

for men of reflection

EID-ADHA SPECIAL EDITION

JANUARY/FEBRUARY 2001

SIRATUL FITRAH

REDISCOVER YOUR TRAIL TO NATURE

ZABIHA:: is it humane?

the season of
sacrifice



HAJJ

STEP-BY-STEP

1 PUT IHRAM ON

Clip body hair and nails
Perform Ghusl (complete ablution)
Wear ihram garments
Pray 2 raka'ah and declare state of ihram

3 TAWAF AL-QUDUM

Circle the Ka'abah 7 times
Du'a and Zikr to Allah SWT
Pray in Waqaf Ibraheem
Drink Zam-Zam water



5 NULLIFY IHRAM



Shave or clip hair
All restrictions of ihram are lifted.

6 PUT ON IHRAM



Clip body hair and nails
Perform Ghusl (complete ablution)
Wear ihram garments
Pray 2 raka'ah and declare state of ihram

11 QURBAN



12 NULLIFY IHRAM



Shave or clip hair
All restrictions of ihram are lifted.
(except Sex)

13 TAWAF AL-IFADAH

Circle the Ka'abah 7 times
Du'a and Zikr to Allah SWT
Pray in Waqaf Ibraheem
Drink Zam-Zam water
Sex restrictions are lifted.

14 SAI'E



Make 7 climbs between Safa and Marwah
(One direction is equivalent to one climb)

Sunrise
Fajar | noon | Sunset



Tamattu' Hajj Requirements



Ifrad Hajj Requirements



Qiran Hajj Requirements

**BOLDED ACTIVITIES ARE RUKUN
(ESSENTIAL) OF HAJJ**

1
2
3
4
5

8th Dzulhijjah

6
7

9th Dzulhijjah

8

9

10
11
12
13
14

10th Zulhijjah

15
16

11th Zulhijjah

12th Zulhijjah

13th Zulhijjah

17

CHOOSE ONE

2 MIQAT



Have niyyah and intention of Hajj
Say the kalimah of Talbeeyah

4 SA'IE

Make 7 climbs between Safa and Marwah
(One direction is equivalent to one climb)

7 MINA



Say the kalimah of Talbeeyah
Pray Zuhr and Asr; Maghrib and Isya
Pray Fajr

8 WUQUF AT ARAFAH

Pray Zuhr and Asr
Stands by the rock of Arafah
Tawbah, Du'a and Zikr to Allah SWT

9 MUDZALIFAH



Pray Maghrib and Isya; Fajr
Stands by the monument of
Al-Mashar Al Haram
Du'a and Zikr to Allah SWT

10 JAMRATUL AQABAH

On the way to Jamrah pick 7 pebbles
On arrival throw them at Jamratul Aqabah
Takbeer while throwing



15 MINA



Say the kalimah of Talbeeyah
Tawbah, Du'a and Zikr to Allah SWT

16 THROWING IN 3 JAMRAHS

Start with the smaller jamrah
End with Jamratul Aqabah



17 TAWAF AL-WIDA

Let Tawaf be the last ibadah in Makkah
Circle the Ka'abah 7 times
Du'a and Zikr to Allah SWT
Pray in Waqaf Ibraheem
Drink Zam-Zam water



INSIDE

insight



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The First Ten Days of Dhul-Hijjah

☐☐ "The best days in the world are the Ten days." [Ibn Hibbaan, al-Bazaar, authenticated in Saheeh Jaami' us-Sagheer #1133]

☐☐ "There are no days during which good deeds are more beloved by Allaah than these (ten) days." [al-Bukhaaree, at-Tirmidhee and others] The Prophet, sallallaahu `alayhi wa sallam, was then asked: "Not even Jihaad in Allaah's way?" He replied: "Not even Jihaad in Allaah's way; except for a person who went out (for Jihaad) with his self and wealth and came back with none (i.e. lost all for Allaah)." [at-Tirmidhee, authenticated in al-Albaanee's Irwaa' ul-Ghaleel, #953]

☐☐ All good deeds can be done during these days and the early generations of Muslims used to exert themselves excessively in worshipping Allaah. In particular, fasting and dhikr (mentioning and remembering Allaah) are to be done in plenty on these days.

SIRATUL FITRAH

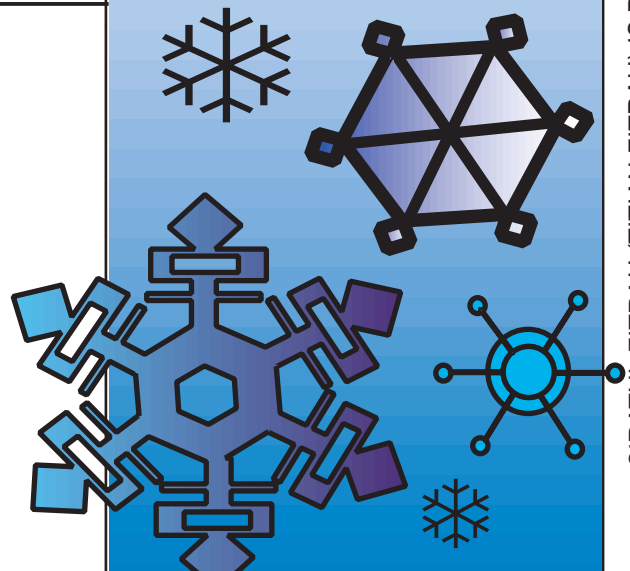
Supreme Advisor ☐ Lokman M Noh ☐
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Publisher ☐ MISG Secretariat ☐
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Printing Assistant ☐ Faiz Sahri ☐
Fazrul F Ismail

2001
winter
edition





Afraid not to practice deen anytime, anywhere and in any condition.

The Unforgettable Journey

LAST 2 WEEKS, ME AND SOME BROTHERS FROM MINNESSOTA joined a Jama'at from France. We planned to go to a mosque in Fargo, North Dakota, about 4 hours drive from Minneapolis.

On our way to Fargo, we stopped by at a closed pump station to perform Isya' prayer. At that time, it was already midnight. We were making wudhu' and preparing for solat when a bunch of guys, from a nearby bar, yelling at us. "Hey man, what are you guys doing over there?!" At first, we were anxious because those guys seemed like gangsters. With a bottle of beer in one hand of each guy, they walked towards us. We believed that those guys were wondering about our odd appearance (*kopiah*, *gamis*, big beard etc) that probably they had never seen before.

We tried to be nice to them, and Alhamdulillah in return, they became friendly. We asked them to wait for a couple of minutes. They waited! We stood in line and prayed in the cool open air, 40 F probably, while those guys watching us worshipping ALLAH. We prayed instantly and we returned to those guys as soon as we had finished our prayer. We chatted with them about miscellaneous matters, but not directly about Islam. They seemed interested and eager to know about Islam.

All praise for ALLAH, ALLAH controls the hearts of mankind. One of the guys talked to some of us in the Jama'at including me who was listening. He said, "I have never seen people practicing their religion like you guys are practicing. I am a Catholic myself."

The priests keep on preaching us about religion, but people don't practice. When I saw you all were praying, my heart was touched. I felt peace and some kind of liking what you all were doing. You all don't care about others and have firm belief in your god and what you all are doing, it is so cool man, so cool!!"

Take pride of our Deen by potraying the true Islamic identity throughout our lives.

Before this, I thought Islam was just fighting, war, battle and whatnot. But now I see what is Islam. You guys are so cool man, so cool!" Even though at the end, none of the guys verbally confessed their belief in the true light of Islam, we believed that deep inside their hearts, they knew Islam was the only truth that they could find. They used to believe that peace could be found in drinking alcohol, but since that time, they knew that in solat there is peace, in practicing this true Deen, there is peace. May ALLAH gives them hidayah to accept Islam one day. Amin. As we were leaving the pump station to continue our journey to Fargo, all the guys stood in one line, raised their hands, and showed us 'peace' signs.

Therefore my dear respected brothers and sisters, afraid not to practice deen anytime, anywhere and in any condition. The true success of all mankind is only in obeying the orders of ALLAH according to the sunnah of the prophet s.a.w. Make effort on our deen and keep on reminding each other. May ALLAH guide us all. Ameen. ☞

We were making wudhu' & preparing for solat when a bunch of guys, from a nearby bar, yelling at us. "Hey man, what are you guys doing over there?"





insight

the Season of Sacrifice

THE WHOLE CEREMONY OF THE HAJJ, IS COMMEMORATIVE OF PROPHET IBRAHEEM A.S AND HIS FAMILY'S DEVOTION ACT TO ALLAH S.W.T. PHYSICAL PILGRIMAGE IS A PRELUDE TO SPIRITUAL PILGRIMAGE TO ALLAH WHEN MAN WOULD BID GOOD-BYE TO EVERYTHING OF THE WORLD AND PRESENT HIMSELF BEFORE HIM AS HIS HUMBLE SERVANT SAYING: "HERE I AM BEFORE THEE, MY LOARD, AS A SLAVE OF THINE."

By Sohaib Sultan
MSA President of IU Bloomington

T

he season of Hajj has once again passed us by, and millions of pilgrims are returning from a journey of a lifetime. They are returning from one of the most beautiful experiences a Muslim can go through during their lives. Going to Makkah and uniting with different races and cultures from all around the world, to share a common goal and a common love: To seek the mercy and blessings of Allah.

□ Pilgrims join hands while putting their race, culture and economic class behind them to declare, "Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou has no partners. To You alone are All Praise and all Bounty, and to You alone is The Sovereignty. Thou has no partners." So the question arises, what is the significance of this great event and what does a Muslim learn from it in his or her daily life.

□ Pilgrimage symbolizes the spirit of Islam, which is belief in One God. All the rituals a pilgrim performs, and all the places he or she goes during Hajj reminds them of a great deal of history behind this belief, Tawheed (Belief in One God). An inherent part of the history is the story of prophet Ibraheem (PBUH) who rebuilt the first house of Allah, the Ka'ba, which is now the focal point for worship to Allah not only during pilgrimage, but for Muslims all

around the world five times a day in the form of Salaat (prayer).

□ The story of prophet Ibraheem (PBUH) is an account of enormous sacrifices and submission to Allah. When Ibraheem (PBUH) stood up to call people to the path of Allah, a series of trials followed. He was deported from his home, abandoned by his parents, relatives and friends, thrown in the fire meant to burn him alive, and at last, exiled by the king of the country. But, prophet Ibraheem survived all these challenges and stood as a firm rock for the sake of truth.

□ While in exile prophet Ibraheem (PBUH) walked parts of the world relentlessly calling people to Allah's path, not knowing that the toughest test from his Lord was yet to come. After Ibraheem (PBUH) was blessed with a son, Allah challenged him (PBUH) with a final test: to sacrifice his beloved son, Isma'eel for the sake of Allah.

□ Ibraheem (PBUH) was successful in this test as well, as he took Isma'eel to a mount called Marwah near the Ka'ba and laid him prostrate face down, to sacrifice his own son. But, satisfied with Ibraheem's undivided and profound love for Allah, Allah ransomed Ismae'eel with a sacrificial animal. It is in commemoration of this very event that animals are sacrificed during Hajj and by Muslims all over the world on the occasion of Eid-ul-Adha.

"During the past eleven days here in the Muslim world, I have eaten from the same plate, drunk from the same glass, and slept in the same bed (or on the same rug) -- while praying to the same God -- with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white. And in the words and in the actions and in the deeds of the 'white' Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan, and Ghana.

"We were truly all the same (brothers) -- because their belief in the one God had removed the 'white' from their minds, the 'white' from their behavior, and the 'white' from their attitude. I could see from this, that perhaps if white Americans could accept the Oneness of God, the perhaps, too, they could accept in reality the Oneness of Man -- and cease to measure, and hinder, and harm others in terms of their 'differences' in color"
(1966: 340-41)

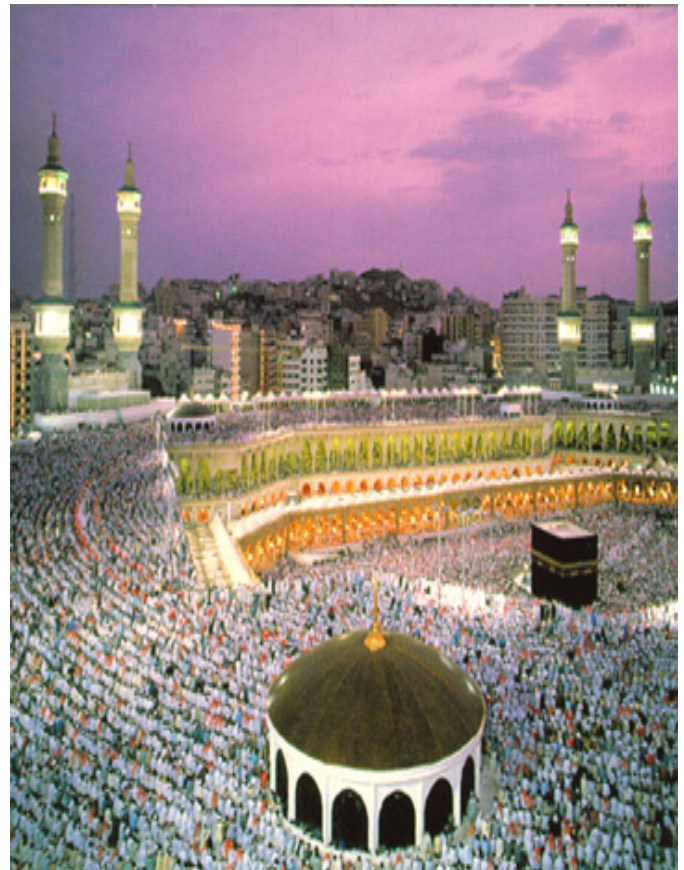
MALCOLM X



□□This great historic lesson teaches not only pilgrims, but also anyone willing to listen that there are trials and tribulations in life, but in the end our strength and trust in Allah will be the only factor that decides our fate.

□□Like all other prophets, Ibraheem (PBUH) was tested severely and tempted from the straight path, but he did not deviate. Allah tests us all in some way or the other, but we don't realize it. Some people are tested through sickness, poverty and others through wealth and health. But both are tests in that we choose what we want to do with our blessings. A rich man can spend all his wealth in building a mansion and owning several cars, or he can spend it for the sake of Allah. Similarly a poor man can whine about his lack of wealth, or he can stand up to educate and inspire others, for which no wealth is needed.

□□But all of these choices have a price. That is where this great notion of sacrifice, classically exemplified by Ibraheem (PBUH), comes in. When we chose to spend our money not on our personal pleasures but for Allah, we have to fight the temptation of our own souls. And when we chose to turn off the television and work towards contributing our blessings and wealth to our societies, we also fight the temptations of our laziness. □□



□□In the end it all comes down to how much we are willing to sacrifice in joining what is good and forbidding what is evil. That level of sacrifice will eventually make the difference between heaven and hell, true wealth and material wealth, and true joy versus temporary satisfaction.

□□May Allah give us all the courage, motivation and strength to make the right choices in life and to be counted among the righteous on the Day of Judgment. ❧

(September 22, 1964)

EL-HAJJ MALIK EL-SHABAZZ

"I declare emphatically that I am no longer in Elijah Muhammad's 'strait jacket,' and I don't intend to replace his with one woven by someone else. I am a Muslim in the most orthodox sense; my religion is Islam as it is believed in and practiced by the Muslims here in the Holy City of Mecca.

"This religion recognizes all men as brothers. It accepts all human beings as equals before God, and as equal members in the Human Family of Mankind. I totally reject Elijah Muhammad's racist philosophy, which he has labeled 'Islam' only to fool and misuse gullible people as he fooled and misused me. But I blame only myself, and no one else for the fool that I was, and the harm that my evangelical foolishness in his behalf has done to others."

(The Final Speeches, 278-79, n. 59)



SIGNS FOR MEN

LOVE STORY: BETWEEN YOU AND...

"One day, I woke up early in the morning to watch the sunrise.

Ah..... the beauty of Allah's creation is beyond description.

As I watched, I praised God for the beautiful work.

As I sat there, I felt the Lord's presence with me.

He asked me, "Do you love me?"

I answered, "Of course God! You are my Lord!"

Then He asked, "If you were physically handicapped,

☐ would you still love me?"

I was perplexed. I looked down upon my

☐ arms, legs and the rest of my body

☐ and wondered how many things I wouldn't be able to do,

☐ the things I took for granted.

And I answered, "It would be tough Lord, but I would still love you."

Then the Lord said, "If you were blind,

☐ would you still love my creation?"

How could I love something without being able to see it?

Then I thought of all the blind people in the world

☐ and how many of them still loved God and his creation.

So I answered, "Its hard to think of it,

☐ but I would still love you."

The Lord then asked me, "If you were deaf,

☐ would you still listen to my word?"

How could I listen to anything, being deaf? Then I understand.

Listening to God's word is not merely using our ears but our hearts.

I answered, "It would be tough

☐ but I would still listen to your words,"

The Lord then asked, "If you were mute,

☐ would you still praise my Name?"

How could I praise without a voice?

Then it occurred to me: God wants us to sing from

☐ our very heart and soul.

It never matters what we sound like.

So I answered, "Though I could not physically sing,

☐ I would still praise your Name."

And the Lord asked, "Do you really love me?"

With courage and a strong conviction.

I answered boldly, "Yes Lord! I love you because

☐ you are the one and true God!"

I thought that I had answered well,

but God asked, "Then

☐ why do you sin?"

I answered, "Because I am only human,

☐ I am not perfect."

"Then why do in times of peace

☐ you stray the furthest?

And why only in times of trouble

☐ do you pray the earnest?"

No answer. Only tears.

Imam Ibnul Qayyim said:

☐ The servant should be able to know whether his Tawbah (repentance) is accepted or not. One must feel better after his tawbah than before.

WONDER

OF REFLECTION

The Lord continued:

Why only pray at fellowships and retreats ?

Why seek me only in times of worship ?

Why ask things so selfishly ?

Why ask things so unfaithfully ?

The tears continued to roll down my cheeks.

Why are you ashamed of Me ?

Why are you not spreading the good news ?

Why in times of presecution, you cry to others

when I offer My shoulders to cry on ?

Why make excuses

when I give you opportunities to serve in My Name?

I tried to answer but there was no answer to give.

You are blessed with life.

I made you not throw this gift away.

I have blessed you with talents to serve me,

but you continue to turn away.

I have revealed My word to you,

but you do not gain in knowledge.

I have spoken to you,

but your ears were closed.

I have shown my blessings to you,

but your eyes were turned away.

I have sent you servants, but you sat idly

as they were pushed away.

I have heard your prayers and I have answered them all.

Do you truly love Me ?

I could not answer.

How could I ?

I was embarrassed beyond belief.

I had no excuse.

What could I say to this ?

When my heart had cried out, and the tears had flowed,

I said, "Please forgive me Lord.

I am unworthy to be your servant."

The Lord answered, "That is my grace, my servant."

I asked, "Then why do you continue to forgive me ?

Why do you love me so ?

The Lord answered, "Because you are my creation.

I will never abandon you.

When you cry, I will have compassion and cry with you.

When you shout with joy, I will laugh with you.

When you are down, I will encourage you.

When you fall, I will raise you up.

When you are tired, I will carry you.

I will be with you till the end of the days

and I will love you forever."

Narrated Abu Huraira:

Allah's Apostle said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger."

Sahih al-Bukhari, Vol. 4, Book 54, # 416

Never had I cried so hard before.

How could I have been so cold.

And for the first time, I truly prayed."

*ukhuwwah fillah
lancaster, UK*



PONDER

HUMANE SLAUGHTERING

Many allegations have been made that Islamic slaughter is not humane to animals. However, Professor Schultz and his colleague Dr. Hazim of the Hanover University, Germany, proved through an experiment, using an electroencephalograph (EEG) and electrocardiogram (ECG) that Islamic slaughter is the humane method of slaughter and captive bolt stunning, practiced by the Western method, causes severe pain to the animal. The results surprised many.

ZABIHA METHOD



Central Islamic Organization of Guyana's Qurbani Programme on the East Bank of Demerara, Guyana.

1. The first three seconds from the time of Islamic slaughter as recorded on the EEG did not show any change from the graph before slaughter, thus indicating that the animal did not feel any pain during or immediately after the incision.
2. For the following 3 seconds, the EEG recorded a condition of deep sleep - unconsciousness. This is due to a large quantity of blood gushing out from the body.
3. After the above mentioned 6 seconds, the EEG recorded zero level, showing no feeling of pain at all.
4. As the brain message (EEG) dropped to zero level, the heart was still pounding and the body convulsing vigorously (a reflex action of the spinal cord) driving maximum blood from the body: resulting in hygienic meat for the consumer.

ELECTRO-EXPERIMENT

- Several electrodes were surgically implanted at various points of the skull of all animals, touching the surface of the brain.
- The animals were allowed to recover for several weeks.
- Some animals were slaughtered by making a swift, deep incision with a sharp knife on the neck cutting the jugular veins and carotid arteries of both sides (a.k.a trachea and esophagus) in the Zabiha method.
- Some animals were stunned using a captive bolt pistol humane slaughter by the western method.
- During the experiment, EEG and ECG were recorded on all animals to record the condition of the brain and heart during the course of slaughter and stunning.

Allah, Who is Blessed and Exalted, has prescribed benevolence toward everything and has ordained that everything be done in the right way; so when you must kill a living being, do it in the proper way - when you slaughter an animal, use the best method and sharpen your knife so as to cause as little pain as possible. (The Sahih Muslim, 2:156. Also Al-Taa'aj fi Jaami al-Usool, Vol. 3, p. 110, Cairo Edition. Also Al-Faruo min-al-Kafi, p. 2, and others.)

R U CONSCIOUS ENOUGH?

It's very common to hear the critiques of how cruel and unhumane the Islamic method of slaughtering is from the western media, especially during the Eid Adha season. The scene of the animal's blood gushing violently caused by the incision of the trachea and the esophagus is seen as distressing to many people. The need to increase meat's handling and control process gave birth to the stunning techniques geared to harness the productivity achievement of the meat industry.

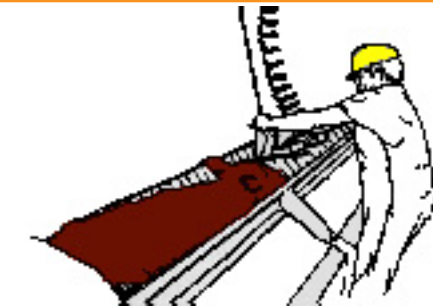
Yet, the stunning advocates claimed that the paralyzing effect imposed on the animal will result in no feeling of pain. Anyone can easily presume that the weak, paralyzed livestock resulted from being stunned is more likely to be unconscious than the violently struggling, blood-gushing livestock slaughtered based on the Islamic method. Certainly, the post-slaughter violent convulsions are merely the result of rapid muscle contraction and in fact, it is recently scientifically-proven to be painless.

The unanimously accepted stunning practice baffled even most of the Al-Azhar Muslim scholars in 1964 that they came up with a fatwa that seemed to select pre-slaughter stunning as the best way of slaughtering the animal under the basis of the saying of the prophet (saw) that Allah has ordered Muslims to be kind to everything. Therefore, many muslims believe that the failure to stun animals before slaughter is a cruelty, although it is never mentioned to be a part of the sunnah.

Modern findings tell us that the stunning method results in severe pain for the unconscious yet paralyzed animal, and the Islamic way of straightful slaughtering suprisingly elevate the animal's pain level and render it unconscious. The continuous hammering and slammerring of the holy season of sacrifice by the western media in the presence of scientific proofs clearly show their reveiled ideological intentions rather than ethical concerns.

M Z Hamzah

CAPTIVE BOLT PISTOL STUNNING METHOD



TOP Most large plants restrain cattle in a conveyor restrainer system. The stunning gun used above is the pneumatic type.

LEFT Cartridge fired captive bolt gun is fired during a stunning process.

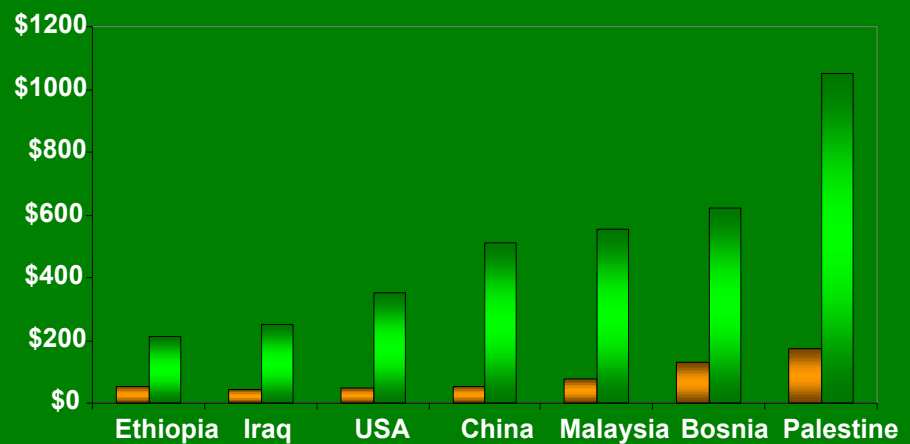
1. The animals were apparently unconscious soon after stunning.
2. EEG showed severe pain immediately after stunning.
3. The hearts of the animal stunned by C.B.P. stopped beating earlier as compared to those of the animals slaughtered according to the Zabiha method resulting in the retention of more blood in the meat. This in turn is unhygienic for the consumer.

PRICE WATCH

Most of the qurbani/udhiya relief efforts by Muslim aid organizations varies from one country to another. The cost to slaughter a cow in Palestine is five times greater than the one in Ethiopia. For efficiency reasons, many aid organizations have introduced the centralized distribution of slaughtered meats to needy countries either in the form of frozen cans or in the form of hard frozen carton. Since there are many qurbani services available via the internet, money transfer has become easier than before, and time to get the money to the needies are shorten.



Cross-country Qurban Cost



Researcher: M Z Hamzah

IT'S TIME TO SLAUGHTER

There is disagreement among scholars about the time of slaughtering. According to Ash-Shafi'i it should be done on the Day of Nahr, 10th of Dhul-Hijjah, and during Ayyam at-Tashriq (the 11th, 12th or 13th of Dhul-Hijjah) in light of the Prophet's words "All the Tashriq days (10th, 12th and 13th of Dhul-Hijjah) are Days for Slaughtering" as reported by Ahmad. If one missed slaughtering during these days, then one may slaughter an animal later on to make up for it. Malik and Ahmad hold that regardless of whether the slaughtering of the animal is obligatory or a supererogatory act of worship it must be done during the appointed days. The Hanafi school also holds the same view concerning a pilgrim performing Hajj Tamattu' or Hajj Qiran. Such a pilgrim must slaughter the animal during the appointed (tashriq) days. As opposed to this, a sacrifice in fulfillment of a vow, atonement of sins, and offered as a supererogatory act of worship may be offered any time during the year. Abu Salmah bin Abdul Rahman and An-Nakh'i reported that the time for slaughtering is from the Day of Nahr to the end of Dhul-Hijjah.



FIQH-US-SUNNAH

titianfiqrahmisg



titisan ukhuwah

Maksudku dengan ukhuwwah (persaudaraan) adalah: Hati-hati dan ruh terikat dengan ikatan akidah. Ikatan akidah adalah ikatan yang paling kukuh dan mahal. Persaudaraan sebenarnya adalah persaudaraan iman dan perpecahan itu adalah saudara kepada kekufuran. Kekuatan yang pertama kepada kita adalah kekuatan kesatuan, tidak ada kesatuan tanpakasih sayang. Kasih sayang yang paling rendah adalah berlapang dada danyang paling tinggi ialah martabat `ithar' (melebihkan saudaranya daridirinya sendiri).

Akh yang benar dengan fikrahnya akan melihat saudaranya lebih utama untuk diberikan perhatian dari dirinya sendiri kerana kalaulah mereka tidak bersama dengannya pasti mereka akan bersama dengan selain darinya. Sesungguhnya serigala akan membaham kambing yang kesesatan. Mukmin dengan mukmin yang lain adalah seperti sebuah bangunan yang menguatkan antara satu sama lain. "Mukminin dan mukminat sebahagian mereka adalah pemimpin kepada sebahagian yang lain." Inilah situasi yang perlu kita wujudkan.

Risalah Taalim - Imam Hassan AlBanna

Tahap Saling Kenal (Ta'aruf).

Dlm tahap ini, seorg muslim tidak hanya mengenal begitu saja saudaranya; akan tetapi lebih jauh mencuba mengenali penampilan, sifat2 (shaksiyah) dan pemikiran saudaranya. Pengenalan dlm tahap ini mencakupi aspek jasadiy (fisik), fikry (pemikiran) dan nafsiy (kejiwaan).

Perpaduan hati (Ta'liful Qulb).

Penyatuan hati merupakan asas awal yg mesti ada dlm proses pembentukan ukhuwwah, sebab hati (qalbu) merupakan sumber gerak & sikap seseorg dlm menilai, memilih, mencintai dan membenci org lain. Bila hati telah terpaut dan jiwa telah terpadu, barulah persaudaraan seseorg dgn yg lainnya bisaberjalan, bersih dan penuh rasa kasih. Hati manusia hanya bisa disatukan secara murni dan bersih apabila bermuara pada satu simpul ikatan yang fitrah. Simpul tali itu adalah Aqidah. Inilah satu2nya dasar berpijak, bertemu dan pengikat yang utuh dan abadi....

1. Bermuka cerah ketika bertemu:

Berdasarkan riwayat Muslim dr Abu Dzar r.a. berkata, bersabda Rasulullah [SAW]; "Jangan meremehkan kebaikan apapun bentuknya walau sekadar bermuka cerah ketika bertemu saudaramu."

2. Mengadakan kunjungan persahabatan:

Dlm kitab Al Muwatha' Imam Malik meriwayatkan bahwa Nabi SAW bersabda, Allah [SWT] berfirman dlm hadits qudsi; "Wajib mendapatkan kecintaanKu barangsiapa bercinta karena Aku, bermajlis karena Aku saling memberi karena Aku."

3. Menaruh perhatian dan memenuhi keperluan:

Diriwayatkan oleh Muslim dari Abu Hurairah r.a. dari Nabi SAW bersabda; "Allah senantiasa menolong hambaNya selama hamba tersebut menolong saudaranya."



jalan dakwah



Dakwah Ikhwanul Muslimin adalah merupakan suara dakwah dari siri dakwah dan seruan Rasulullah s.a.w. yang pertama, yang tersemat kukuh di hati mukminin dan menjadi sebutan yang berulang-ulang di lidah mereka. Mereka berusaha bersungguh-sungguh untuk menanamkan keimanan di hati umat Islam supaya mengamalkannya di segala kegiatan hidup mereka dan mununjuki mereka ke jalan yang benar dan lurus. Marilah kita beriman dan beramal. Marilah kita berkasih sayang dan bersaudara.

Tujuan: Inilah setinggi-tinggi maksud yang harus kita berusaha kepadanya. Lantaran itu, Allahlah menjadi tujuan kita. Tidak ada suatu yang kita tuju kecuali Allah. Kita beriman kepadaNya. Kita melihat segala sesuatu untuk Dia di dalam hidup kita. Kita beribadah kepadaNya dengan segenap kesungguhan. Kita mencari redhaNya di segala usaha kita dari perkara yang sekecil-kecilnya hingga kepada yang sebesar-besarnya di segala kegiatan hidup kita., penuh ikhlas, tulus yang sempurna dan yakin yang sebenar-benarnya bahawa di situlah terletaklah bahagia yang sejati, hidayah yang hakiki dan kejayaan yang hakiki.

Firman Allah s.w.t.:

"Maka segeralah kembali kepada (mentaati) Allah. Sesungguhnya aku seorang pemberi ingatan yang nyata dari Allah untukmu".
(Az Zariyaat:50)

Adapun tugas dan kepentingannya: adalah besar dan agung iaitu memimpin dunia, mengajar kemanusiaan seluruhnya kepada sistem Islam, kepada cara hidup Islam, kepada ajaran yang baik di mana manusia tidak mungkin bahagia tanpanya. Tugas ini bukan tugas juz'iyah, bukan suku-sukuan, bukan sebahagian-bahagian. Bukan hanya untuk mencapai tujuan-tujuan yang terbatas di dalam jurusan politik, social dan ekonomi sahaja. Bukan juga hanya untuk satu tempat atau satu daerah tertentu. Bukan juga terbatas kepada satu bangsa dan tanahair yang tertentu akan tetapi satu tugas agung yang meliputi segenap jurusan hidup demi kebaikan yang paling sempurna dan paling bahagia kepada seluruh manusia dan kemanusiaan sejagat. Bahkan bagi seluruh makhluk Allah, kerana sesungguhnya Rasulullah itu diutus untuk membawa rahmat ke seluruh alam.

Adapun balasannya: sangat lah besar, selain daripadanya adalah kecil belaka. Segala yang ada di dalam hidup kita di dunia, segala nikmat, segala milik, segala kekuasaan, segala kesenangan dan kemewahan semuanya kecil belaka. Balasannya di sana ialah syurga yang seluas langit dan bumi. Di dalamnya disediakan apa yang tidak pernah dilihat oleh mata, tidak pernah didengar oleh telinga dan tidak pernah terlintas di dalam fikiran. Di sana kita akan bersama-sama dengan nabi-nabi, para siddiqin, para syuhada' dan para solihin kerana merekalah sebaik-baik sahabat. Kita akan terselamat dari azab neraka yang kayu apinya terdiri dari batu dan manusia. Kemuncak dari itu semua ialah 'keredhaan Allah'.

Firman Allah s.w.t:

" Dan keredhaan Allah adalah lebih besar, itu adalah keberuntungan yang besar."
(at-Taubah:72)

Ditulis oleh Mustafa Masyhur dalam bukunya Jalan Dakwah.

Teleconference speech

Ikhwan akhawat sekalian, jangan lepaskan peluang keemasan untuk bersama-sama duduk bersila / baring / bertelengkup sambil menikmati *teleconference speech* daripada pendakwah2 dan penceramah2 muktabar.
Bantal Bucuk and Potato Chips not provided.

Mac 3, 2001 Jalan Dakwah dan Mehnah

by Abu Urwah

Mac 17, 2001 Menjawab Persoalan Atheist

by Jeffrey Lang

Mac 31, 2001 Menyuluh Politik Dalam dan Luar Negara

by Dr S Azman S Husin

April 14, 2001 Dialog Interfaith: Pembaharuan dan Konvensi

by Maya President

April 28, 2001 Keluargaku Syurgaku

by Ummu Iman

CLASSIFIED

author unknown, May Allah's grace be upon him/her

EMPAT GANJARAN LUMAYAN

1. Nikmat kubur
2. Perlindungan di Padang Mahsyar
3. Keselamatan Meniti Titian Sirat
4. Syurga yang kekal abadi

LOKASI TEMUDUGA :

Di dalam kubur (alam barzakh)

KELAYAKAN :

Anda tidak perlu bawa siji-sijil
Anda tidak perlu bawa pingat
Anda tidak perlu bawa wang atau harta (yg banyak)
Anda tidak perlu berparas rupa yg cantik, hensem atau berbadan tegap
Anda tidak perlu diteman oleh ahli-ahli keluarga anda

(Sila bawa dokumen asal Iman dan Amal)

PANEL / PENEMUDUGA :

Mungkar dan Nakir (BERTAULIAH)

** Enam soalan utama yang mudah akan disoal **

- 1.Siapa Tuhan anda?
- 2.Apa Deen anda?
- 3.Siapa Nabi anda?
- 4.Apa Kitab anda?
- 5.Di mana Kiblat anda?
- 6.Siapa Saudara anda?

CARA MEMOHON :

Anda cuma perlu menunggu penjemput Kami yang berkaliber untuk menjemput anda. Ia akan menjemput anda pada bila-bila masa saja (mungkin sekejap lagi). Ia akan berlembut kepada orang-orang tertentu dan akan bengis kepada orang-orang tertentu. Ia diberi nama Izrail.

SEMOGA BERJAYA & SELAMAT MENJAWAB"

Nota: soalan-soalan temuduga ini telah dibocorkan

lujnah-lujnah baru & lama

*krew MISG wish to bless
all readers a blessed EID*

tiada pengorbanan tanpa perjuangan
tiada perjuangan tanpa pengorbanan

Presiden ☐ ☐ ☐
Timbalan Presiden ☐ ☐
Naib Presiden 1 ☐ ☐
Naib Presiden 2 ☐ ☐
Setiausaha ☐ ☐ ☐
Bendahari ☐ ☐ ☐
AJK Lujnah Tarbiah ☐ ☐
AJK Penerbitan ☐ ☐
AJK IT ☐ ☐ ☐
AJK Sekretariat 1 ☐ ☐
AJK Sekretariat 2 ☐ ☐
AJK Sekretariat 3 ☐ ☐

Fazrul Fahmee Ismail
Lokman M Noh
Mohd Ridha Mohd Yamin
Faiz Sahri
Wan M Khairul Anuar Wan Sulaiman
Zaffarin Hj Zainal
Adnan Omar
Muhammad Zulkarnain Hamzah
Izzudin Ab Rahim
M Farhan Azhan M Burhan
Abd Al-Hadi Ab Al-Rahman
Hasmin Hakim Hasbullah

mari bersama-sama
membina kekuatan
jama'ah islam

siratul fitrah

yang padanya mengalir
titisan-titisan ilmu

**usah membiarkan titisan ilmu
melukut di celah lalang**

*kumpulkan titisan ilmu anda
dan jadikan ia bersama titisan-titisan
ilmu yang lain yang senantiasa
mengalir tenang*

MOHAMED

By: MAHMOUD DARWISH

Translation from Arabic by Amr Khadr*

Mohamed,
nestles in the bosom of his father,
a bird afraid of the infernal sky:
father protect me from the upward flight!
My wing is slight for the wind and the light is black

Mohamed,
wants to return home,
with no bicycle ... or new shirt
yearns for the school bench
the notebook of grammar and conjugation,
take me to our home, father,
to prepare for my lessons
to continue being, little by little
on the seashore, under the palms
and nothing further, nothing further

Mohamed,
faces an army, with no stone or shrapnel of stars,
does not notice the wall to write:
my freedom will not die, for he has no freedom yet to defend.
No perspective for the dove of Pablo Picasso.
He continues to be born, continues to be born
in a name bearing him the curse of the name.
How many times will his self give birth to a child
with no home... with no time for childhood?
Where will he dream if the dream would come
and land is a wound... and a temple?

Mohamed,
sees his inescapable death approaching. But then
remembers, a panther he has seen on the tv screen,
a fierce one besieging a suckling fawn.
When it came near and smelt the milk,
it would not pounce.
As if the milk tames the wild beast.
Hence, I will survive - says the boy -
and weeps: for my life is there hidden
in my mother's chest. I will survive... and witness

Mohamed,
a destitute angel, within a stone's throw from
the gun of his cold blooded hunter.
For an hour the camera traces
the movements of the boy
who is merging with his shadow:
his face, clear, like dawn
his heart, clear, like an apple
his ten fingers, clear, like candles
the dew clear on his trousers
His hunter could have reflected
twice, and say: I will spare him till when he spells
his Palestine without mistakes ...
I will spare him now subject to my conscience
and kill him the day he rebels!

Mohamed,
an infant Jesus, sleeps and dreams
in the heart of an icon
made of copper
an olive branch
and the soul of a people renewed

Mohamed,
blood beyond the need of
the prophets
for what they seek, so ascend
to the Ultimate Tree
Mohamed !



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concerning the use or publication of this
translation to: mkdr@netscape.net