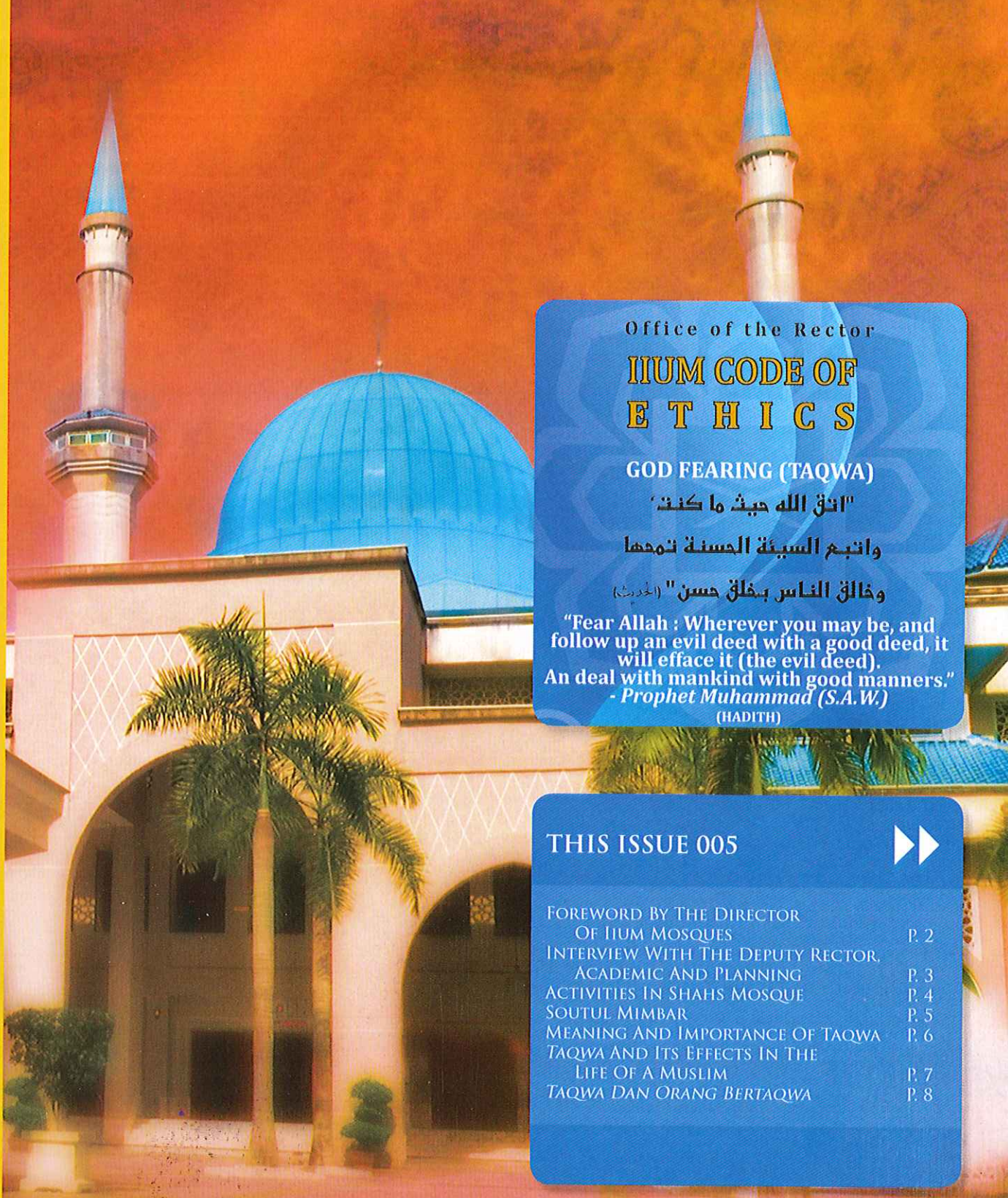
SHAS Mosque



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بُونَيْرِيسْتِي: اِسْلَامُهُ اِنْتَارِ اِنْبِسَا مِلَيْسِيَا

SHAS MOSQUE BULLETIN
ISSUE 005 DHUL QA'DAH 1433 / SEPT 2012

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Office of the Rector

IIUM CODE OF ETHICS

GOD FEARING (TAQWA)

"انق الله حيث ما كنت"

واتبع السيئة الحسنة تمحها

وخالف الناس بخلاق 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 on the side of Allah, Serving mosque get you closer to Jannah,
Spreading Salam among Muslim, strengthens your love of brotherhood*



(Verily, the most honourable of you with Allah is that (believer) who has At-Taqlwa [i.e. one of the Muttaqun (pious).] [Al-Hujurat 49:13]



Taqwa emanates from the heart and envelopes the whole of the human being. In fact, it is the core foundation from which love, mercy, and care flow. *Taqwa* is fundamental as it guides the practice of abundant love and mercy.

To further deliberate the importance of this noble virtue, I would like to relate between *taqwa* and marriage, being one of the three

important components (apart from *mawaddah* and *rahmah*) that help to sustain the institution of marriage.

Many marital issues in *Qur'an* and *Sunnah* are left open to the application of *ma'ruf*, i.e. in accordance with *Shari'ah* (divine law) and justice, fairness, respect, equity, caring, compassion and kindness. *Ma'ruf* also encompasses what is Islamically customary, such as obedience, gender roles, divorce, maintenance and provisions or even the simple act of just living together as spouses. Therefore, only *taqwa*, guarantees that couples fulfill their marital duties and apply the principles of Islam as justly and fairly as possible.

Taqwa means doing what is right. With *taqwa* we can trust that *fitra* (pristine human nature), common sense and goodness will rise above egoistic tendencies for conflict, power seeking and vengefulness.

Only a person clothed with *taqwa* will be a comforting companion and a merciful friend. Such an individual becomes a cover and a shield for his/her spouse in full embodiment of the following beautiful verse: "...They are your garments and you are their garments." (*Qur'an, Al-Baqarah, 2:187*). The word garment conveys feelings of warmth, closeness, protection and security. It is interesting that the root meaning of *taqwa* includes to safeguard, to protect, to preserve, to shield, to shelter, and to prevent. It is therefore easy to see why *taqwa* is the perfect garment for the two individuals in a marriage relationship.

Building upon the foundation of *taqwa*, Allah (SWT) establishes a beautiful image of the blessed bonding between a man and a woman, one of closeness, shelter, warmth and of abundant *mawaddah* and *rahmah* (*Qur'an, Ar-Rum, 30:21*).

Fear Allah wherever you may be;
follow up an evil deed
with a good one
which will wipe (the former) out,

and
behave
good-
naturally
towards
people.



you see its high minarets piercing the sky. Administration wise, I think the University has taken it very seriously. I am not aware of any other institution apart from the state mosque where the authority takes very serious view of electing mosque's director and deputy director.

Dr. Haslina: Is there any way the mosque can play a role in cultivating the positive and healthy culture of research in IIUM?

Prof. Dr. Md Tahir: In fact, there is a fertile area for research. For example, the Friday *khutbah*. Every week we listen to *khutbah*, but no one has studied the impact of it on the congregation. I conducted a small research on the effect of the *khutbah* that narrates about a person who converted on his deathbed and enters *Jannah*. My sample consisted of three IIUM Professors from different countries. The first Prof. said "I was sleeping", the second Prof said "I think the story was concocted" and that's it! The Impact of *khutbah* is never assessed. In fact, there are various types of congregation consisting of children, adolescents, academicians and students. I can assure it that if you take a random survey, everybody will forget what the theme of the last Friday's *khutbah* was. That is the first point. The second point is that a research can be conducted on what are the expenditures and the output of the mosque. Another thing which is essential is the profiles of the Imams delivering the *Khutbah*. There are only 52 weeks in a year. If the theme and the profile of the *Khatib* are on the calendar, then the congregation will participate mentally with the *Khatib*. During the Prophet's time, the companions used to know who is going to deliver *khutbah*. If it was not the Prophet (PBUH) then it may be Sayidina Abu Bakar. I suggest that the Mosque implement this idea of

Dr. Haslina: First of all, thank you for sparing some of your precious time for this interview. Can you share with us your general perception on SHAS Mosque?

Prof. Dr. Md Tahir: In terms of its location, it could be the envy of so many other institutions. The SHAS Mosque is in the centre, within everybody's distance and it is very imposing, when you stand from outside,

Khatib selection rather than have a Khatib who shouts into the microphone. I also suggest that the mosque lay down rules and regulations for delivering *khutbah*. 1) it should be precise and concise. 2) The voice of the *Khatib* should also blend well with the ears of the congregation so as to send the message home. Actually, when you dwell on the pillars of *khutbah*, it is very fantastic. It comprises of verses from the *Qur'an*, hadith of the Prophet, Du'a (prayers) for all Muslims. This may have not been felt in our *khutbah*. 3) Therefore we should focus more on the substance of the *Khutbah*.

Dr. Haslina: How can the Mosque bridge between the intellectual and spiritual capacity building in the context of IIUM?

Prof. Dr. Md Tahir: In fact this is not the role only for the mosque, but for every existing unit in the university. Yes, the mosque has certain legitimacy for example, spending a significant amount of fund for preparing *Iftar* in the month of *Ramadhan*. If I (in my capacity) propose for the *Iftar*, a lot of questions will be raised. But here the mosque has that legitimacy. The mosque should also involve the lecturers, the deans and the senior professors in delivering *khutbah* so as to add more weight to the *Khutbah*. I suggest that the mosque engage regularly our own scholars like Tan Sri Prof. Dr. Kamal Hassan to realize the intellectual and spiritual blending.

Dr. Haslina: The mosque has been conducting certificate training programs for Imams. Do you think such programs should be upgraded into an accredited academic program?

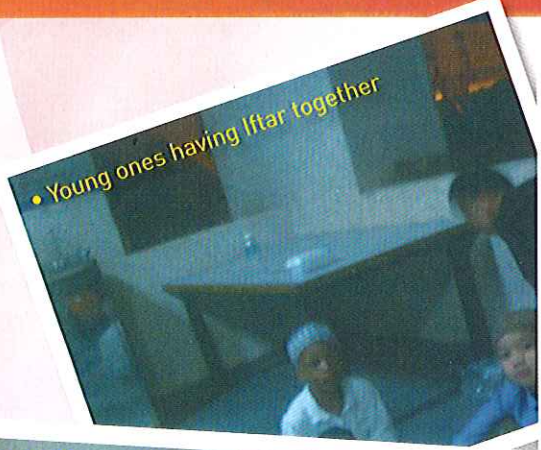
Prof. Dr. Md Tahir: It is good. You just have to continue and to consolidate such programmes. The most important thing is to get the recognition with the Malaysian Qualification Agency (MQA).

Dr. Haslina: What do you aspire the IIUM SHAS Mosque to be?

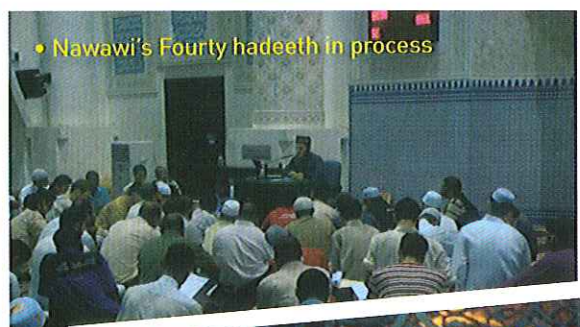
Prof. Dr. Md Tahir: I aspire to the Mosque to put more efforts in conducting programs that can be recognized by all people and agencies. The programs should be awe-inspiring. It should have some uniqueness and exquisiteness. The Mosque should also have its own branding. We have to think of something exceptional to the Mosque. This is my aspiration.

Dr. Haslina: Thank you very much Prof.

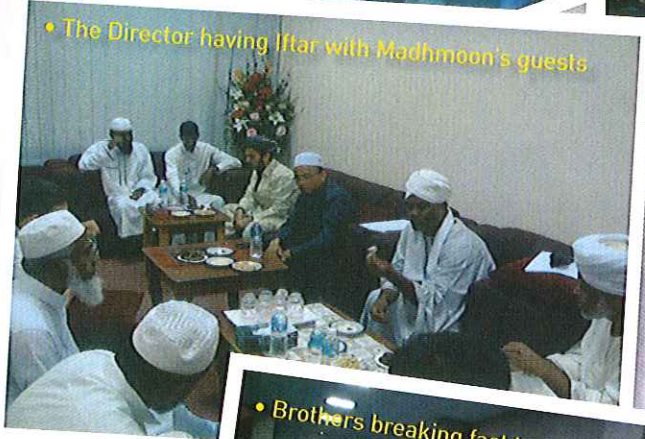
Prof. Dr. Md Tahir: You are most welcome.



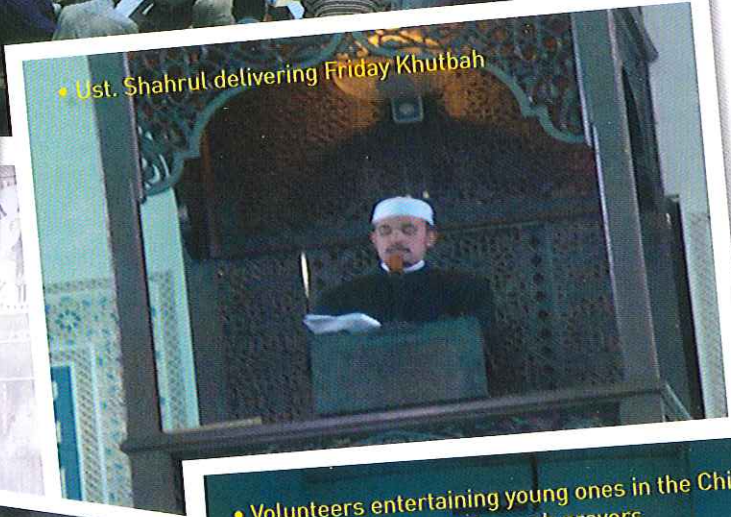
• Young ones having Iftar together



• Nawawi's Fourty hadeeth in process



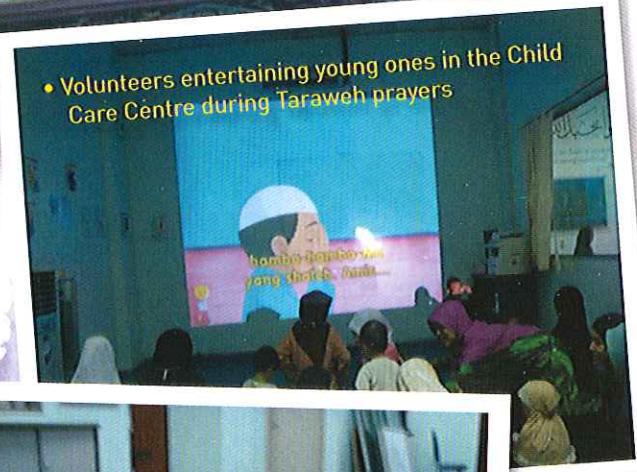
• The Director having Iftar with Madhmoon's guests



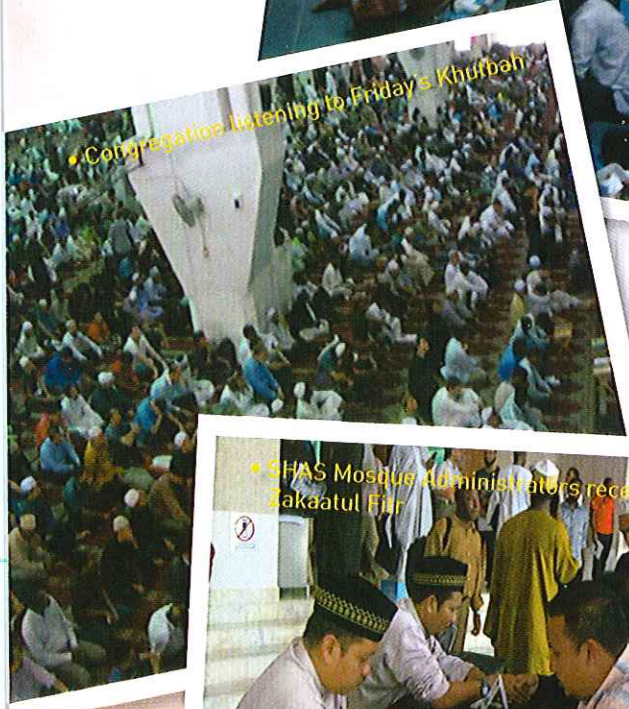
• Ust. Shahrul delivering Friday Khutbah



• Brothers breaking fast together



• Volunteers entertaining young ones in the Child Care Centre during Taraweh prayers



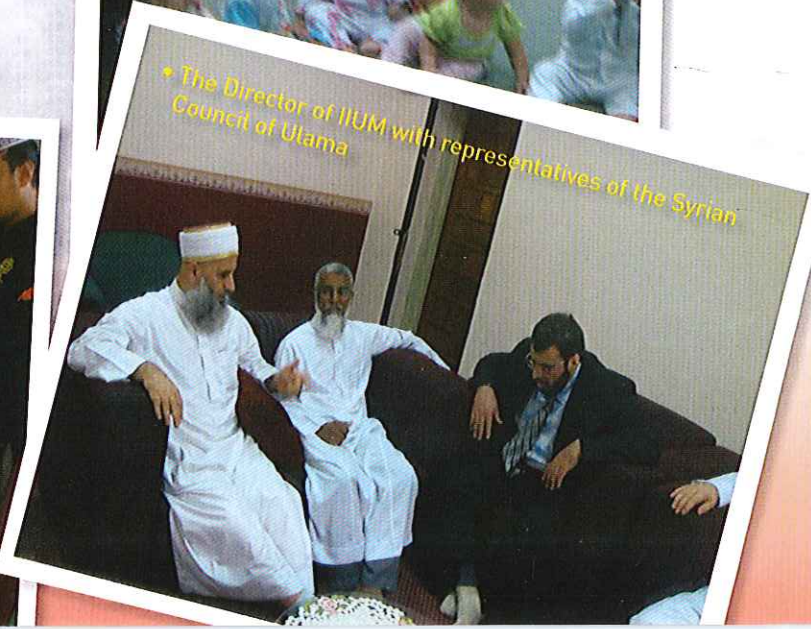
• Congregation listening to Friday's Khutbah



• The Director of IJUM with representatives of the Syrian Council of Ulama



• SHAS Mosques Administrators receiving Zakaatul Fitr



**Sheikh Tawfique Chowdhary,
Mercy Mission**

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.

Ibn Al Qayyim rahimahullah says, 'If the only thing that was revealed regarding the benefit of remembering Allah is the following verse, then it would have been enough.' **'So remember Me; I will remember you ' [2:152]**

A soul that has no remembrance of Allah and soul that does not have Allah on his tongue, heart and mind, is definitely a dead soul. Al Hasan Al Basri says in an amazing statement, 'Woe to the people of this Dunya! For indeed they pass through this earth and they have not tasted the sweetest thing in it, remembrance of Allah SWT'

The thunder, the mountains, the birds, the leaves of a tree, and EVERY SINGLE thing that He created praises Allah SWT in its own way. The Prophet SAW said: 'Even the mountains remember Allah. Verily the mountains speak to other mountains and say 'Is there someone who has passed by you and is remembering Allah?' And if one of the mountains says yes, then the other mountain smiles and laughs.' [Sahih Bukhari] So has the time not come for us to remember Allah SWT? For our hearts to tremble at the mention of His name?

Part II

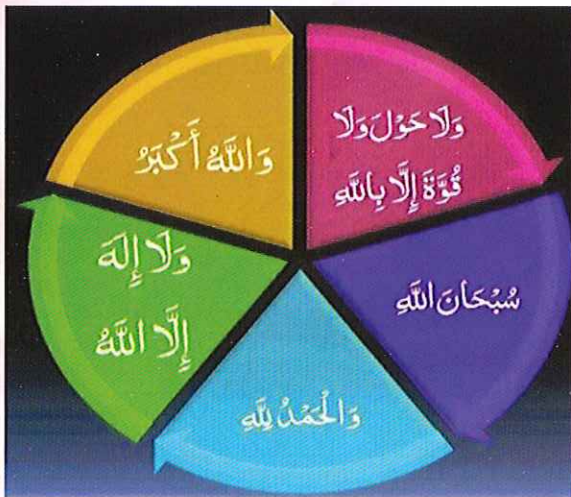
My brothers and my sisters in Islam, ask yourself this beautiful question: 'When was the last time you made Allah SWT remember you?' A great scholar says, 'Remembrance of people is a sickness whilst remembrance of Allah is the cure.' What has happened to the people is that they have forgotten the cure and have wedged on to the sickness.

Reflect: When we sit together, who do we remember and talk about?

The Prophet SAW said ' Shall I not point you to something which is better and the best of all the things which you say with your mouth? That is better in the eyes of Allah than you giving all your wealth, mountains of gold, in charity? And that is better than you fighting your enemies in the battlefield, them striking your necks whilst you strike theirs?' **'It is that your tongue be moist with the remembrance of Allah SWT.'**

The two heaviest things on the scale are just two statements, very easy on the tongue, and Much Beloved to Allah SWT: **'SubhanAllahi wa Bihamdih, SubhanAllah il Adheem** (Glory be to Allah and All Praise is to Him, Glory be to Allah, The Great) [Sahih Bukhari]

How beautiful are these and how simple is it! Say these words and it will save you on the Day of Judgment. It will be heavy on the scales and Allah will forgive everything else because nothing can compare in weight on the scales on the Day of Judgment with the name of Allah SWT, The Creator of the heavens and the earth.



SOME QURANIC VERSES ABOUT REMEMBRANCE OF ALLAH

"If anyone withdraws himself from remembrance of (Allah) Most Gracious We appoint for him an evil one to be an intimate companion to him". [43:36].

"By men whom neither traffic nor merchandise can divert from the Remembrance of Allah nor from regular Prayer nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)" [24:37]

"Those who fear Allah when a thought of evil from satan assaults them bring Allah to remembrance when lo! they see (aright)! [7:201]





Dr. Kabuye Uthman Sulaiman,
Department of General Studies,
KIRKHS

The concept *taqwa* and the noun *muttaqeen/muttaqeen* are common in the Qur'an but not many Muslims are aware of their meaning. Etymologically *taqwa* is derived from *wiqayah*, meaning protection or shield. It is reported that once 'Umar bin al-Khattab asked 'Ubayy bin Ka'b about the meaning of *taqwa* and he replied: "Have you ever had a chance to walk on a thorny path? 'Umar replied, "Of course quite often." Ka'b asked, "What did you do then?" 'Umar replied: "I took due care, held my clothes tightly and did all I could to pass through it safely." Ka'b remarked: "This is just what *taqwa* means." Technically, *taqwa* has been defined in many ways but the essence is the same. Here I define it as an established state in the heart which prompts good deeds and abstains from wrongdoings. This establishment requires belief in Allah and the Judgment Day.

Al-Muttaqeen/al-Muttaqeen (sing. *muttaqe*) are those who "fear (*yakhafun*) standing before their Lord and restrain themselves from impure evil desires and lusts." (See Qur'an 79:40). Those who "adhere consciously and continually to the practices and concepts outlined in the Qur'an". They are alert to whatever may divert them from Allah. They are also the ones who fear to commit mistakes in '*ibadah*' (acts of devotion to Allah). It is narrated that O' Aishah asked, "O Messenger of Allah, is the verse "And those who dispense their charity while their hearts fear that to their Lord they must return" (23:60) referring to someone who commits fornication, drinks alcohol and steals and still fear Allah? The Prophet (peace be upon him) said, "No, O daughter of al-Siddiq, but it refers to one who fasts, perform salat and gives charity, and fears that it may not be accepted from him." (Tirmidhi) The above described are the most purified servants of Allah. They are the ones who will enjoy Allah's vision and pleasure in the hereafter life: "And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful."(24:52)

**...Help one another in goodness and piety,
and Do not help one another in sin and aggression;
And fear Allah ;
indeed, Allah is severe in penalty.
Qur'an (5:2)**

Due to its importance, Muslims are commanded to have *taqwa* (3:101) and are repeatedly reminded about it. Its importance include: it is the barrier between oneself and the anger of Allah, i.e. a shield against evil; the means to execution of Allah's commands and abstinence from His prohibitions; the key to all doors of virtue; the sum of all good; the head of everything; the reason for being granted a way out of hardship (65:2), forgiveness (65:5); the greatest standard of one's nobility and worth

(49:13); the trait of preserving the goodness of one's soul. Indeed it is through *taqwa* that one improves his/her '*ibadah*' (acts of devotion to Allah).

To attain *taqwa* one needs to know Allah and constantly reflect upon life after death. The more one knows Allah and reflects upon life after death the more one's *taqwa* (35:28). The Prophet (peace be upon him) is reported to have said, "I am the most knowledgeable of Allah among you, and most intense in His *khashya* (fear)." *Sawm* (fasting) is one of the practices that promote *taqwa*: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may attain *taqwa*." (2: 183). In conclusion, *taqwa* is an invaluable treasure; the most precious of all possessions (3:76). A person who has *taqwa* never finds emptiness in life because Allah is always his company (9:36).

Some benefits of *Taqwa* (1) *Taqwa* is a means by which a believer performs righteous deeds and *Taqwa* causes the righteous deed to be accepted by Allah. Allah says: "O you who believe! Have *Taqwa* (fear) of Allah and always speak the truth. He will direct you to do righteous and correct actions and will forgive you your sins and whoever obeys Allah and His Messenger has indeed attained a great achievement." [Soorah al-Ahzaab (33): 70] and: "Verily Allah accepts only from those who are the *Muttaqoon* (those who possess *Taqwa*)." [Soorah al-Maaidah (19): 71-72] (2) *Taqwa* makes one deserving of Allah's Pleasure and Love. Allah says: "Verily, the most honorable of you in the sight of Allah is that (believer) who has *Taqwa*." [Soorah al-Hujurat (49): 13] and: "Whoever fulfills his pledge and has *Taqwa* of Allah much, then indeed, Allah loves those who are *Muttaqoon* (those who possess *Taqwa*)." [Soorah Aal-Imraan (3): 76]

(3) *Taqwa* causes sins to be forgiven and increases rewards. Allah says: "And whoever fears Allah and keeps his duty to Him. He will remit his sins from him, and will enlarge his rewards." [Soorah at-Talaag (65): 5] (4) *Taqwa* keeps one steadfast on the Straight Path and protects him from deviation. Allah says: "O you who believe! Have *Taqwa* of Allah. He will give you a *Furqaan* (criterion to judge between right and wrong)." [Soorah al-Anfaal (8): 29]

How to achieve *Taqwa*? Allah says: "O mankind! Worship your Lord, Who created you and those who were before you so that you may become *al-Muttaqoon*." *Baqara*: (2:21). Thus, *Taqwa* is the fruit of *Ibadah* (worship) and can only be achieved by performing acts of *Ibadah*. Therefore we often find Allah mentioning *Taqwa* with *Ibadah*, he said regarding the fasts of *Ramadhan*: "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become *Muttaqoon* (those who possess *Taqwa*)." [Soorah al-Baqarah (2): 183]



عبد الكريم عيسى الصارم

قسم اللغة العربية وآدابها،

مفهوم التقوى: التقوى: كلمة (تقوى) الله تفسر بشكل حرفي أي من الفعل (وقى) الذي من معانيه الستر والصون والحذر (وقاية) يقول الأصفهاني: التقوى جعل النفس في وقاية مما يخاف هذا تحقيقه، ثم يسمى الخوف تارة تقوى، والتقوى خوفاً حسب تسمية مقتضى الشيء بمقتضيه والمقتضى بمقتضاه، وصار التقوى في تعارف الشرع حفظ النفس عما يؤثم، وذلك بترك المخطور. من مفردات ألفاظ القرآن، للأصفهان: التقوى ضابط أساسي من ضوابط السلوك الإنساني جميعه في مضممار هذه الحياة لأنها في حقيقتها مراقبة الله والحرص على مرضاته والخوف من عذابه. معنى التقوى: أن يجعل العبد بينه وبين ما يخافه وقاية، تقية منه. وتقوى العبد لربه: أن يجعل بينه وبين ما يخشاه من غضبه وسخطه وقاية تقية من ذلك بفعل طاعته واجتناب معاصيه. وهذه بعض عبارات سلفنا الصالح في توضيح معنى التقوى. قال ابن عباس رضي الله عنهما: "المتقون: الذين يحذرون من الله وعقوبته" وقال طلق بن حبيب: التقوى: أن تعمل بطاعة الله على نور من الله، ترجو ثواب الله. وأن تترك معصية الله على نور من الله، تخاف عقاب الله. وقال ابن مسعود في قوله تعالى: (اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ) آل عمران: 102] قال: أن يُطاع فلا يُعصى، ويذكر فلا ينسى، وأن يشكر فلا يكفر."

ومكان التقوى القلب، لكن الدليل على ما يضمه القلب هو الأعمال الظاهرة على الجوارح، فمن ادعى التقوى وكانت أعماله تناقض قوله فقد كذب. ويقول صلى الله عليه وسلم: "التقوى هاهنا، ويشير إلى صدره ثلاثاً.. النووي. ويختلف مقدار ما يفرض الله على المرء من تقوى بحسب استطاعته، قال الله تعالى: (فاتقوا الله ما استطعتم) والسبيل إلى التقوى هو مراقبة النفس ومنعها عن اتباع أهوائها بما يناقض أوامر الله تعالى ولكي تنقاد إلى ما أمر به وعدم الغفلة سواء في حالة الانقياد إلى أمر الله أو اجتناب نواهيه.

أهمية التقوى: إن التقوى هي وصية الله لخلقه أجمعين من الأولين والآخرين من عباده قال سبحانه وتعالى: (وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا النساء: 131. التقوى هي وصية الرسل الكرام: كَذَبَتْ عَادَ الْمُرْسَلِينَ (123) إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (124) الشعراء وهي أيضاً: وصية الرسول لأمته، فعن أبي أمامة صدى بن عمجلان الباهلي قال: سمعت رسول الله يخطب في حجة الوداع فقال: { اتقوا ربكم وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم، وأطيعوا أمراءكم، تدخلوا جنة ربكم }

والتقوى هي لباس المؤمن الفاضل وهي خير لباس: قال تعالى (يا بني آدم قد أنزلنا عليك لباساً يوارى سواآتكم وريشاً ولباساً التقوى ذلك خير ذلك من آيات الله لعلهم يذكرون) الأعراف: 26. والتقوى هي أفضل زاد يتزود به العبد، قال تعالى: (وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِي يَا أُولِي الْأَلْبَابِ) البقرة: 197 وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ثلاث مهلكات، وثلاث منجيات، شح مطاع، وهوى متبع، وإعجاب المرء بنفسه، وثلاث منجيات: خشية الله في السر والعلانية، والقصد في الفقر والغنى، والعدل في الغضب والرضا.

آثار التقوى في حياة المسلم: 1- من ثمارها في حياة المسلم، نيل محبة الله ومحبة الملائكة ومحبة الناس، ومحبة الله - عز وجل - تكون في الدنيا كما تكون في الآخرة، كما قال في الحديث القدسي عن الله عز وجل: "ما تقرب إلي عبدي بشيء بأفضل مما افترضته عليه، ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، ولئن سألني لأعطينه، ولئن استعاذ بي لأعيذه" قال تعالى: (بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ) آل عمران: 72. 2- الحفظ للأبناء بعد الوفاة (وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضِعَافًا يَخَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا) النساء: 9. وفي الحديث "إن الله ليحفظ بالرجل الصالح ولده وولد ولده وقرينته التي هو فيها" أو كما قال النبي، صلى الله عليه وآله وسلم- 3- العلم النافع من جراء التقوى (وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ) البقرة: 282. فمن أسباب نقصان العلم المعاصي فإنها تصد عن العلم وتسبب نقص الحفظ وعدم انفتاح النفس للعلم والحماس له، وقديماً قال الإمام الشافعي: 4- ومن ثمارها عدم ضياع الأجر في الدنيا والآخرة، قال تعالى: (إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ) يوسف: 90. 5- ومن ثمارها قبول العمل (إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ). 6- وتوصل إلى مرضاة الرب وتكفير السيئات والنجاة من النار والدخول للجنة (وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا). هذا، والله تعالى نسال أن يرزقنا وإياكم تقواه.



Dr. Saupi Bin Man

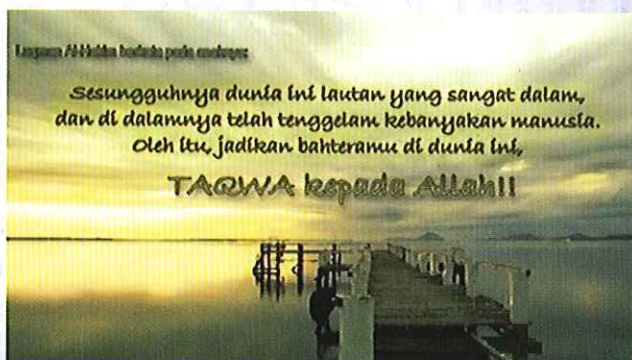
Department of Arabic Language and Literature

Apakah itu *taqwa*? Perkataan *taqwa* berasal dari *waqa Yaqi Wiqaayah* bermaksud menahan diri daripada melakukan sesuatu yang dilarang Allah atau meninggalkan sesuatu yang disuruhNya. Kemampuan seseorang muslim mempertahankan diri itulah yang dikatakan *taqwa*, manakala hasil *taqwa* pula ialah kemenangan. Firman Allah” Ber *taqwalah* kamu kepada Allah dengan sebenar-benarnya dan jangan sekali-kali kamu mati melainkan benar-benar kamu orang-orang muslim (mereka yang tunduk patuh kepada Allah)”. Manusia akan sentiasa diuji oleh Allah. Dalam masa yang sama syaitan bekerja keras dalam memberi sokongan buruk/palsu kepada manusia agar ia rosak dan derhaka. “Sesungguhnya syaitan itu terhadap dirimu musuh, maka jadikanlah ia musuhmu”.

Bagaimana pula caranya untuk menanam serta mempertahankan sifat *taqwa* dalam diri manusia? Untuk mendapat taraf *muttaqin* (orang-orang bertaqwa) mungkin tidak begitu susah, tapi menjaganya amat tercabar sekali. Seorang yang bertaqwa ialah seorang yang mampu solat dengan sempurna dan tidak mudah kalah dalam mempertahankannya, seorang yang mampu menahan lidahnya dari mengumpat mencela, seorang yang mampu menahan mata telinga dari melihat mendengar perkara yang dilarang Allah, dan seumpamanya. Dalam menjayakan semangat mempertahankan *taqwa* dalam diri kita perlu menanam keyaqinan diri dalam enam(6) asas Iman iaitu kenal Allah(tuan punya alam), kenal hari akhirat(tempat kembalinya manusia), kenal para malaikat(pengawas dan pengawal manusia), kenal kitab2 Allah(panduan hidup manusia), kenal para rasul Allah (contoh tauladan untuk diikuti oleh manusia) dan kenal hakikat kehidupan(qadha’ dan qadar dari Allah).

Apakah kesan *taqwa* dalam diri, keluarga dan masyarakat? Untuk melihat tanda-tanda *taqwa* itu wujud maka lihatlah di mana kita disaat azan diazankan. Orang-orang yang mementingkan solat secara berjamaah itulah orang yang ikhlas dan berjalan di jalan hidayah. Ulama’

menyebutkan bahawa *taqwa* itu akan benar-benar ada dalam masyarakat apabila 3 perkara dibuat serta 3 yang lain tinggalkan, iaitu “ **bila Allah ditaati dan tidak didurhakai, bila Allah diingati dan tidak dilupai, bila Allah disyukuri dan tidak dikufuri**”. Maka itulah sebenarnya *taqwa* dan orang yang ber *taqwa*.



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