



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I I U M CODE OF E T H I C S

HONESTY

قال رسول الله ﷺ :
(إن الله لا ينظر إلى صوركم
وأموالكم ولكن ينظر إلى
قلوبكم وأعمالكم)

Rasulullah (SAW) said :
"Allah does not look at your
appearance or your possessions;
but He looks at your heart and
your deeds."

Source: Sahih Muslim

Garden of Knowledge and Virtue

I I U M CODE OF
E T H I C S

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Her Honor, Rector IIUM

Dato' Sri Prof. Dr. Zaleha Kamaruddin.

Allahu Akbar Allahu Akbar Allahu Akbar Walillahil Hamd! Today is Eid Al-Adha – the celebration of the sacrifice. And this is the season of Hajj – when the Muslims have come from around the world to the house of Allah in humility and submission. In Islam we have three Eids: three celebrations – Eid of Jumu'ah every Friday, Eid of Al-Fitr after Ramadan, Eid Al-Adha, which is now upon us.

Every Jumu'ah is an Eid, a reoccurring celebration, where Muslims come together as witness to their following in the Prophet Muhammad's (pbuh) path. Jumua'h is a unique time; sadaqah given on Jumu'ah is regarded as more valuable than that which is given during the rest of the week, and it is a day of expiation of one's sins.

During Eid Al-Fitr, Muslims come together so as not to mourn the loss the close feeling of brotherhood which they enjoyed during Ramadhan. By sharing together our commitment in our submission to follow Allah's (swt) commandment to fast during Ramadhan, our hearts were drawn closer. We spent sleepless nights together in qiyam al-layl, and 'itiqaf, seeking only His mercy. And for this we share the companionship of Eid Al-Fitr.

The celebration of Eid Al-Adha is the commemoration of the command of Allah to Prophet Ibrahim (May Allah be pleased with him) to sacrifice his first son, Ismail to Him. Ibrahim passed this test by showing his complete devotion and submission to the will of Allah (swt), and became an example for all Believers.

Eid Al-Adha prayer is very important for Muslims. It has the virtues of the five daily prayers, Juma'ah prayers, yet it also reminds us of the annual reunion of Muslims all over the world. This re-union manifests itself in the annual pilgrimage to the holy cities of Mecca and Medina where millions of Muslims gather to perform the prescribed religious rites ordained by Allah (swt). We celebrate their completion of the course of al-haj, on Eid Al-Adha on the 10th day of Dhu-l-hijah, the last month of the Muslim year.

I take this opportunity to wish all brothers and sisters, Eid-ul-Adhuha Mubarak, Wa Kulu A'am Wa Antum Bikhayr. May we show our gratitude to Allah who enabled us to rejoice in this glorious month collectively in the spirit of IIUMy family; which embodies love, care and altruism.



Asst. Prof. Dr. Habeeb Rahman Ibramsa,
Director IIUM Mosques.

Dear Brothers and Sisters,

On this special day, I would like to remind all of us about the Prophet's (s.a.w) farewell sermon; *Khutbat al-wada*. No doubt it is the best of all sermons. If each one of us follows the advice of our beloved Prophet (s.a.w), this world would be a much better place. We need to read, ponder and act on this wonderful pearl of words from our beloved Prophet Mohammed (s.a.w) The words that strike me most are ".....*may the last ones understand my words better than those who listen to me directly....*". May you re-read this sermon and live by its message.

"O People, lend me your attentive ears, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (Prophet's uncle) shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of

following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste. O People, listen to me in earnest, worship ALLAH, say your five daily prayers (*Salah*), fast during the month of Ramadan, and give your wealth in *Zakat*. Perform Hajj if you can afford to. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after I am gone. O People, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QURAN and my example, the SUNNAH and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O ALLAH, that I have conveyed your message to your people".

(Recorded by Imam Bukhari, Imam Muslim and others).

Abdulfatai Ismail,
Dept of Psychology, Faculty of Education

The second major celebration after *Eid-ul-Fitr* (end of *Ramadhan* celebration) is *Eid-ul-Adha* celebration it is characterized by slaughtering a sacrificial animal for the sake of Allah following the practices of Prophet Ibrahim, the father of the faithful. *Eid-ul-Adha* comes on the tenth day of *Dhul-hijjah*, which is the last month in the Islamic calendar. Its activities commence with the chanting of the praises of Allah, followed by the congregational prayer in an open space or central Mosque. By the end of the prayer, the Imam will deliver a speech on the current affairs of the Muslim Ummah as well as exhorting them to be conscious of Allah, their Creator. Meanwhile, before the congregation disperses, the Muslim will disperse to their individual residence to slaughter their animal. A share of the animal is for the family while the large part will be distributed to others in the community. This festival is full of lessons to be learnt by all the Muslim and an example to the world at large.

One of the lessons to be learnt from this festival is the unmatched sacrifice made by Prophet Ibrahim, the father of the faithful, which indicates his unflinching obedience to almighty Allah. The message indicates that, Muslim should trust Allah at all times irrespective of the circumstances. It should be noted that nothing can bring obedience except the love of Allah (S.W.T), and fear of His punishment. The love for Allah should surpass the love we have for anything else that exists. This is when the obedience can be easy to implement. Another, good lesson to be learnt from the celebration is Islamic brotherhood, which is the fruit of Muslims coming together for social gathering, exchanging gift, showing mercy and kindness to one another, most especially to the poor and needy. Deep thought about this celebration, will reveal to us, that, Islam is a universal religion, the religion of all the Prophets of Allah. We should be truthful with Allah in our act of worship. All our deeds, sacrifices, and worship should be for Allah. We should eat, drink and be merry in a way that is pleasing to our Lord.

Oleh: Muhammad Ramadhan Subky,
Imam/ Pegawai Agama (SHAS Mosque)

Alhamdulillah.. Pertama sekali marilah kita merafa'kan kesyukuran kepada Allah S.W.T di atas segala nikmat dan limpah rahmatNya kepada kita sehinggakan kita masih lagi diberi kesempatan untuk meneruskan kehidupan ini dengan suasana yang aman dan damai. Sewajarnya juga kita mempertingkatkan keimanan dan ketakwaan kita kepada Allah S.W.T dengan melakukan segala perintahNya dan meninggalkan segala larangNya. Mudah-mudahan kita memperoleh ganjaran kesejahteraan di dunia dan di akhirat Insyallah.

Sedar tidak sedar kita telahpun memasuki bulan Zulhijjah dan meninggalkan bulan Zulkaedah yang mana bulan Zulhijjah ini telah memahatkan sejarah agung pengorbanan kisah para nabi dan rasul. Sebagai permulaan saya bawakan satu hadis yang diriwayatkan oleh Imam Muslim daripada Abi Qatadah RA, Nabi Muhamad S.A.W bersabda yang bermaksud : Puasa hari Arafah menebus dosa dua tahun, setahun sebelumnya dan setahun selepasnya. Dan puasa Asyura' itu pula menebus dosa setahun sebelumnya"

Hari raya Eiduladha merupakan hari kebesaran umat Islam yang dianugerahkan kepada kita. Allah mengharamkan kita berpuasa pada 10 Zulhijjah dan pada hari-hari tasyrik iaitu 11,12 dan 13 Zulhijjah. Dan pada hari raya ini juga kita digalakkan untuk bertakbir raya bermula pada 9 Zulhijjah sehinggalah ke 13 Zulhijjah (bagi yang tidak menunaikan haji) berbanding dengan hari raya Eidulfitri yang mana kita bertakbir raya bermula dari terbenamnya matahari sehari sebelumnya sehinggalah khatib selesai membaca khutbah pada hari raya. Inilah kebesaran hari raya Eiduladha yang mana pada masa yang sama jutaan umat Islam berhimpun di bumi Arafah, melontar di Mina, bertawaf di Masjidil haram, bersa'ie dari bukit Safa ke bukit Marwah dalam rangka mentauhidkan Allah Yang Maha Esa.

Selain daripada itu pada hari raya Eiduladha ini juga Allah telah mensyariatkan kepada kita untuk menyembelih binatang peliharaan untuk dikorbankan, hukum menyembelih binatang untuk dikorbankan adalah sunat muakad iaitu sunat yang amat-amat dituntut dan hampir kepada wajib bagi mereka yang berkemampuan. Sejarah juga telah mencatatkan kisah pengorbanan agung yang terjadi di dalam keluarga Nabi Allah Ibrahim AS di dalam mentaati perintah Allah S.W.T. Saya bawakan satu hadis yang diriwayatkan oleh Imam Ahmad, IbnuMajah dan Tirmizi yang bermaksud :

"Daripada Zaid bin Arqam, dia berkata: Suatu hari sahabat Rasulullah s.a.w. bertanya: "Wahai Rasulullah, apakah yang ada pada korban itu?" Jawab Rasulullah: "Ia adalah sunah bapa kamu, Ibrahim." Mereka berkata: "Apa yang akan kami peroleh daripadanya wahai Rasulullah?" Rasulullah menjawab: "Bagi setiap helai rambut ada kebajikannya." Mereka berkata: "Bagaimana pula dengan bulunya wahai Rasulullah?" Rasulullah s.a.w. menjawab: "Bagi setiap helai bulu ada kebajikannya."

Sekarang mari kita singkap pula sejarah pengorbanan agung yang dilakukan oleh Nabi Ibrahim AS sekeluarga bermula dengan perintah Allah S.W.T untuk menyembelih anaknya Nabi Ismail AS. Kisah ini Allah S.W.T nukilkan di dalam Al-Quran di dalam ayat 102-107 surah As-Saaffat. Firman Allah S.W.T yang bermaksud : "Maka tatkala anaknya itu sampai (ke peringkat umur yang membolehkan dia) berusaha bersama – sama denganya, Nabi Ibrahim berkata: "Wahai anak kesayanganku! Sesungguhnya aku melihat dalam mimpi bahawa aku akan menyembelihmu; maka fikirkanlah apa pendapatmu?". Anaknya menjawab: "Wahai ayah, jalankanlah apa yang diperintahkan ke padamu; insyAllah, ayah akan mendapat daku dari orang-orang yang sabar". Setelah keduanya berserah bulat-bulat (menjunjung perintah Allah itu), dan Nabi Ibrahim merebahkan anaknya dengan meletakkan iringan mukanya di atas tempok tanah, (Kami sifatkan Ibrahim dengan kesungguhan azamnya itu telah menjalankan perintah Kami), Serta Kami menyerunya: " Wahai Ibrahim! Engkau telah menyempurnakan maksud mimpi yang engkau lihat itu". Demikian sebenarnya Kami membalas orang-orang yang berusaha mengerjakan kebaikan. Sesungguhnya perintah ini adalah satu ujian yang nyata; Dan Kami tebus anaknya itu dengan seekor binatang sembelihan yang besar"

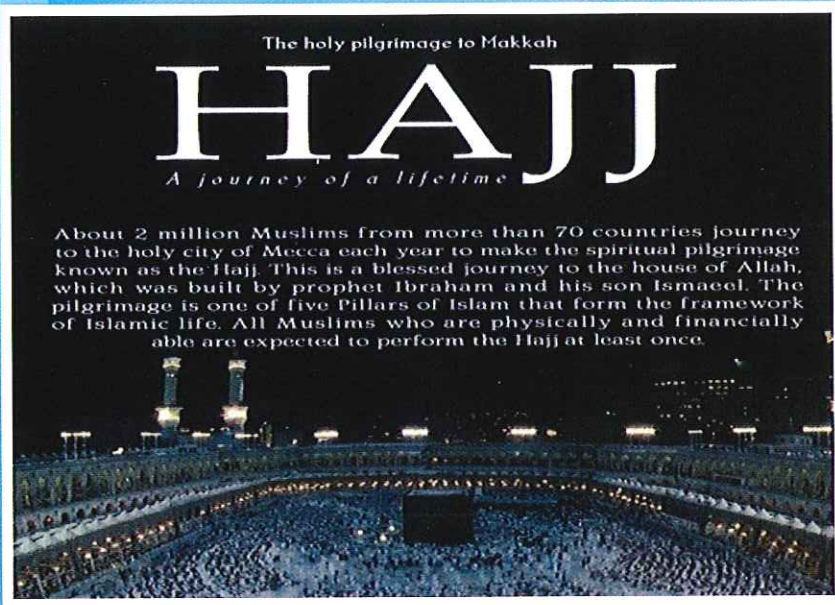
Lihatlah. Betapa hebatnya pengorbanan ini, betapa dasyatnya keimanan keluarga ini sebagai panduan umat selepasnya. Inilah contoh kecintaan kepada Allah S.W.T yang tidak terbelah bahagi yang tiada tandingannya. Betapa hebatnya kecintaan mereka kepada Allah dalam mentaati perintahNya sebagai hamba yang diciptakan olehNya. Marilah kita merenung sejenap sejauh mana kecintaan kita kepada Allah?, sejauhmana ketaatan kita kepada Allah? sejauh mana pengabdian diri kita kepada Allah S.W.T?. Adakah kita sanggup berkorban meninggalkan segala kemaksiatan yang selama ini kita lakukan?, adakah kita sanggup berkorban untuk meninggalkan segala keseronokan dalam mengejar erti kepatuhan dan ketaatan kepada Allah S.W.T?. Kita nilai diri kita adakah kita pernah berkorban untuk keluarga kita?, adakah kita pernah berkorban untuk negara ini? dan adakah kita pernah berkorban untuk agama Islam yang suci ini? Kalau ada, adakah memadai pengorbanan yang kita lakukan jika dibandingkan dengan nikmat dan kesenangan yang Allah kurniakan kepada kita?

Kisah pengorbanan keluarga Nabi Allah Ibrahim AS telah membuka mata hati kita bertapa kurusnya pengorbanan itu, betapa sucinya pengorbanan itu dan kisah pengorbanan ini juga telah membuka satu lembaran sejarah agung yang perlu dicon-tohi dan teladani oleh kita semua dalam rangka ketaatan dan kepatuhan kita kepada Allah S.W.T. Jadi, apakah sanggupkah kita berkorban?? Wallahua 'lam.



أولاً: يثبت العيدان بالرؤية وليس بالحساب، وهذا إجماع من أهل السنة لقوله صلى الله عليه وسلم: "صوموا لرؤيته وأفطروا لرؤيته، فإن غمَّ عليكم فأكملوا عدة شعبان ثلاثين ليلة"، أما الصلاة فيالتقويم الشمسي. ثانياً: استحب جماعة من أهل العلم إحياء ليلة العيد، منهم الشافعي، ولم يصح في ذلك حديث، وكل الآثار التي وردت في ذلك ضعيفة، وعن ابن عباس رضي الله عنهما: "أن إحياء ليلة العيد أن يصلي العشاء في جماعة ويعزم أن يصلي الصبح في جماعة". ثالثاً: التكبير، ومن السنة أن يبدأ التكبير من ليلة العيد في الأسواق، والبيوت، ودبر الصلوات المكتوبة، وفي الطريق، وقبل الصلاة؛ ويكبر الإمام أثناء الخطبة؛ وصفته: "الله أكبر، الله أكبر، لا إله إلا الله والله أكبر، الله أكبر، والله الحمد"؛ ويستمر التكبير دبر الصلوات إلى صلاة عصر ثالث أيام التشريق. رابعاً: من السنة أن يغتسل لصلاة العيد، فقد روي أن علياً وابن عمر رضي الله عنهم كانا يغتسلان، وروي مالك بسند صحيح: "أن ابن عمر كان يغتسل يوم الفطر قبل أن يغدو"، أي لصلاة العيد. خامساً: من السنة أن يلبس المسلم أحسن ثيابه وينظف لصلاة العيد، وفي يوم العيد. سادساً: التعجيل بصلاة العيد بعد الشروق، ووقتها من طلوع الشمس إلى الزوال، والسنة إخراج النساء، حتى الحيض، والأطفال، شريطة أن يكن متحجيات، غير متطيبات، ولا مختلطات بالرجال في الطرقات والمراكب، ليشهدن الخير ودعوة المسلمين، وإن لم يلزمن بذلك فلا يخرجن. سابعاً: يصلي العيد جماعة، ركعتان، يكبر في الأولى بعد تكبيرة الإحرام سبع تكبيرات ويرفع يديه فيها، ويقرأ بعد الفاتحة بسورة "ق"، ويكبر في الثانية خمس تكبيرات سوى تكبيرة الرفع من السجود، ويقرأ بعد الفاتحة بسورة الواقعة، وله أن يقرأ فيها بعد الفاتحة بسج والغاشية، يجهر فيهما بالقراءة؛ وحكمها أنها فرض كفاية، وقيل سنة مؤكدة. ثامناً: لا أذان ولا إقامة لصلاة العيد، ولا سنة قبلها ولا بعدها. تاسعاً: تُصلى العيد في المصلى والصحارى، ولا تُصلى في المسجد إلا لضرورة، إلا في مكة المكرمة. عاشراً: كل تكبيرة من تكبيرات العيد سنة مؤكدة، يسجد الإمام والمفرد للواحدة منها، وقيل لا شيء على من نسيها. أحد عشر: يكمل المسبوق صلاته بعد سلام الإمام بكامل هينتها، وإن جاء في الركعة الأولى أو الثانية وجد الإمام شرع في القراءة كبر في الأولى سبعاً بعد تكبيرة الإحرام وفي الثانية خمساً، ومن فاتته الصلاة صلى منفرداً، وقيل يصلي أربع ركعات. الثاني عشر: للعيد خطبتان بعد الصلاة يجلس بينهما، يحث فيهما الإمام المسلمين على تقوى الله والتمسك بسنة رسول الله صلى الله عليه وسلم، ويبين أحكام الأضحية وما يتعلق بها، ويسن الاستماع إليهما. الثالث عشر: بعد الفراغ من الصلاة والخطبة يتعجل الإمام بذبح أضحيته، وكذلك يفعل جميع الناس، ليفطروا منها، ومن لم يتمكن من الذبح في اليوم الأول ذبح في اليوم الثاني أو الثالث. الرابع عشر: من السنة أن يرجع المسلم من العيد بطريق غير الطريق الذي جاء به. الخامس عشر: الأضحية له أن يأكل منها، ويتصدق، ويدخر، ما لم تكن هناك جائحة، ولا يحل له أن يبيع شيئاً منها. السادس عشر: والأضحية سنة مؤكدة على الموسرين من الرجال والنساء، المقيمين والمسافرين، المتزوجين وغير المتزوجين، من الأحرار والعبيد، أما المعسر فلا حرج عليه في ذلك. السابع عشر: يجزئ في الأضحية الجلدع من الضأن، وهو ما أتم سنة أشهر؛ والثني من المعاز، وهو ما أتم سنة ودخل في الثانية؛ ومن الإبل ما أتم حساً ودخل في السادسة؛ ومن البقر ما أتم أربعاً ودخل في الخامسة؛ ويشترط فيها السلامة من العيوب، وقد نمينا أن نضحى بالعرجاء البين عرجها، والعجفاء، والعمياء، والكسيرة. الثامن عشر: من السنة أن يصل المضحى أهله، وأرحامه، وجيرانه، وأن يصافي ويعافي من بينه وبينه شحنة. التاسع عشر: يقال في التهينة بالعيد: تقبل الله منا ومنك، ويقول الراذ كذلك. العشرون: الإكثار من ذكر الله تعالى. الحادي والعشرون: إذا اجتمع عيد وجمعة فقد ذهب أهل العلم في صلاة الجمعة ثلاثة مذاهب:

1. قال أكثر الفقهاء تجب الجمعة بعد العيد. 2. تجب على الإمام فقط، لقوله صلى الله عليه وسلم فيما رواه عنه أبي هريرة رضي الله عنه: "اجتمع في يومكم هذا عيدان، فمن شاء أجزأه من الجمعة، وإنا مجمعون" وقد روي مثل ذلك عن ابن عمر وابن عباس. 3. لا تجب الجمعة على كل من صلى العيد، الإمام وغيره. وقد روي هذا عن عمر، وعثمان، وعلي، وسعيد، وابن عمر، وابن عباس، وابن الزبير، ومن الفقهاء الشعبي، والنخعي، والأوزاعي، ودليل ذلك ما روى إياس بن أبي رملة الشامي قال: شهدت معاوية يسأل زيد بن أرقم: هل شهدت مع رسول الله عيدين اجتماعاً في يوم واحد؟ قال: نعم. قال: فكيف صنع؟ قال: صلى العيد، ثم رخص في الجمعة فقال: "من شاء أن يصلي فليجمع". وقد روي عن ابن الزبير رضي الله عنهما عندما كان أميراً على الحجاز واتفق عيد وجمعة أنه صلى العيد ولم يخرج بعد إلا لصلاة العصر.



The holy pilgrimage to Makkah

HAJJ

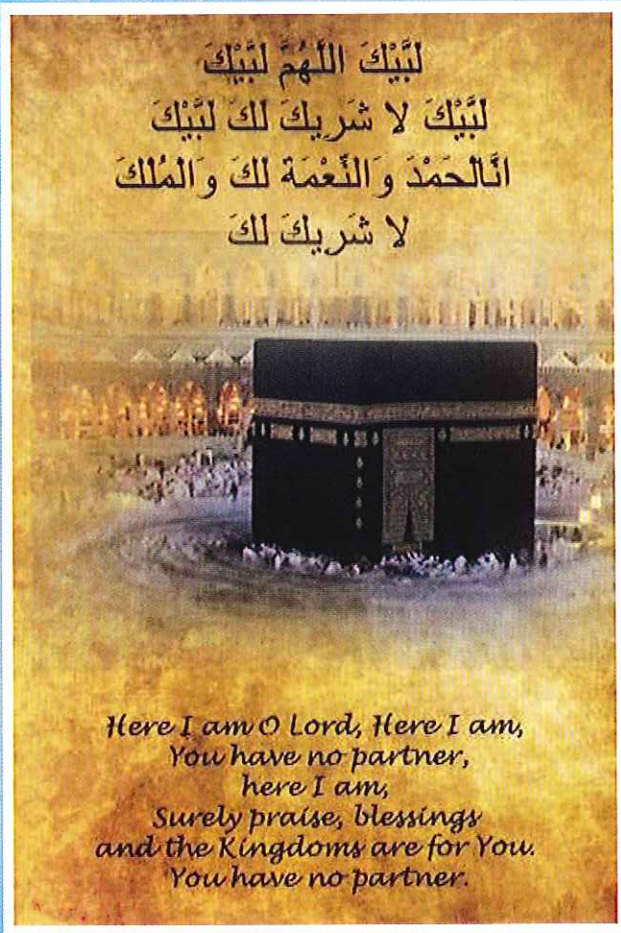
A journey of a lifetime

About 2 million Muslims from more than 70 countries journey to the holy city of Mecca each year to make the spiritual pilgrimage known as the Hajj. This is a blessed journey to the house of Allah, which was built by prophet Ibrahim and his son Ismaeel. The pilgrimage is one of five Pillars of Islam that form the framework of Islamic life. All Muslims who are physically and financially able are expected to perform the Hajj at least once.

Odeduntan Akeem Kolawole IIBF

Here comes yet another period of *Hajj*. It is an occasion that avails Muslims the opportunity to maximize their rewards by embarking on pilgrimage to Makkah. It should be clearly stated Hajj is not another moment for tourism or mere visit, but it was instituted for Muslims to foster their relationship with their Lord. The months of *Hajj* are Shawwal, *Dhul Qa'dah* and *Dhul Hijjah* but the peak of activities are concentrated in *Dhul Hijjah*. *Hajj* is one of the cardinal principles of Islam and must not be taken with levity. It is mandatory upon all adult Muslims at least once in a life time who have the financial capability and blessed with sound health. The

intention must be free of worldly gains, but to serve Allah alone. Allah declares in the Quran that: "And *Hajj* (pilgrimage to Makkah) to the House (*Ka'abah*) is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves (i.e. denies Hajj), then he is a disbeliever of Allah, then Allah stands not in need of any of the *Alameen* (mankind and Jinns)" (Quran: 3:97). Besides, Allah's Messenger (pbuh) said, "He who is not prevented from performing the pilgrimage by an obvious necessity, a tyrannical ruler, or a disease which confines him at home, and dies without having performed the pilgrimage, may die if he wishes as a Jew, or if he wishes as a Christian." (Tirmidhi: 2535, Narrated by *Abu Umamah* and *Darimi* transmitted it).



The basic rites of Hajj are *Ihram*, *Tawaf*, *Sa'y* and *Wuquf bil Arafat*. Pilgrims are expected to put on their garment (*Ihram*) at their various stations which vary from country to country and continent to continent and from which point they begin to chant the *Talbiyyah* 'Labayka Allahumah labayka...' in unison. While *Tawaf* is the circumambulation of *Ka'bah*, *Sa'y* means running between the *Safa* and *Marwa* hills. All pilgrims are to converge on the 9th day of *Dhul Hijjah* to listen to *Khutbah* before the sacrifice. All of these acts are necessary for pilgrims to undertake. *Wuquf bil Arafat* is the most essential part of the whole exercise as its avoidance nullifies or invalidates that *Hajj*. It is worthy of mention that the day of *Arafat* is usually a fasting day for Muslims who are not performing *Hajj*.

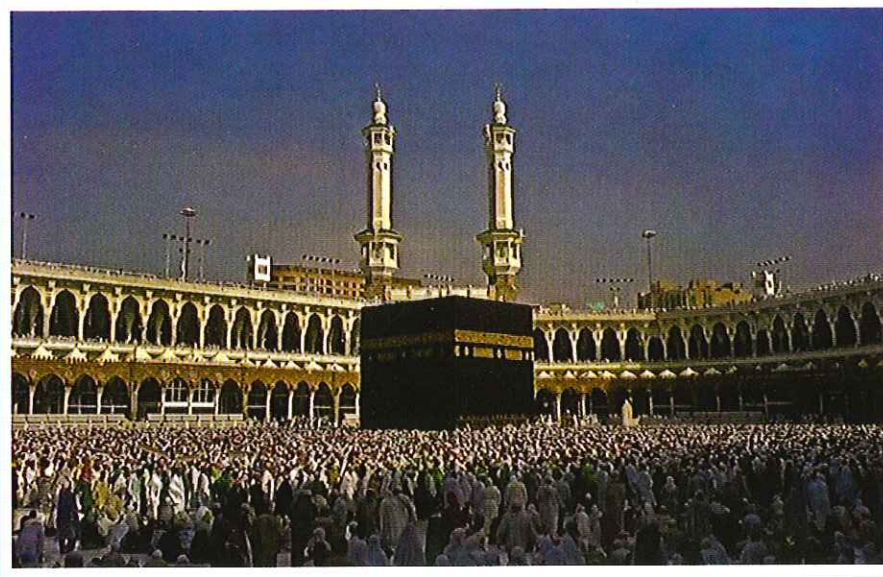
Hajj offers the Muslim *Ummah* the opportunity for people of all races, colour and background to converge at a sacred point once a year, performing the same acts at a single and same time under a single leadership celebrating the praises of their Lord. It provides golden opportunity for Muslims to deliberate on issues of common concern and channel a way forward. Also, it strengthens the spirits of love, empathy, cooperation, unity, equality and brotherhood among Muslims. It creates an avenue for scholars to exchange and share knowledge, experiences, views and rub minds together for the purpose of directing humanity to the worship of one God, Allah (SWT). May Allah accept our *Ibadah*!

عيسى عبد الله

IRKHS

الحج هو الركن الخامس من أركان الإسلام، فرضه الله -تعالى- على المسلمين مرة واحدة في العمر، وتؤدى هذه الفريضة في شهر ذى الحجة. أمر الله سبحانه -وتعالى- نبيه إبراهيم - عليه السلام- بإعادة بناء الكعبة فقام ببنائها هو وابنه إسماعيل - عليه السلام - لتكون مكاناً يأوى إليه الموحدون لله -تعالى، فيجدون فيه الأمن والسلام، كما أمر الله إبراهيم - عليه السلام- بتطهير بيت الله الحرام من كل رجس، وأن لا يبقى فيه مكان لصنم، ولا أثر لبدع أو ضلالات، حتى يظل طاهراً نظيفاً خالصاً للمؤمنين. وبعد اكتمال بناء الكعبة وتطهيرها أمر الله -تعالى- إبراهيم - عليه السلام- أن ينادى في الناس بالحج، ويدعوهم إلى زيارة بيت الله الحرام، فامتثل إبراهيم لربه، ونادى في الناس بالحج، قال تعالى: "وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (الحج:27)" وقد جعل الله المؤمنين يستجيبون لنداء إبراهيم - عليه السلام- ملبين: "لبيك اللهم لبيك"، فيأتون إلى بيت الله الحرام مشياً على أقدامهم، أو ركوباً على الإبل الضامرة من طول السفر وبعد المسافة، ولا يزالون إلى يومنا هذا يفتدون إلى مكة لأداء فريضة الحج بمختلف وسائل النقل. وقد فرض الله -تعالى- الحج على المستطيع من المسلمين. قال تعالى: "وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا (آل عمران:97)" وفي موسم الحج يجتمع المسلمون من كل أنحاء العالم في وقت واحد، وفي مكان واحد، يؤدون مناسك الحج، ويدعون الله، ويستغفرونه من ذنوبهم، كما يتعارفون ويتألفون، حيث تذوب فوارق الغنى والفقر، والجنس واللون واللغة. والحج المبرور له ثواب عظيم، يقول الرسول -صلى الله عليه وسلم-: "الحج المبرور ليس له جزاء إلا الجنة". (أخرجه أحمد).

مناسك الحج: الإحرام والنية: عندما يريد المسلم أداء فريضة الحج يختار لذلك ملاً حلالاً، ويجدد التوبة من ذنوبه، ويختار رفقة طيبة، ثم يسافر إلى بيت الله الحرام. وينبغي للحاج أن يتعلم ما شرعه الله من أعمال الحج. فإذا وصل الحاج إلى الميقات، وهو المكان الذي لا يجوز أن يتجاوزه الحاج إلا وهو محرم؛ اغتسل وتطيب، ولبس إزاراً على وسطه ورداء على كتفيه. أما المرأة فتلبس ملابسها الشرعية. ثم يدخل الحاج في النسك، ويبدأ بالتلبية قائلاً: "لبيك اللهم حجاً"، ثم يلبس بتلبية النبي -صلى الله عليه وسلم: "لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك، لا شريك لك" ويكثر من التلبية. مما يحرم على المحرم أو المحرمة: 1- يحرم أن يأخذ شيئاً من شعره أو أظفاره. 2- يحرم قتل صيد البر. 3- يحرم عقد الزواج. 4- يحرم التطيب 5- يحرم على المرأة لبس النقاب أو القفازين، لكن لها أن تستر وجهها بغطاء إذا مر بها الرجال. 6- يحرم على الرجل دون المرأة لبس المخيط كالمخيط أو السراويل ونحوهما، أو لبس الجوربين أو نحوهما، كما يحرم عليه تغطية الرأس بغطاء ملاصق له. طواف القدوم: إذا وصل الحاج إلى مكة توجه للطواف حول الكعبة، بادئاً بالحجر الأسود جاعلاً الكعبة عن يساره، ويطوف سبعة أشواط. ومن السنة تقبيل الحجر الأسود دون مزاحمة، فإن لم يتمكن الحاج لمسسه بيده اكتفى بالتكبير عند محاذاته. وللحاج أن يدعو بما شاء في أثناء الطواف. وبعد الانتهاء من الطواف يصلى الحاج ركعتين خلف مقام إبراهيم في أي مكان يتيسر له. ويستحب للحاج أن يشرب من ماء زمزم. السعي بين الصفا والمروة: بعد الطواف يذهب الحاج إلى المسعى، فيصعد إلى الصفا، ويتجه إلى الكعبة، ويكبر ويدعو، ثم يذهب متجهاً إلى المروة فيصعد إليها، ويكبر ويدعو، ثم يشرع في الشوط الثاني، فيتجه من المروة إلى الصفا وهكذا حتى يكمل سبعة أشواط ينتهي آخرها عند المروة في صباح اليوم الثامن من ذي الحجة المعروف بيوم التروية، يتوجه الحاج إلى منى للمبيت بها، فيصلى الظهر والعصر والمغرب والعشاء والفجر، وهو فجر يوم عرفة. الوقوف بعرفة: الوقوف بعرفة ركن من أركان الحج، لا يصح الحج إلا به، وعلى الحاج أن يتوجه إلى عرفة بعد طلوع شمس اليوم التاسع من ذي الحجة، ويستحب له أن يصل عرفة قبل الزوال؛ ليتمكن من أداء صلاتي الظهر والعصر جمعاً في وقت الظهر مع جماعة المسلمين. ويستحب للحاج أن يكثر من الدعاء أثناء الوقوف بعرفة، (والمقصود بالوقوف البقاء بعرفة سواء أكان واقفاً أم جالساً). كما يكثر من التلبية والذكر والتسبيح والصلاة على خاتم النبيين. ويتفضل الله في يوم عرفة على عباده الذين سعوا في مرضاته، ويشهد ملائكته أنه قد غفر لمن شهد عرفة. النزول بمزدلفة والمبيت فيها: بعد غروب شمس يوم التاسع من ذي الحجة يتوجه الحاج إلى مزدلفة، فيصلى فيها المغرب والعشاء جمع تأخير (في وقت العشاء)، ويبت بمزدلفة تلك الليلة. رمى جمرة العقبة: وبعد صلاة فجر يوم العاشر من ذي الحجة يستحب للحاج المبادرة بالسير إلى منى، فإذا وصلها توجه إلى جمرة العقبى الكبرى فرماها بسبع حصيات، كما يستحب له أن يكبر الله عند رمي كل حصاة. الحلق: وعلى الحاج أن يحلق شعره بعد الرمي، أو يقصره، والحلق أفضل. أما المرأة فعليها أن تقص من شعرها بمقدار قليل من أطرافه. طواف الإفاضة: يعود الحاج إلى مكة فيطوف طواف الإفاضة، وهو ركن من أركان الحج، يفعل فيه ما فعله في الطواف الأول، وبه يحصل التحلل الأكبر، فيجوز للحاج بعده كل ما كان حلالاً له قبل الإحرام. العودة إلى منى: يعود الحاج إلى منى ليقم فيها أيام الحادي عشر والثاني عشر والثالث عشر من ذي الحجة، ويرمي في كل يوم الجمرات الثلاث، بسبع حصيات لكل جمرة، يبدأ بالجمرة الصغرى التي بجوار مسجد الخيف، ثم الوسطى ثم الكبرى التي بجوار العقبة. ويجوز لمن لا يستطيع الرمي أن ينيب عنه غيره في ذلك، كما يجوز أن يقيم الحاج في منى يومي الحادي عشر والثاني عشر فقط. طواف الوداع: فإذا فرغ الحاج من كل أعمال الحج، وأراد مغادرة مكة يجب عليه أن يطوف بالبيت سبعة أشواط طواف الوداع، ثم يصلى ركعتي الطواف ويشرب من ماء زمزم، داعياً الله بالقبول والغفران، وبذلك تتم كل أعمال الحج. العمرة: ليس هناك وقت محدد لأداء العمرة مثل الحج، وإنما هي جائزة طوال العام، ويحرم من يريد العمرة من الأماكن المخصصة للإحرام. وأركان العمرة ثلاثة: 1- الإحرام. 2- الطواف حول البيت. 3- السعي بين الصفا والمروة سبعة أشواط. وبعد أن ينتهي المعتمر من السعي بين الصفا والمروة يحلق شعر رأسه، أو يقصره.



Ust. Halil Ibrahim
IRKHS

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Mengasihani
{ Selawat dan salam ke atas Junjungan Besar Nabi Muhammad s.a.w., seluruh keluarga dan sahabat baginda. }
Ibadah haji adalah salah satu rukun dan syiar Islam yang kita mesti berkunjung ke Mekah al-Mukarramah untuk melakukannya, dan juga mesti dikerjakan sekali setahun dalam bulan haji, Zulhijjah. Ia diwajibkan ke atas orang yang mampu melengkapkan segala syaratnya, dan diperintahkan dalam firman-Nya: "*Mengerjakan haji adalah kewajiban manusia terhadap Allah iaitu bagi orang-orang yang sanggup mengadakan perjalanan ke Baitullah.*"

Barangsiapa mengingkari kewajiban haji maka sesungguhnya Allah Maha Kaya dari alam semesta." (Aal- Imran:97)

Sesungguhnya terdapat banyak hikmah, ganjaran pahala, keuntungan, dan keistimewaan dalam ibadah haji ini. Lagipun ia mempunyai banyak pengajaran dalam menyempurnakan kehidupan sosial manusia, masyarakat agama Islam, mentarbiah nafsu, mendidik peribadi manusia dan sebagainya. Ibadah haji ini menggambarkan peristiwa-peristiwa sejarah manusia dan Islam seperti pertemuan Nabi Adam a.s. dengan Siti Hawa di Padang Arafah.. Siti Hajar dan Nabi Ismail a.s. ditinggalkan di Bukit Safa dan Marwah.. pengorbanan Nabi Ibrahim a.s. menyembelih Nabi Ismail a.s. berdasarkan perintah Allah.. Nabi Ismail a.s. dan Nabi Ibrahim a.s. mendirikan Kaabah.. medan para *syuhada'* Badar dan Uhud sewajarnya mengajar kita kesungguhan, kegigihan, keberanian, keikhlasan dan *istiqamah* Rasulullah s.a.w. dan para sahabat dalam menegakkan serta menyebarkan agama Allah.

Justeru, tatkala seseorang tetamu mendapat layanan yang istimewa daripada seorang tuan rumah, maka begitu juga hal yang sama berlaku di dalam ibadah haji. Oleh kerana Nabi Ibrahim a.s. menggelarkan Kaabah sebagai *Baitullah*, "Rumah Allah", maka ini adalah satu *iltifat* (pujian) atas muslimin dan muslimat untuk menjadi tetamu istimewa Allah. Tambahan lagi, ibadah haji juga adalah suatu hadiah Rahmani agar nafsu akan meraih *tazkiyah* (penyucian), segala dosa akan dibersihkan, segala maksiat akan diampuni.. kerana tempat ibadah haji itu merupakan tempat yang mustajab untuk berdoa dan bertaubat. Rasulullah s.a.w. bersabda: "*Orang yang mengerjakan haji dan orang yang mengerjakan umrah adalah tetamu Allah Azza wa jalla dan para pengunjung-Nya. Jika mereka meminta kepada-Nya nescaya diberi-Nya. Jika mereka meminta ampun nescaya diterima-Nya doa mereka. Dan jika mereka meminta syafaat nescaya mereka diberi syafaat.*" (Ibnu Majah)

Begitulah ibadah haji mengingatkan kita salah satu syiar Islam iaitu ukhuwwah, perpaduan umat, ia juga adalah satu contoh daripada bayangan Padang Mahsyar. Sungguh, perhimpunan di Padang Arafah menghilangkan status perbezaan hidup manusia sehingga tidak dapat dikenali yang kaya, hartawan, rakyat biasa, raja atau sebagainya. Mereka semuanya sama dengan memakai pakaian selendang kain putih tanpa jahit. Orang-orang yang berhaji terdiri daripada pelbagai bangsa, warna kulit dan bahasa pertuturan. Hal ini membuka pandangan dan fikiran tentang kebenaran Al-Quran: "*Wahai umat manusia! Sesungguhnya Kami telah menciptakan kamu dari lelaki dan perempuan dan Kami telah menjadikan kamu berbagai bangsa dan bersuku puak, supaya kamu berkenal-kenalan (dan beramah mesra antara satu dengan yang lain). Sesungguhnya semulia-mulia kamu di sisi Allah ialah orang yang lebih takwanya di antara kamu, (bukan yang lebih keturunan atau bangsanya). Sesungguhnya Allah Maha Mengetahui, lagi Maha Mendalam Pengetahuannya (akan keadaan dan amalan kamu)."* (Hujurat:13)

Mujaddid Bediuzzaman Said Nursi pernah menyebut dalam tafsirnya, Risalah an-Nur; "...setiap takbir "Allahu Akbar" dalam solat umpama satu langkah daripada tangga Mikraj. Demikianlah juga, rahsia daripada takbir yang banyak diucapkan dalam ibadah haji membawa makna berikut; ibadah haji adalah suatu ubudiyah sempurna, oleh itu seseorang haji walaupun dia hanyalah seorang awam (biasa) tetapi dia akan merasai *khususiyah* dan keutamaan daripada *Rabb ul-Azim* yang memerintah seluruh alam semesta ini. Seolah-olah dia telah mencapai martabat wali dan meraih darjat kemuliaan tinggi dengan ubudiyah sempurna itu..."

Semoga kita semua dapat melakukan ziarah dan ibadah haji di tempat yang suci dan berkat itu. Amin

By Asst. Prof. Dr. Badri Najib Zubir,
Former Dean of IRK

Praise be to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. (O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.)' [3:103], (O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you).' [al-Nisaa' 4:1]. 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.

Brothers and sisters in Islam! We are now in the second half of the month of *Dhul Al-Qaada* and approaching the month of *Dhul Hajj*, the month in which pilgrims perform the fifth pillar of Islam, Hajj. Today's sermon gives a reflection on planning for this great *Ibadah* in Islam. One of the simplest things that can be observed about Hajj is that it requires a lot of money. Among the pillars of Islam, three pillars don't require 1) that the Muslim has accumulated wealth in order to perform them however, the other two pillars don't have this prerequisite. They are— *Hajj* and *Zakaat*. Allah has made it clear in the Quran that the obligation to perform *Hajj* is tied to one's person ability, which is basically physical and financial ability. Thus in *Suratul Imran*, verse 97, Allah

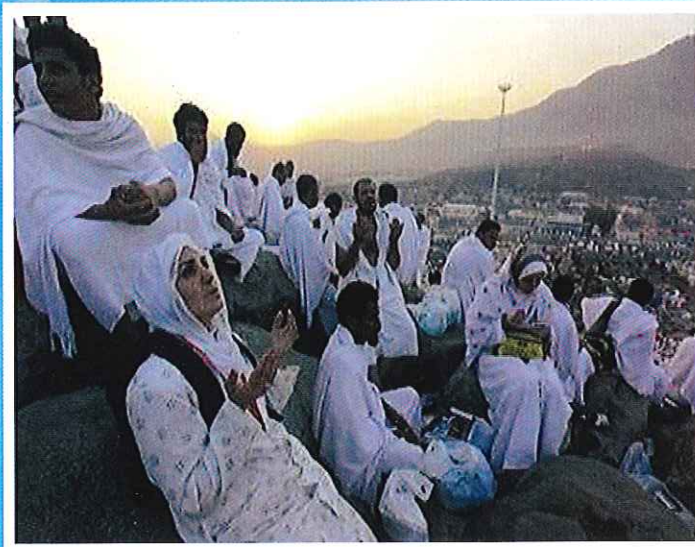


says: "Pilgrimage to the House (*al Bait al-Haram*) is a duty owed to Allah by the people who can make their way (afford)". Now, if this is what the verse says, what should be the mind set of a Muslim who has not yet possessed enough money to perform *Hajj*? If you are a person prone to excuses, you might say: "I don't have to think about it since it is not obligatory on me. Thus people with this kind of mindset think 2) that their capacity to perform *Hajj* is out of their hands. They extend this attitude towards paying *Zakaat* as if poverty is an excuse for their inability to carry out these pillars of Islam.

One who has just secured his first job, would be thinking about priorities like a house to live in, a car, monthly contribution to parents and so on. Would he think to include Hajj in his priorities? Its not an obligation upon him but a question to ponder on. What is Islamically better and ideal: to plan for *Hajj* at that moment or postpone it later. The implication of taking the first choice is the best option in Islam. 3) Take this situation for example, financially, if one is employed for the first time, he would like to buy a car and there are two affordable cars. One with a monthly installment of RM 700 and another one with RM 500. Would he sacrifice and go for a car with RM 500 and start saving RM 200 monthly for *Hajj*? If he does that, there are multiple benefits

religiously: 1) When one sets his intention, Allah has already reserved rewards for that good deed. 2) The job now becomes not only a *halal* source of income but a vehicle for *Hajj*. 3) This planning may also have the desirable effect on him by ensuring that he earns an income in a clean manner; without cheating short-cuts or other forms of corruption because he is putting aside a portion of his wealth for *Hajj* purposes. Its well known that *Hajj* performed from unclean money is not accepted by Allah.

There is an English proverb that says: "Where there is a will there is a way" meaning a person with determination will find a way of doing something. I am sure there are many other ways in which Muslims can plan for Hajj if they have the will. Lets plan for *Hajj* as early as possible, treat it as a worthy pillar of Islam and make sacrifices for it. Finally, I pray that Allah accepts the *Hajj* of all the pilgrims this year and in particular those among the IIUM community, their friends and relatives.



By Femi Abbas

Hajj in the life of a Muslim is like pregnancy in the womb of an expectant mother. A pilgrim is like a newly born child, spiritually, if he strictly performs *Hajj* as prescribed by Allah. But if he returns into the world of vanity he automatically becomes like a person in snow white attire who finds himself in a palm oil market. Unless he spiritually guides his loins, he may immediately become a tainted person both in body and in soul. Pilgrims who are going on *Hajj* must be prepared to go through series of rigour both spiritually and physically. The rigour of getting the money with which to perform *Hajj*; the rigour of getting the travelling documents including visa; the rigour of taking care of the home front before embarking on the Holy journey; the rigour of

boarding the plane with a sense of high risk; the rigour of going through the security search at the embarkation point as well as in Saudi Arabia when entering and when departing; the rigour of performing the *Tawaf* and *Sa'y*; the rigour of moving from *Makkah* to *Mina* on the 8th of *Dhul-Hijjah*, then to *Arafah* on the 9th of *Dhul-Hijjah*, and back to *Mina* via *Muzdalifah* on the 10th of *Dhul-Hijjah*; the rigour of locating the tents at *Arafah*; the rigour of throwing the pebbles at the *Jamrat* in *Mina* on the three or four days known as *Ayamu-t-Tashrik*; The rigour of performing *Tawaful Ifadah* at the Sanctuary in *Makkah* after the first day of throwing pebbles; the rigour of shaving the head and slaughtering the rams, the rigour of performing the farewell circumambulation otherwise known as *Tawaful Wida'i* all in the midst of millions of people can be too much to forget so soon after *Hajj*.

Whoever is not bothered by the money spent on *Hajj* should at least be bothered by the various stages of the rigour involved including that of visiting *Madinah*. To lose all these to the forces of Satan after *Hajj* is like losing one's travelling passport after obtaining visa. The prayer of every genuine pilgrim is to retain the validity of *Hajj* forever. Performance of pilgrimage must be based on genuine intention and high spiritual standard. An intending pilgrim must have attained puberty. He must have been an ardent practitioner of the first four pillars of Islam: (*Salat*, *Zakah*, and *Sawm*) all of which are fervently based on faith (*Iman*). *Hajj* without these pre-requisites is like a tree without roots. Money is a major pre-requisite for *Hajj* but it is not absolute. *Hajj*, the last pillar of Islam shows very vividly, the similitude of what mankind will experience on the Day of Judgment. Looking at the unique way in which pilgrims dress for *Hajj* and how they assemble at *Arafat* leaving their luggage behind in *Makkah*, one will realise how ephemeral this world is.

The various stages of preparation through which pilgrims pass before arriving at *Arafat* are symbolic of our peregrination in life as human beings. Like the Day of Judgment, *Arafat* is the climax of *Hajj* performance. Anybody who misses *Arafat* misses *Hajj*. But *Arafat* is not by physical appearance alone. It takes a combination of factors to participate effectively in that great assembly which serves as the climax of *Hajj*. For *Hajj* to serve its spiritual purpose in the life of a pilgrim, certain steps must be taken before leaving home. They are as follows:

- 1) Fine-tuning the first four pillars of Islam very sincerely.
- 2) Packaging the intention to perform *Hajj*.
- 3) Ensuring the security of the way.
- 4) Providing for the family and dependants at home.
- 5) Paying all the outstanding debts including promises.
- 6) Ascertaining the condition of health.
- 7) Perfecting immigration procedures and undergoing all necessary medical services including inoculation.
- 8) Assuming a mood of humility like that of a servant approaching his master.
- 9) Readiness to endure hardship and to tolerate fellow pilgrims' attitudes.

Admonishing Muslims on spiritual journey, including *Hajj*, Prophet Muhammad once said: "Actions shall be judged according to intentions. Whoever embarks on a spiritual journey for the sake of Allah will be adjudged on that basis. And whoever bases his/her intention for pilgrimage on marriage or material gains should not expect any reward beyond that for which the intention is based"

SHAS MOSQUE ACTIVITIES



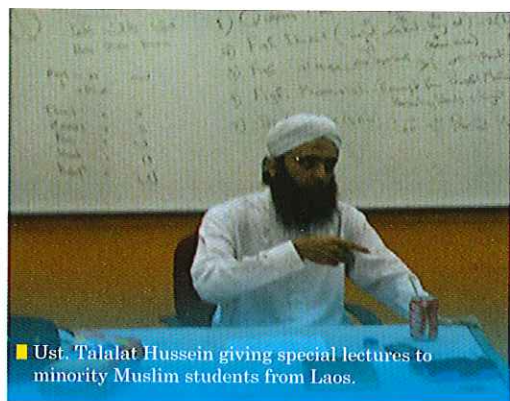
■ Dato Hamidon and Dr. Habeeb Rahman participating in preparing "Gulai Kawah" during the Integrity



■ Shekh Asfandyar Dilawar Khan teaching Quranic recitation (Tajweed) during the week of Integrity in Shas Mosque.



■ Shas Mosque's officer bro. Shahrul Idzahar and students welcoming Dr. I'sam Rajab from USA.



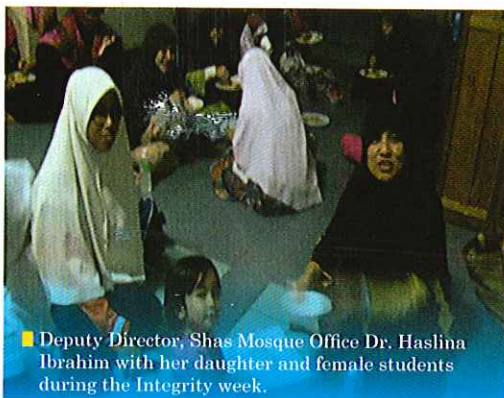
■ Ust. Talalat Hussein giving special lectures to minority Muslim students from Laos.



■ Minority Muslim students attending special lectures organized by Shas Mosque office.



■ Madhmoon female students learning and memorizing Quran



■ Deputy Director, Shas Mosque Office Dr. Haslina Ibrahim with her daughter and female students during the Integrity week.

Ahmed Yahaya,
AIKOL, IIUM.

Eid ul-Ad'ha is a great occasion tied to a unique event, the Hajj; in a unique city, Makkah; and with a unique family, the family of Ibrahim . Indeed, what the Qur'an refers to as the *Millat* of Ibrahim is essentially rooted in the legacy of a model family. Say: "God speaks the Truth: follow the *Millat* of Ibrahim, the True in Faith; he was not of the Pagans." [3:95]. We can't discuss *Eid al-Ad'ha* without remembering Ibrahim, who represents in the Qur'an an ideal submission. He never hesitated to respond to the call and command of his Lord and his supreme sacrifice as embodied in the event when he was ready to sacrifice his dear and only son to fulfill the wish of his Lord. "Behold! his Lord said to him: "Bow/submit (your will to Me): He said: "I bow/submit (my will) to the Lord and Cherisher of the Universe." [2:131]. Another member of this ideal family was the first son of Ibrahim, Ismail. The Qur'an presents him as like father, like son. "... (Ibrahim) he said: 'O my son! I saw in vision that I offer you in sacrifice: Now see what is your view!' (The son) said: 'O my father! Do as you are commanded: You will find me, if God so wills, one practicing patience and constancy!'" [19:102]

However, I would like to focus on the not-so-familiar legacy of a great woman, Mother *Hajara*, the wife of Ibrahim, the mother of Ismail . Indeed, she is an integral and as important part of the legacy of *Tawhid* and the *Millat* of Ibrahim. Her submission to the will of her Lord and her sacrifice were as ideal as that of Ibrahim and Ismail . Allah has ennobled her in the Qur'an by making *Safaa* and *Marwah* a rite of *Hajj*, one of the five pillars of Islam. These are the two hills between which she ran back and forth, in search of water for her beloved infant son, while she was all alone according to the plan of Allah S.W.T Himself says: "Behold! Safaa and Marwah are among the symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeys his own impulse to Good, be sure that Allah is He Who recognizes and knows." [2:158]

As Ibrahim left her and Ismail to that barren, rugged valley, she asks (as in the hadith): 'O Ibrahim! Where are you going, leaving us in this valley where there is neither any person nor anything else (to survive)?' She repeated that to him many times, but he did not look back at her. Then she asked him, 'Has God instructed you to do so?' He replied, 'Yes.'... That was enough for her. Now she knew that it was according to the Divine Will. With the same nobility and dignity of faith, "She said, 'Then God will not neglect us.' Another Hadeeth says: 'I am pleased to be (left) with Allah.' Then Ibrahim left and she was alone with her infant. Makkah was not an inhabited place yet. The food and water that Ibrahim had provided for them was finished. Then, she started searching for water running back and forth through the valley between the hills of *Safaa* and *Marwah*. Finally, water, in the form of an ever flowing spring, *Zamzam*, was made available to them by direct intervention of Allah. Right during that time, the tribe of *Jurhum*, passing by the valley saw birds flying. Realizing that water must be available, they searched and discovered her and Ismail. They sought permission to settle there. Thus, the desolate valley of Makkah became an inhabited area. Hadrat Ibrahim returned there much later and laid the foundation of *Ka'aba*. Makkah ultimately was to emerge as a city; no, even greater than that, the perennial heartland of *Tawhid*, the belief in oneness of Allah.

Hajara whole-heartedly submitted to her Lord. She was constantly searching, moving and struggling not remembering herself any longer, but to find some water and save her infant. What could she have been thinking about herself? Once she was slave only to be given away by her Master, a King representing the owning class; now a victim and a stranger, exiled and abandoned by her family all alone with her child in her arms! She hardly ever had a dignified identity. Had she not been the mother of Ismail, who would have recognized her for anything worth? There, in that barren place, her identity did not matter any longer. Yet, she reposed her complete trust in her true Lord and was determined to pursue whatever she could in the Way of Allah. We should all look to the model of *Hajara* whose service and contribution ennobled the Hills of *Safaa* and *Marwah* to the status of "among the Sign of Allah," which must be visited, and whose quest for saving the object of her love must be reenacted.

This *Ummah* follows the Way of Prophet Muhammad, a way that primarily was designed in accordance with the way of Ibrahim and his family. The role that was played primarily by the family of Ibrahim, was broadly assumed by the Prophet Muhammad (S.A.W), but now involving not just his family, but the larger community of believers. This *Ummah* is created for mankind!



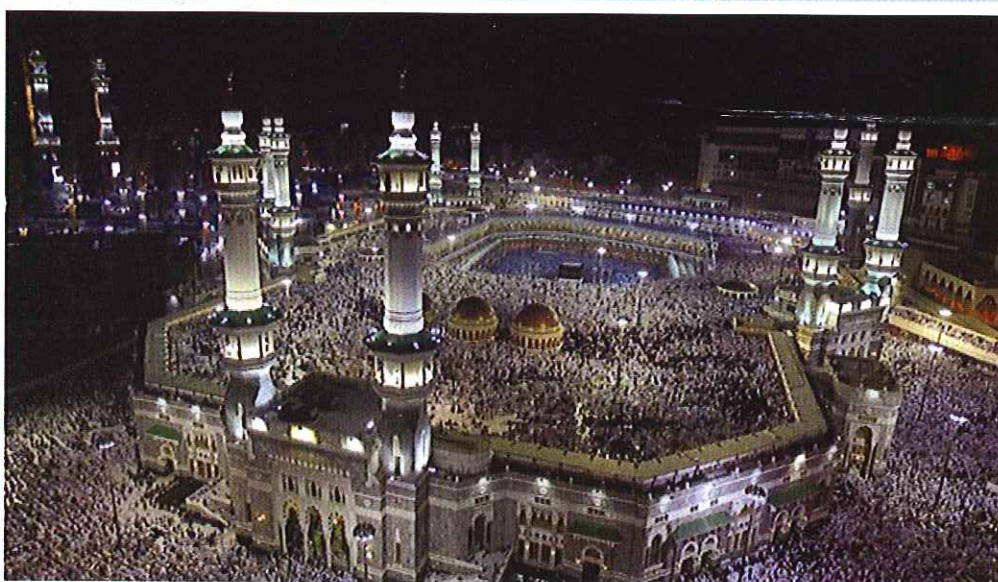
Oleh: Prof. Madya Dr. Shukran Abdul Rahman

Alhamdulillah kesyukuran yang amat tinggi kami panjatkan pada *Allāh Subahanuhū Wata'ālā*. di atas kurniaanNya sepanjang perjalanan Manasik Haji. Pengalaman Haji yang kami semua lalui sampai saat ini sungguh menakjubkan. Perjalanan yang mudah dan selesa memang tak pernah kami jangkakan, apalagi merencangkannya. Hiba rasanya apabila mengingatkan susah payah berusaha untuk mendapatkan permit Haji di Madinah dulu. Kami sekeluarga tiba di Makkah pada hari Khamis pagi dan tinggal di rumah makcik Fauziah di Khansa' yang terletak berdekatan dengan Mina. Kami telah berniat menunaikan haji *Ifrad* maka pada 6 Zulhijjah kami melaksanakan *Tawaf Qudum* (sunat) diikuti dengan *sa'ie* haji. Hari seterusnya kami berada di dalam ihram.

Pada 9 Zulhijjah kami berangkat ke Arafah untuk *wuquf* dan tinggal di Arafah sehingga matahari terbenam. Kami seterusnya menuju ke Muzdalifah dan tinggal sehingga tengah malam. Sebaik saja masuk waktu Maghrib, kami semua keluar untuk menuju ke Muzdalifah. Heningnya suasana itu, bila semua jamaah bangun dan menadah tangan bermunajat, lantaran itu adalah waktu *afdhal* memanjatkan doa. Seseekali terdengar takbir dan *talbiah* bergema. Sungguh indah saat itu.

Pada 10 Zulhijjah kami berehat dan pada petangnya kami bertolak ke Mina untuk melontar Jamarat (Jamratul al Aqabah) dan selepasnya kami bertahallul. Rasanya sedih juga bila nak menanggalkan ihram yang dipakai sejak hari rabu lagi. Di Mina, kami bermalam di tepi jalan, di bawah jambatan, di bawah bangunan separuh siap, berpindah randah apabila diminta pergi oleh polis-polis di situ. Sejuk suasana malam tak terasa dek kemeriahan manusia yang pelbagai ragam. Manisnya saat itu bila kami sama-sama bertakbir dan bermunajat tanpa rasa mengantuk.

Keesokannya iaitu pada 11 Zulhijjah kami menuju ke Masjidil Haram untuk melakukan tawaf *ifadah*. Ia mengambil masa sejam. Kami seterusnya pulang ke Mina' untuk meneruskan *mabit*. Kami memilih melakukan Nafar Thani maka kami tinggal di Mina sehingga 13 Zulhijjah. Selesai Jamarat yang terakhir, para Jemaah kelihatan sangat gembira dan mengucapkan tahniah di antara satu sama lain kerana ianya merupakan lontaran Jamarat yang terakhir. Melalui Manasik ini kami dapat melihat kebesaranNya yang maha unik, dan mengambil manfaat dari detik-detiknya. Betullah apa yang *Allāh Subahanuhū Wata'ālā*. sebut dalam surah *al-Hajj*, tentang kehadiran manusia dari segenap pelusuk negeri, dengan bermacam-macam ragam, tapi penuh dengan seri mahabbah sesama Islam. Muka mereka senyum, tanda mereka berbahagia berada di tanah suci.



Satu lagi yang menyentuh hati ialah mulianya tetamu *Allāh Subahanuhū Wata'ālā*. ini apabila ramai pihak individu, korporat, syarikat-syarikat makanan segera Saudi menaja makanan dan keperluan asas seperti payung, beg, khemah, perkhidmatan-perkhidmatan lain di merata tempat untuk kemudahan para jemaah. Makanan melimpah ruah disediakan oleh restoran-restoran besar kepada ribuan jemaah. Itulah tanda kebesaran *Allāh Subahanuhū Wata'ālā*. di sebalik penyariatan ibadah haji bagi mereka yang memahaminya. Manusia seolah-olah berlumba-lumba untuk berbuat kebajikan kepada tetamu *Allāh Subahanuhū Wata'ālā*. yang dimulihkan....

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