

MUQADIMAH

FITNAH... FITNAH...
FITNAH!!!

Saudara/Saudari yang budiman.

Semoga risalah ini temui semua dalam keadaan sihat wal afiat dan selalu dalam rahmat dan berkat Allah subhanahu wa ta'ala.

Saudara/Saudari yang kami kasihi,

Ingatlah kita sedang berada di zaman fitnah yang diingatkan oleh Nabi Muhammad sallallahu 'alaihi wassallam pada 1,400 tahun dahulu. Apa yang berlaku di Jepun dengan tsunaminya, demonstrasi di Mesir, Syria, Bahrain, Yemen dan peperangan di Libya, na'audzubillahi bimin dzalik. Semoga Allah selamatkan kita dari fitnah-fitnah tersebut. Ameen.

Diriwayatkan oleh Al-Hafizh Ibn Nu'aim, dari Mu'adz bin Jabal bahawa dia pernah mendengar Rasulullah sallallahu 'alaihi wassallam bersabda, maksudnya: "Terimalah pemberian, sepanjang itu memang merupakan suatu pemberian. Tetapi, jika hal itu sudah merupakan suap (rasuah), maka kalian jangan menerimanya. Dengan menolaknya, tidak menghalangi kalian dari kemiskinan dan keperluan itu." Ingatlah sesungguhnya peperangan Islam terus berlaku, oleh kerana itu apa pun yang terjadi tetaplah bersama Al-Quran.

Ingatlah, sesungguhnya Al-Quran dan kekuasaan itu akan terpisah. Oleh kerana itu, janganlah kalian meninggalkan Al-Quran. Ingatlah, akan muncul penguasa-penguasa kalian yang memutuskan hukum hanya demi kepentingan diri mereka sendiri, bukan demi kepentingan kalian. Jika kalian berani menentang mereka, kalian akan dibunuhnya. Tetapi jika kalian mengikuti mereka kalian akan disesatkannya.

Para sahabat bertanya, "Wahai Rasulullah, apa yang harus kami lakukan?" Nabi bersabda, maksudnya: "Seperti yang dilakukan oleh sahabat-sahabat Isa bin Maryam, mereka membawa gergaji untuk menggergaji papan. Mati dalam taat kepada Allah adalah lebih baik daripada hidup dalam durhaka kepadaNya."

Dari Abu Hurairah radiallahuanhu bahawa Rasulullah sallallahu 'alaihi wassallam bersabda maksudnya, "Akan terjadi suatu fitnah yang tuli, bisu dan buta terhadap perkara yang haq. Barangsiapa mendekatinya, maka bencana itu pun mendekatinya pada waktu itu tajamnya lidah seperti tajamnya pedang." (Abu Dawud).

Dari Ibnu Umar bahawa Rasulullah sallallahu 'alaihi wassallam bersabda, maksudnya: "Menghindarilah kalian dari fitnah **kekacauan** kerana pada waktu itu tajamnya lidah sudah seperti tajamnya pedang." (Ibnu Majah).

continued next page



PLANNING FOR
 THE HEREAFTER

*Excerpts From Dr Bilal Philip's
 Lecture At Al Khaadem – 20/02/2011*

Everybody makes plans. Planning is normal, either for a project at work or for personal matters. There is a mystic thought about planning in Islam. This mystic thought claims that planning is one of the attributes of Allah subhanahu wa ta'ala, so why not just leave it to Allah subhanahu wa ta'ala to plan for us. Does this mean Man need not plan?

Did Rasulullah sallallahu alaihi wassalam plan? If we study the seerah we will see that Rasulullah sallallahu alaihi wassalam planned to the smallest detail! One example was his Hijrah to Mecca. It did not happen spontaneously; it was planned! In fact it was meticulously planned. The reality is Man can make plans. Planning is one of the attributes of Allah subhanahu wa ta'ala and Allah is the absolute planner. And all Allah subhanahu wa ta'ala's plans are perfect plans!

However, we must make plans too because it is a SUNNAH from Rasullulah sallallahu alaihi wassalam to plan the best plan humanly possible, BUT our plans are NOT perfect and when the initial plan doesn't work, we're not supposed to give up but continue to change to a new plan accordingly. This was what happened in the Battle of Badr.



Dr Bilal Philips at Al-Khaadem.

We often plan for everything but seldom plan on Islam and the Hereafter! The companion of Rasulullah sallallahu alaihi wassalam planned for everything. They didn't jump into Ramadan but planned their Ramadan to ensure they get the best of the month.

We must plan to the best of our ability and then tawakkal to Allah. These are lessons from the following hadith:

A man coming to the Mosque to offer his prayer dismounted from his camel and asked: "Oh Messenger of Allah, do I tie it and rely,

continued next page



Mudah-mudahan beberapa hadith Nabi Muhammad sallahu 'alaihi wassallam ini akan memberi kita kesedaran dan keinsafan bagaimana pentingnya kita berhati-hati dengan keadaan sekeliling kita supaya kita tidak mudah mengikut dan terpengaruh dengan emosi serta nafsu yang bertindak tidak mengikut nilai-nilai islam.

Demi menyelamatkan diri, keluarga dan negara kita, perlulah ditingkatkan keyakinan kita bahawa Allah subhanahu wa ta'ala sebagai Al-Khaliq (Pencipta) yang Maha Mengetahui, yang Maha Melihat, Maha Mendengar dan Maha Berkuasa. Hanyalah Allah subhanahu wa ta'ala dapat menyelesaikan masalah yang kita hadapi.

Allah ingatkan kita dalam firmannya surah A'raf ayat 56: "Janganlah kamu membuatkan kerosakan di bumi selepas Allah telah memperbaikinya buat kamu."

Hadith diriwayatkan oleh Al Hafiz Abu Nu'aim, dari Sulaiman bin Ahmad, dari Al Miqdam bin Daud, dari Ali bin Ma'bad Ar-Raji, dari Wahab bin Rasyid, dari Malik bin Dinar, dari Khallas bin Amr, dari Abu Dardar bahawa Rasulullah sallahu 'alaihi wassallam bersabda, maksudnya: "Sesungguhnya Allah yang Maha Mulia lagi Maha Agung berfirman: 'Aku adalah Allah tidak ada tuhan selain aku yang menguasai para penguasa dari Raja seluruh raja. Hati seluruh raja ada ditanganku, apabila hamba-hamba itu mentaati kepadaKu nescaya aku mengalihkan hati para penguasa untuk mengasihi dan menyayangi mereka. Dan sesungguhnya apabila hamba-hamba itu durhaka kepadaKu nescaya Aku alihkan hati para penguasa mereka untuk marah dan membenci mereka, sehingga para penguasa itu menimpakan siksa yang kejam kepada mereka. Janganlah sibukkan diri kalian mendoakan celaka para penguasa itu. Tetapi sibukkanlah diri

kalian dengan mengingatiKu dan berbuatlah banyak kebajikan semata-mata keranaKu, nescaya Aku akan menolong kalian dari penguasa kalian."

Ingatlah wahai saudara-saudaraku sekalian, kelemahan kita yang menyebabkan orang-orang yang belum beriman tidak menghormati kita. Untuk menguatkan jemaah dan barisan umat Islam kita, mestilah menjaga aqidah kita dan janganlah kompromi dengan syirik yang haram dan juga bida'ah. Bermulalah dengan menjaga saf-saf kita dalam sholat fardhu, kerana Nabi sallahu 'alaihi wassallam telah bersabda yang maksudnya: "Rapat dan luruskan saf-saf kamu dalam shalat, bahu bertemu bahu, kaki bertemu kaki dengan itu mudah-mudahan Allah subhanahu wa ta'ala menyatukan hati-hati kamu."

Sekiranya adab-adab saf pun kita gagal untuk mengikutinya, maka akan gagallah kita untuk menyatupadukan umat. Hati manusia tidak akan dapat disatukan dengan wang ringgit tetapi hanya dengan izin Allah subhanahu wa ta'ala dan dengan mengikuti sunnah Nabi Muhammad sallahu 'alaihi wassallam ianya pasti akan berlaku. Marilah kita berdoa agar segala dosa-dosa, kelalaian dan prasangka buruk yang telah kita lakukan selama ini supaya diampuni oleh Allah subhanahu wa ta'ala kerana sesungguhnya hanya Dialah yang Maha Pengampun kerana tiada Tuhan yang mampu mengampuni dosa kita selain dariNya. Semoga Allah subhanahu wa ta'ala sentiasa menyatukan jiwa-jiwa kita dengan wahyu dan ajaran yang dibawa oleh NabiNya dan semoga Allah subhanahu wa ta'ala limpahkan kerahmatan dan keberkatan buat kita semua. Ameen.

Sheikh Hussain Yee, Pertubuhan Al-Khaadem

or do I leave it here loose and rely?" The Prophet sallallahu alaihi wassalam replied, "Tie the camel and then tawakkal" (rely upon Allah that the camel will be where you tied it when you come out of the Mosque).

There are four principles in planning:

- i. Set the goals of our plan**
Goals for here or the Hereafter? Should these be greater goals or lesser goals? Do we set goals for this life which is temporary like a blink of an eye or the life which is forever/ eternal life?
- ii. Determine the plan's prerequisite(s)**
The main prerequisite is Islam. But what kind of 'Islam'? Is it the Islam that we inherit from your parents? Is it the Islam practiced by the majority which we just follow without checking? No! It is the Islam as revealed to Rasulullah sallallahu alaihi wassalam and practised by his companions r.a. We must make an effort to KNOW so that we can practice correctly!
- iii. Prioritise our plans**
There are so many things about Islam to discover and practice. As such, learn to prioritise. The most important aspect of Islam is the solat, as the hadith said: "Pray as you have seen me praying." (Bukhari ,604). For instance, solat connects us to Allah subhanahu wa ta'ala and it helps to purify us and make us a better person by obeying Allah subhanahu wa ta'ala. If our solat has no effect on us, then this is one of the SIGNS that we have lost our way.

Just as we plan for everything else, we should plan to get

the best solat that we can EVERYTIME. So, start with the prerequisite for solat that is wudhu'. Learn how to make your wudhu'properly and REMEMBER wuduk is not just a physical purification act. Treat the wudhu' as a spiritual PURIFICATION act. When we wash our mouth reflect (mentally) on the sins we have committed with it (and ask for forgiveness). Do the same with the hands, the feet, etc. These will put us into the correct spiritual MODE for further purification in our solat.

- iv. Identify time frame to achieve the goal for the plan**
The main time frame has been identified by Allah subhanahu wa ta'ala. We have limited time so do not put off even for a moment to change because it might be too late! Change will only take a moment.

When you set the right goals and are on the right track, you will face difficulties, tests and trials. If our life has no difficulties/tests/trials then we probably are not doing it right. But whoever has the next life as his intention, Allah will gather for him his affairs, and place richness in his heart, even if he is in prison. So don't worryinsyaAllah the difficulties/tests/trials in your path as you aim for a better life in the Hereafter will still be an enormous blessing, and will enrich your heart.

Finally, we should plan to the best of our abilities. This is the essence of istikharah. We must do what we can to find out all relevant information about the matters we're pursuing and then carefully consider the pros and cons, make istikharah and ask Allah subhanahu wa ta'ala to make it as easy as possible for you if the matter is what is good for the religion and if not, to provide you otherwise.

AKTIVITI HOME OF HOPE

3 Februari 2011 Taman Tasik Perdana

Pada 3 Februari 2011 bersempena dengan musim cuti persekolahan, Rumah Harapan telah membawa anak-anak untuk melakukan aktiviti luar di Taman Tasik Perdana. Perjalanan dimulakan pada seawal jam 9.00 pagi.

Sampai sahaja ke destinasi yang dituju, anak-anak dibentuk dalam beberapa kumpulan dan diketuai oleh staf-staf Rumah Harapan. Anak-anak dibawa mengelilingi sekitar kawasan Taman Tasik Perdana. Setelah penat berjalan menimba ilmu di kawasan sekitar, anak-anak bebas melakukan aktiviti masing-masing.

21 Februari 2011 Kedatangan Pelajar Dari Mesir

Pada 21 Februari 2011 bersamaan dengan 18hb R.Awal 1432, Rumah Harapan Al-Khaadem telah menerima kedatangan sekumpulan pelajar seramai 29 orang dari Mesir. Pelajar-pelajar ini adalah dibawah tajaan Johawaki.

Mereka telah ditempatkan di Rumah Harapan sementara untuk menunggu keadaan di Mesir reda. Sepanjang berada di Rumah Harapan, mereka telah memberi kerjasama yang baik kepada Pihak Pengurusan Rumah Harapan Al-Khaadem. Pelajar-pelajar ini menetap di Rumah Harapan sehingga 5 Mac 2011.

1 Mac 2011 Dr. Bilal Philip

Tanggal 1 Mac 2011, Rumah Harapan Al-Khaadem telah menerima kedatangan dari Dr. Bilal Philip. Beliau telah meluangkan masa untuk meninjau keadaan Rumah Harapan. Beliau yang diiringi oleh Um Imtiaz, Ketua Unit Pendidikan (ASAD) telah diterangkan serba sedikit mengenai aktiviti-aktiviti Rumah Harapan sambil dibawa meninjau keadaan dorm, kebun dan sekelilingnya.

Di sebelah petang, Dr. Bilal Philip telah meluangkan masa sekali lagi bersama anak-anak untuk menikmati juadah makan malam.



Lawatan Dr Bilal Philips di Rumah Harapan (Home Of Hope).

12 Mac 2011 Wetland

Pada 12 Mac 2011, Rumah Harapan Al-Khaadem sekali lagi telah mengadakan aktiviti luar bersama anak-anak. Anak-anak yang terlibat ialah anak perempuan. Kali ini mereka ke Wetland, Putrajaya. Seawal jam 9.00 am anak-anak telah

memulakan perjalanan dengan menaiki 2 Van Pertubuhan.

Antara aktiviti yang telah dijalankan ialah melawat kolam Flamingo dan menaiki Menara Pandan Jau. Menjelang tengahari, anak-anak menjamu bekal tengahari di kawasan tapak perkhemahan. Dalam perjalanan pulang, rombongan singgah di Masjid Besi atau lebih dikenali dengan Masjid Tuanku Mizan Zainal Abidin untuk menunaikan Solat Zohor.

12 Mac 2011 Penghijrahan Burung Sedunia

Anak lelaki menerima jemputan untuk melihat penghijrahan burung secara besar-besaran di Port Dickson. Perjalanan ke destinasi telah dimulakan seawal jam 9.00 pagi.

Selain dari melihat penghijrahan burung, anak-anak juga telah berpeluang untuk mengenali dan mempelajari jenis-jenis burung yang terdapat di seluruh dunia. Menjelang tengahari, rombongan mula bertolak pulang ke Rumah Harapan.



Lawatan anak-anak lelaki HOH di 'Raptor Watch', Port Dickson.

15 Mac 2011 Majlis Perpisahan

Pada 15 Mac 2011 bersamaan dengan 30hb Rabiulawwal 1432, Pihak Pertubuhan Al-Khaadem telah mengadakan satu majlis perpisahan bersempena dengan pengunduran diri Pengelola HOH iaitu En Mohd Dan B. Sudin. Majlis yang diadakan pada jam 4.30pm itu telah dihadiri oleh AJK dan Yang DiPertua Al-Khaadem iaitu Ustaz Hussain Yee.

Bersempena dengan majlis itu juga, anak-anak telah menyediakan sendiri kad ucapan untuk beliau. Majlis turut diserikan dengan jamuan minum petang.



Sheikh Hussain menghulurkan cenderahati kepada En Mohd Dan.

HOW ISLAM CHANGED MY LIFE?

How much more we love the light, if once we lived in darkness. When I first embraced Islam, I really did not think it was going to affect my life very much. However, Islam did not just affect my life, it totally changed it.

My husband and I loved each other very deeply. Still, when I started studying Islam, we started having difficulties. As mentioned earlier, he saw me changing and did not understand what was happening. Neither did I. But then, I did not even realize I was changing. He decided that the only thing that could make me change was another man. There was no way to make him understand what was changing me because I myself did not know.

After I realized that I was a Muslim, it did not help matters. After all, in his mind the only reason a woman changes something as fundamental as her religion is another man. He could not find evidence of this other man, but he had to exist. We ended up in a very ugly divorce.

The courts determined that the unorthodox religion would be detrimental to the development of my children. So they were removed from my custody. During the divorce, there was a time when I was told I could make a choice. I could renounce my religion and leave with my children, or renounce my children and leave with my religion. I was in shock. To me this was not a possible choice. If I renounced my Islam, I would be teaching my children how to be deceptive; for there was no way to deny what was in my heart. I could not deny Allah, not then, not ever. I prayed like I had never prayed before.

After the allotted thirty minutes was up, I knew there was no safer place for my children than in the hands of Allah. If I denied Him, there would be no way in the future to show my children the wonders of being with Allah. The courts were told that I would leave my children in the hands of Allah. This was not a rejection of my children!

I left the courts knowing that life without my babies would be very difficult. My heart bled, even though I knew inside I had done the right thing. I found solace in Ayat ul-Kursi:

“Allah – there is no deity except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Chair extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”
(Qur’an, 2:255).

This verse got me looking at all the attributes of Allah and discovering the beauty of each one.

Child custody and divorce were not the only problems I was to face. The rest of my family was not very accepting of my choice either. Most of them refused to have anything to do with me. My mother was of the belief that it was just a phase that I would grow out of. My sister, the “mental health expert,” was sure I had simply lost my mind and should be institutionalized. My father believed I should be killed before I placed myself deeper in Hell. Suddenly I found myself with no husband and no family. What would be next?

Most of my friends drifted away during the first year. I was no fun anymore. I did not want to go to parties or bars. I was not interested in finding a boyfriend. All I ever did was read that “stupid” book (the Qur’an) and talk about Islam. What a bore! I still did not have enough knowledge to help them understand why Islam was so beautiful.

My job was next to go. While I had won just about every award in my field and was recognized as a serious trendsetter and moneymaker, the day I put on *hijab* was the end of my job. Now I was without a family, without friends and without a job.

In all this the first light was my grandmother. She approved of my choice and joined me. What a surprise! I always knew she had a lot of wisdom, but this! She died soon after that. When I stop to think about it, I almost get jealous. The day she pronounced *shahadah*, all her misdeeds had been erased, while her good deeds were preserved. She died so soon after accepting Islam that her “book” is bound to be heavy on the good side. It fills me with such joy!

As my knowledge grew and I was better able to answer questions, many things changed. But it was the changes in me as a person that had the greatest impact. A few years after I went public with my Islam, my mother called and said she did not know what this “Islam thing” was, but she hoped I would stay with it. She liked what it was doing for me.

A couple of years after that she called again and asked what a person had to do to be a Muslim. I told her that all a person had to do was accept that there is only one God and that Muhammad was His messenger. Her response was, “Any fool knows that. But what do you have to do?” I repeated the same information and she said, “well...OK. But let’s not tell your father just yet.”

Little did she know that he had gone through the same conversation a few weeks before that. My real father (the one who thought I should be killed) had done it almost two months earlier. Then, my sister, the mental health person, told me that I was the most liberated person she knew. Coming from her that was the greatest compliment I could ever receive.

Rather than try to tell you about how each person came to accept Islam, let me simply say that more members of my family continue to find Islam every year. I was especially happy when dear friends told me that my ex-husband took *shahadah*. When asked why, he said it was because he had been watching me for sixteen years, and he wanted his daughter to have what I had. He came and asked me to forgive him for all he had done. I had forgiven him long before that.

Now my oldest son, Whitney, has called, as I am writing this, and announced that he also wants to become Muslim. He plans on taking the *shahadah* in a couple weeks. For now, he is learning as much as he can. Allah is the Most Merciful.

Over the years I have come to be known for my talks on Islam, and many listeners have chosen to be Muslim. My inner peace has continued to increase with my knowledge and confidence in the wisdom of Allah. I know that Allah is not only my Creator, but my dearest friend. I know that Allah will always be there and will never reject me. For every step I take toward Allah, He takes ten toward me. What a wonderful knowledge.

True, Allah has tested me, as was promised, and rewarded me far beyond what I could ever have hoped for. A few years ago doctors told me I had terminal cancer. They explained that there was no cure, it was too far advanced, and preceded to help prepare me for my death by explaining how the disease would progress. I had maybe one year left to live. I was concerned about my

children, especially my youngest. Who would take care of him? Still I was not depressed. We must all die. I was confident that the pain I was experiencing contained blessings.

I remembered Kareem Al-Misawi, who died of cancer when he was still in his twenties. Shortly before he died, he told me that Allah was truly merciful. This man was in unbelievable anguish and radiating with Allah’s love. He said, “Allah intends that I should enter Heaven with a clean book.” His death experience gave me something to think about. He taught me of Allah’s love and mercy. This was something no one else had ever really discussed, Allah’s love!

It did not take me long to become aware of His blessings. Friends who loved me came out of nowhere. I was given the gift of making *hajj*. Even more importantly, I learned how very important it was for me to share the truth of Islam with everyone. It did not matter if people, Muslim or not, agreed with me or even liked me. The only approval I needed was from Allah. The only love I needed was from Allah. Yet, I discovered more and more people, who for no apparent reason, loved me. I rejoiced, for I remembered reading that if Allah loves you, He causes others to love you. I am not worthy of all that love. That means it must be another gift from Allah. Allah is the Greatest!

There is no way to fully explain how my life changed! I am so very glad that I am a Muslim. Islam is my life. Islam is the beat of my heart. Islam is the blood that courses through my veins. Islam is my strength. Islam is life so wonderful and beautiful. Without Islam I am nothing, and should Allah ever turn His magnificent face from me, I could not survive.

“O Allah, let my heart have light, and my sight have light, and my hearing have light, and let me have light on my right, and let me have light on my left, and let me have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.” (Al-Bukhari)

“O my Lord, forgive my sins and my ignorance and my exceeding the limits in all my deeds and what You know better than I. O Allah, forgive my errors, those done intentionally or in ignorance or in jest or in seriousness, and (I confess that) all such errors are done by me. O Allah, forgive my sins of the past and of the future, which I did openly or secretly. You are the one who makes things go ahead, and You are the one who delays them, and You are the Omnipotent.” (Al-Bukhari)

Lawatan ke Muzium Negara



Anak-anak HOH di Muzium Negara.



Panjangnya ular ni...

Lawatan ke Sungai Gabai



Lawatan anak-anak HOH ke air terjun di Sungai Gabai, sejuknya...



Jamuan Majlis Perkahwinan



Majlis perkahwinan Saudara Dzaki dan Saudari Rozalina yang dihadiri anak-anak HOH.



Umrah 2011



Jemaah umrah menziarahi Jamrat di Mina.



Sheikh Hussain memberi taklimat di Masjid Quba.

Lawatan ke Wetlands



Anak-anak perempuan HOH di menara panjang jauh, Wetlands, Putrajaya.



Majlis Perpisahan En Mohd Dan



Natasha dan Siti Aishah memberi kad ucapan kepada En Mohd Dan.



En Mohd Dan memberi kata nasihat kepada anak-anak HOH.

Lawatan ke 'Raptor Watch'



Anak-anak lelaki HOH menikmati penghijrahan burung di Port Dickson.



Lawatan Nestle



Sumbangan telur ayam daripada pihak Nestle Malaysia.



Kakitangan Nestle melawat kelas kraftangan anak-anak.

ALAM KUBUR DAN BARZAKH

(BERMULA PADA KEMATIAN SEHINGGA KEBANGKITAN PADA HARI AKHIRAT)

MENGHAMPIRI KEMATIAN

1. Sikap Manusia Terhadap Kematian

Manusia umumnya merasa amat gerun apabila mengingati kematian dan mahu melupakan peristiwa ini, kerana kematian bererti berakhirnya keseronokan dan kegembiraan duniawi, serta putusnya segala ikatan dan hubungan keikraban yang dihargai semasa hidup. Hakikatnya, kematian adalah satu sempadan ngeri dimana setiap manusia wajib lalui dalam perjalanannya menuju ke Hari Akhirat.

Namun, naluri yang tidak mengharapkan kematian tidak seharusnya melemahkan harapan tinggi setiap insan untuk mendiami syurga, dimana manusia akan mengecapi kebahagiaan abadi serta keseronokan tanpa batasan, puncaknya berkesempatan menemui Tuhan, Allah (swt).

2. Mengharap Balasan Baik Daripada Allah

Apabila berada diambang kematian, setiap insan seharusnya bermunahajat sepenuh jiwa kepada Allah, memohon keampunan Allah dengan meletak sepenuh harapan semoga Allah mengasihani dirinya dan semoga beliau memperoleh kerahmatan Allah. Jabir r.a meriwayatkan Rasulullah (saw) bersabda:

“Jangan sesiapa antara kamu menghadapi kematian melainkan mengharap balasan baik daripada Allah, Sesungguhnya, terdapat manusia kerana menjangka balasan kecelakaan dari Allah, menyebabkan mereka diseret kepada kebinaan dan akibatnya mereka termasuk golongan yang rugi.”

Diriwayatkan oleh Muslim (2877),
Abu Dawud dan yang lain.

Mengulas mengenai *hadith* ini, an-Nawawi (rahimahulla) berkata:

“Seorang yang mengharap balasan baik daripada Allah (swt) bermaksud: menaruh harapan moga-moga Allah mencurah belas kasihan dan memberi pengampunan kepada dirinya. Sewaktu sihat, dia hendaklah mempunyai (dalam jiwanya) perasaan bimbang dan takut, namun tetap meletak harapan kepada Allah, dengan lebih menanam perasaan takut.

Apabila kematian sudah hampir, dia hendaklah menaruh sepenuh harapan kepada Allah, dengan mengatasi lain-lain hal. Ini adalah kerana perasaan takut mengelak manusia daripada melaku perbuatan dosa, sebaliknya menambah perbuatan amal

kebaikan, dimana perlakuan sedemikian menjadi semakin mustahil pada saat kematian. Semasa menghadapi kematian, dia hendaklah berpegang teguh pada harapan moga-moga mendapat kerahmatan Allah. Perlakuan sedemikian dianjurkan kerana ia melahirkan sifat pergantungan dan penyerahan sepenuhnya kepada Allah.”

Al-Minhaj 17:206

Seorang insan diambang kematian yang meletakkan sepenuh harapan untuk mendapat ganjaran dan keampunan dari Allah (swt) serta diajukan dengan tulus ikhlas dan berlandaskan tauhid yang betul, maka Allah (swt) akan memperkenankan permintaan tersebut. Abu Hurayrah and Anas (radiyallahu ‘anha) meriwayatkan sabda Rasulullah (saw):

“Allah berfirman, “Aku adalah tempat pergantungan hamba-Ku, dan Aku bersamanya pada bila-bila masa dia menyanjungi-Ku atau memohon pertolongan-Ku.”

Diriwayatkan oleh al-Bukhari (7405, 7505),
Muslim (2675), dan lain-lain.

3. Orang Yang Beriman Merindui Menemui Allah

Apabila kematian nyata hampir tiba, orang yang beriman akan mengalu-alukan saatnya dan melahirkan kesungguhan merindui bertemu Allah (swt) di Jannah, menyedari bahawa pertemuan ini merupakan kemuncak kebaikan dan kemurahan dari Allah. Sebagai balasan kepada keinginan sedemikian, Allah (swt) juga sangat ingin bertemu dengan hamba-Nya yang disayangi.

A’ishah (radiyallahu ‘anhuma) meriwayatkan
Rasulullah (saw) bersabda:

“Sesiapa merindui menemui Allah, maka Allah ingin menemui beliau. Dan sesiapa benci menemui Allah, maka Allah tidak ingin menemui beliau..”

Diriwayatkan oleh al-Bukhari (6507-6508),
Muslim (2683-2686), dan lain-lain.

A’ishah (radiyallahu ‘anhuma) terperanjat apabila mendengar Rasulullah (saw) bersabda sedemikian, maka beliau bertanya, “Wahai Rasul Allah, apakah maksudnya membenci kematian? Kami semua benci pada kematian!”

continued next page

Rasulullah (saw) menjawab:

“Bukan begitu maksudnya! Apabila seorang beriman menemui ajal, dia akan dibuka pintu rahmat, penerimaan dan pertimbangan daripada Allah. Tiada perkara lain yang lebih disayangi daripada apa yang menanti beliau; oleh itu beliau merindui menemui Allah, dan Allah ingin menemui beliau. Namun, apabila seorang yang ingkar menemui ajal, dia akan mendapat imbasan kemurkaan Allah, penyiksaan dan azab daripada Allah. Tiada perkara lain yang lebih dibencinya daripada apa yang menunggu beliau; oleh itu beliau benci bertemu dengan Allah, dan Allah tidak ingin bertemu dengan beliau.”

Diriwayatkan oleh al-Bukhari (6507)
dan Muslim (2684).

Begitu halnya dengan Shurayh Bin Hani (rahimahulla). Beliau kebingungan apabila mendengar Abu Hurayrah (radiyallahu ‘anhu) meriwayatkan *hadith* tersebut, maka beliau pergi bertanya A’ishah (radiyallahu ‘anhuma), “Wahai Ibu bagi mereka yang beriman, Abu Hurayrah meriwayatkan *hadith* daripada Rasul Allah (saw) yang mana, sekiranya benar, bererti bahawa kami semua adalah sesat! A’ishah berkata, “Seorang itu sesat hanya apabila sudah disahkan oleh Rasul Allah (saw). Apa yang diriwayatkan oleh Abu Hurayrah? Shurayh memberitahu *hadith* tersebut, dengan ucapan, “Dan tiada dari kalangan kami melainkan benci kematian.” A’ishah menjelaskan:

“Sememangnya Rasul Allah (saw) bersabda sedemikian, namun bukan bermaksud sebagaimana yang kamu fikirkan. Sebenarnya, apabila renungan menjadi tajam, dan dada berdetar (semasa roh meninggal jasad), dan kulit menyempit, dan jejari menggigir- ketika itu, sesiapa merindui menemui Allah, Allah ingin menemui beliau; dan sesiapa benci menemui Allah, Allah tidak ingin menemui beliau.”

Diriwayatkan oleh Muslim (2685).

Abu Hurayrah (radiyallahu ‘anhu) juga meriwayatkan Rasulullah (saw) bersabda:

“Sememangnya, apabila kematian berlaku kepada seorang yang beriman, dan beliau menyaksi balasan baik (membayangkan ganjaran yang menantinya), beliau mahu rohnya berpisah (selancarnya), dan Allah ingin menemui beliau.

Dan apabila kematian berlaku kepada musuh Allah, dan beliau menyaksi balasan seksa (membayangkan azab yang menantinya), beliau mahu rohnya tidak berpisah, dan Allah tidak ingin menemui beliau.”

Diriwayatkan oleh al-Bazzar; diakui sahih oleh
al-Albani (as-Sahihah no. 2628).

Selanjutnya, sebaik sahaja seorang yang beriman memasuki kuburnya, beliau diberi gambaran awal tentang keseronokan hebat yang menunggunya. Ini menyedarkan dirinya betapa kehidupan dunia tidak bernilai langsung. Oleh itu beliau tiada keinginan untuk pulang kedunia.

4. Orang Yang Tidak Beriman Ingin Kembali Kepada Kehidupan Dunia

Sebagaimana dijelaskan, seorang yang tidak beriman bertindak bertentangan dengan perlakuan seorang yang beriman. Orang yang tidak beriman benci menemui Tuhannya, yang sangat murka terhadapnya, dan Allah (swt) juga tidak ingin menemuinya. Bagi seorang yang tidak beriman, kematian membawa kepada permulaan kesengsaraan azab yang menunggunya. Kematian menamatkan keseronokan kehidupan dunia, sebaliknya diganti dengan api Neraka. Dia tidak lagi mempunyai sebarang peluang untuk berbuat apa jua kebaikan yang mungkin dapat mengelak dari azab. Allah (swt) berfirman:

“Jika engkau dapat melihat ketika mereka (orang yang tidak beriman) terperanjat ketakutan (ketika kematian dan menyaksikan azab di akhirat), serta mereka tidak berupaya melepaskan diri, dan mereka diseret (oleh malaikat dan oleh amalan jahat mereka) dari tempat mereka berada. Ketika itu mereka berkata, “Kami sekarang beriman kepada kebenaran (Islam)!” Bagaimana caranya mereka meraih (keimanan) dari tempat yang begitu jauh – sedangkan waktu dahulu mereka tidak beriman, dan mereka tidak yakin dan jauh terpesong (dari keimanan)? Dan akan dihalangi antara mereka dengan apa jua yang mereka ingini, sebagaimana dilakukan kepada orang yang serupa keadaannya dengan mereka pada masa yang lalu. Sesungguhnya mereka dahulu berada dalam keraguan yang mendalam.”

Saba’ 34: 51-54

Sebaik sahaja seorang yang tidak beriman memasuki kuburnya, dia menyedari kesilapannya semasa hidup didunia, dan dia menerima gambaran awal tentang azab sengsara yang menantinya. Dalam keadaan sedemikian, dia ingin diberi peluang semula untuk menebus kesalahannya.

Allah (swt) berfirman:

“(Mereka yang tidak beriman terus bergelombang dalam dosa dan penafian) sehingga, apabila sampai ajal maut ke atas salah seorang antara mereka, berkatalah dia, “Wahai Tuhanku, kembalikanlah aku. Supaya aku mengerjakan amalan saleh yang telah aku tinggalkan.” Tidak! Masakan dapat? Sesungguhnya perkataannya itu hanyalah ungkapan (pembongkaran) yang sengaja dia lafazkan, sedangkan diantara mereka (simati) terdapat dinding (penghalang) sehingga Hari mereka dibangkit semula.”

Al-Mu’minun 23: 99-100.

5. Mereka Yang Berdosa Ingin Kembali Kepada Kehidupan Dunia

Ayat (23: 99-100) ini, tidak hanya ditujukan kepada mereka yang tidak beriman. Ia juga ditujukan kepada mereka yang beriman yang membuat banyak dosa, yang telah melakukan banyak kekejaman dan melakukan larangan-larangan Allah dengan sewenang-wenangnya.

continued next page

continued from page 9

Apabila sampai ajal, mereka akan menyaksi penyeksaan yang menunggu mereka semasa didalam kubur dan pada hari kemudian. Mereka termasuk golongan yang ingin kembali ke dunia untuk menebus kesilapan mereka. `Ramai `ulama tafsir mempunyai fahaman sedemikian. Antaranya Ibn Kathir, al-Qurtubi, dan Sa`di (rahimahumullah) – yang pernah berkata:

“Sesiapa yang melaku banyak kesalahan akan menyesali perbuatannya apabila dia menemui ajal, kerana ketika itu dia menyaksi betapa hina keadaan tempat penantiannya dan menyedari betapa buruknya perlakuan dia semasa hidup dahulu. Dia merayu untuk kembali kepada kehidupan dunia, bukan untuk mencari keseronokan dan meraih segala keinginan, tetapi berhasrat untuk membuat kebaikan dan menebus segala perbuatan jahat yang dia lakukan dahulu.”

Tafsir ul-Karim-ir-Rahman 23:99-100.

Allah (swt) menyeru kepada mereka yang beriman dengan firman-Nya:

“Dan (wahai orang yang beriman,) belanjakanlah (pada jalan Allah) sebahagian daripada rezeki yang Kami berikan kepada kamu sebelum seseorang daripada kamu sampai ajal maut, maka dia (pada saat itu) akan merayu dengan katanya, “Wahai Tuhanku! Alangkah baiknya kalau Engkau lambatkan kedatangan ajal

mautku ke suatu masa yang sedikit sahaja lagi, supaya aku dapat bersedekah dan dapat pula aku menjadi di kalangan orang yang salih.” Allah sekali-kali tidak akan melambatkan kematian sesiapa apabila sampai ajalnya. Allah Maha Mendalam Pengetahuan-Nya mengenai segala yang kamu kerjakan.”

Al-Munafiqun 63:10-11.

Mengulas mengenai ayat ini, Ibn Kathir (rahimahulla) berkata:

“Setiap mereka yang membuat kesalahan akan menyesalinya apabila mereka menemui ajal dan merayu agar diberi sedikit lanjutan kepada hayatnya (untuk hidup), bertujuan mencari alasan (bagi perbuatannya), juga supaya dia dapat memperbetuli apa yang tidak berkesempatan dahulu.

Tafsir ul-Qur’an il-Azim 63:10.

Terjemahan dari buku:

“Life In Al-Barzakh, from Death until Resurrection.”

Edisi ke-2

karangan – **Muhammad Mustafa Al-Jibaly**,
terbitan – **Al-Kitaab & as-Sunnah Publishing**

BOOK REVIEW

CLOSER THAN A GARMENT MARITAL INTIMACY ACCORDING TO THE PURE SUNNAH (Revised Edition)

by Muhammad Mustafa Al-Jibaly



It is the reviewer’s opinion that every married Muslim couple should have a copy of this book. Indeed, every Muslim couple about to enter marriage should read this book. It discusses marital intimacy according to the Sunnah in a clear, concise and comprehensive way that is easy to understand.

The book’s chapters look into the Islamic etiquette of intimacy, prohibited acts of intimacy, ritual bath, the ‘awrah, zina, perversions and aberrations, and birth control. It is important, for example, to supplicate to Allah before intercourse to ask Him to keep Satan away. Some of the prohibited acts of intimacy include anal intercourse and intercourse during menses. While to the book states there is no ‘awrah for a woman in front of her husband and vice versa, “reasonable measures of modesty and good manners should be exercised”.

As for zina, the writer explains that there are several levels, including that of looking: “Among those who fall under this threat is anyone who helps produce or propagate nakedness and indecency in any form or by any means. This includes newspapers, magazines, television, films, theatres...”. Exposing intimate secrets is also a form of minor zina.

The major sin of zina can only be proven in three ways: The guilty person’s clear and absolute confession, pregnancy, or testimony of four witnesses who have all seen the occurrence, including the actual insertion. To accuse a believer of zina without such proof is itself a sin that “deserves punishment in both lives”.

Islam, says the writer, encourages Muslims to have as many children as possible in order to increase the size and power of the Muslim Ummah, which in turn increases the number of people worshipping Allah and strive to establish His Din. Birth control is prohibited if the reasons are non-Islamic, such as fearing poverty or wanting to live a quiet life without children. The use of natural methods in birth control, for instance, early withdrawal, is permissible but disapproved. Abortion is prohibited regardless of the age of the embryo, unless continuing the pregnancy would most likely cause the mother’s death.

There is also an informative appendix on human sexuality which describes human sexual characteristics, human sexual development, the physiology of sex and sexual dysfunctions.

This book is the second of four books in a series on ‘The Muslim Family’, which deals with various aspects of marriage and family life. Others in the set are The Quest for Love and Mercy (marriage and weddings in Islam), The Fragile Vessels (rights and obligations between spouses in Islam) and Our Precious Sprouts (Islamic regulations for newborns). The books can be purchased as a boxed set and make a wonderful gift.



PERTUBUHAN AL-KHAADEM
Lot 1034, Jalan Cempaka, Sungai Kayu Ara, 47400 Petaling Jaya, Selangor, Malaysia
Tel : 03-7726 4146, 03-7724 1590
Fax : 03-7726 4149
Email : alkhadem.my@gmail.com
www.al-kaadem.com.my

WEEKLY ACTIVITIES Activity Centre

AQIDAH

Days : Mondays
Time : After Isya
Language : Malay
Venue : Al-Khaadem Sg Kayu Ara Hall

FARDHU AIN – THE BASIC BELIEFS

Days : Wednesdays
Time : 10.30 am – 12.30 pm
Language : English
Venue : Al-Khaadem Sg Kayu Ara Hall

THE ONE NATION

Days : Sundays
Time : 10.30 am – 12.30 pm
Language : English
Venue : Al-Khaadem Sg Kayu Ara Hall

SEJARAH PENYELEWANGAN AKIDAH DAN PEPECAHAN UMMAH

Days : 2nd and 4th Tuesdays
Time : 10.30 am
Language : Malay
Venue : Al-Khaadem Sg Kayu Ara Hall
(For Ladies only)

HADITH SAHIH MUSLIM

Days : Wednesdays
Time : After Isya
Language : Malay
Venue : Multipurpose Hall,
Menara Polo Kg Pandan, KL

AQIDAH

Days : 1st and 3rd Thursdays
Time : After Maghrib
Language : Malay
Venue : Surau An-Naim,
Section 5, Wangsa Maju.

Untuk maklumat lanjut, sila hubungi pejabat di 03-7726 4146 / 7724 1590

WELCOME TO ISLAM



Abolanle Olamide Omotayo (Falilat)



Soo Chen Chia



Mbakop Ngongang Morlo (Ali)



Tran Nen Tho (Asiah) & Nguyen Alexandre (Isa)



Paul Geoffrey



Rochelle Ancheta (Mariam)



Leonila Roble Cabungcal (Jamilah)

Abolanle Olamide Omotayo – Falilat Omotayo
16/1/2011

Adesuyi Oluwole – Abdul Matin Hakeem
19/1/2011

Mbakop Ngongang Morlo
13/2/2011

Soo Chen Chia
15/2/2011

Tran Nen Tho – Asiah
1/3/2011

Nguyen Alexandre – Isa
1/3/2011

Duri Anak Mijista
2/3/2011

Sok Srey Peov
6/3/2011

Paul Geoffrey
7/3/2011

Rochelle Ancheta – Mariam
9/3/2011

Leonila Roble Cabungcal – Jamilah
20/3/2011

Dr Bilal at Al-Khaadem



Sheikh Hussain welcoming Dr Bilal with a hug.



Sheikh Hussain opening remarks introducing Dr Bilal.



Dr Bilal responding to queries from the jamaah.



Group photo with some of the jamaah.



Group photo with Al-Khaadem Youth.



Jamaah at Dr Bilal's lecture.



Dr Bilal visit at HOH.

