



Al-Hunafa

Muharram Issue, 1431 Hijrah/ Dec 2009

NEWSLETTER

Thank You..

Editorial

Assalamualaikum brothers, sisters, friends

Almost a year ago today, Gaza was in flames while the rest of the Muslim world looked on. Today, Palestinians continue to live in the largest open air prison in the world, hemmed in on all sides by walls, barbed wire and checkpoints. Sadly, they are not the only examples of the ummah living upon the mercy of others. Witness Sudan, Iraq, Afghanistan. Images of a disempowered people are conveyed through the media to the wider world, and then we wonder why Islam is not accorded the respect it deserves.

If we are honest, we have to admit that we have done our part to perpetuate this mindset. For too long, Muslims have been content to focus inward on spiritual and personal matters, while ignoring wider community and global concerns. We fail to realise that if the environment is not built upon a solid foundation of justice and peace, it is bound to have a negative impact on the fulfilment of religious obligations. One cannot be strong without the other.

Islam requires us to weigh both temporal and spiritual considerations. We are enjoined to take responsibility for our own actions and to do our part to better our environment; in other words, we are tasked to assume and enhance our leadership qualities and skills.

At Persatuan Al Hunafa, we are cognisant of our role in this process. Thus in 2009, we have strived, within the limits of our financial and human resources, to provide the relevant services and activities aimed at inculcating leadership qualities and critical thinking.

We have endeavoured to reflect these themes in our activities and publications, including our annual Al Hunafa magazine and also in this first newsletter edition. We hope to continue to produce regular newsletters to encourage the timely sharing of knowledge as well as to update readers on the activities and issues of concern to Al Hunafa. In this regard, we would like to express our deep appreciation to our generous donors and sponsors who have continued to make it possible for us to do so.

December marks the end of 2009 and the beginning of another 1431 Islamic New Year. Let us resolve to become better leaders of ourselves, our families, and our communities, while being guided by the Al Quran and the Sunnah of the Prophet (saw).

**Al-Hunafa
is a coordinating
body for the Al-Aqsa
Friends Society which
has launched the
"Gaza Orphans
Sponsorship Project"
(see page 2).**

Assalamualaikum wrt wbt,
Alhamdulillah.....Our sincere thanks to Friends and
Members of Persatuan Al Hunafa.....

On behalf of the Management Committee of
Persatuan Al Hunafa, please accept my deepest
appreciation and gratitude to all of you for your
generosity in supporting Al Hunafa's Ramadan (1430H)
Fund Appeal.

Your valuable donations towards Al Hunafa's
operational costs for 2009 have enabled us, amongst
others, to carry out the following classes and services:-

- Qur'an Tafsir class, Qur'an Tajwid class, Hadith class,
Aqidah class, Arabic language class, public lectures,
counseling sessions, youth motivation courses;
- Welfare services such as Sadaqah to orphans, and
assisting the poor, the sick and disabled children.

***By the Barkat of this holy month of
Muharram, we appeal to you once again
for your continued financial support in
the Way of Allah (swt) to ensure
continuity in our Da'wah and welfare
activities, and to reach greater heights in
the year ahead, insyaAllah.***

We are proud to inform you that we are one of the few
Islamic NGOs which has engaged a public
accountant/auditor to maintain absolute transparency
and accountability in the management of
Sadaqah/Zakat money.

Donations are tax exempted.

Wassalamualaikum wrt wbt

Dr Dzulkhaini Hj Husain,
President, Persatuan Al-Hunafa





Death:

An Islamic Perspective

by Dr Ustaz Kabuye Uthman Sulaiman

Death is Sunnatullah, a reality which cannot be doubted. It is the separation of the soul from the body; the shift from the abode of temporary existence (al-Dunya) to the abode of eternal, perpetual and true existence (al-Akhirah).

Allah (swt) says: *"And We granted not to any human being immortality before you (O Muhammad): then if you die, would they live forever?"* (21:34) *"We have ordained death among you, and We are not to be overcome, so that We may change your state and make you grow into what you know not."* (56:60-61)

Different religions perceive death differently. In Islam it is perceived as follows:

First, it is one of the signs (ayat) of Allah's Might: *"Blessed be He in Whose hands is Dominion; and He over all things hath Power. He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving"* (67:1-2).

It is reported that when Caliph Harun Al-Rashid came down with an illness which eventually caused his death, he gave instructions for his grave to be dug so that he could see it before he died. After the grave was prepared, he asked to be carried to it. Upon arrival, he looked down into the grave and then up toward the sky and said: "O whom (Allah swt) Whose rule never ends, have mercy on whom (Harun) his rule has ended." Thus said a man who knew the limitation of his power. In contrast, the world has seen several tyrannical rulers who have claimed Lordship (*Rububiyyah*) over the earth but could not prove it when death came to them!

Second, it is a tribulation (*musibah*) (5:106) which a believer in Allah is urged to face patiently. Allah (swt) says: *"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere. Who say, when afflicted with calamity: 'To Allah We belong, and to Him is our return.'"* (2: 155-156).

In fact, no second on earth passes without the following verse being recited: *"Inna lillah, wa inna ilayhi raji'un"* which means: *"To Allah (Almighty God) we belong, and to Him is our return."* Thus, in order to face this tribulation patiently, one must believe with conviction that death is not accidental; it is neither brought by sickness, accident nor witchcraft, but by Allah (swt). It is called ajal

(appointed time): *"He it is who created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!"* (6:1-2). People do not die before or after their appointed time: *"Never did We destroy a population that had not a term decreed and assigned beforehand. Neither can a people anticipate its term, nor delay it."* (15:4-5).

Third, it is one of the five matters that only Allah (swt) knows.

It is reported that Imam Malik Ibn Anas saw the Angel of Death in his sleep, and the Imam asked him: "How much left for me to live?" The Angel pointed to his five fingers. Then the Imam asked him: "Does that mean 5 years, or 5 months, or 5 days?" Before the Imam had a chance to get an answer back, he woke up. The Imam went to someone who could interpret dreams, and was told: "Imam Malik, when the Angel pointed to his five fingers he didn't mean 5 years or months or days, but the Angel meant that your question 'how much left for me to live' is among 5 matters that only Allah (swt) knows about. Narrated Abdullah: Allah's Messenger said, "The keys of the Unseen are five: *"Verily, with Allah alone is the knowledge of the Hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allah is All-Knowing, All-Aware."* (31:34). (Bukhari, *Sahih*, Book 60, Hadith 151)

Fourth, it is an end to one's struggle on the Earth but the beginning of one's endless life in the Hereafter. Because it is unknown when one is going to die, one is advised "never put off till tomorrow what can be done today." Narrated Mujahid: Abdullah bin 'Umar said, "Allah's Messenger took hold of my shoulder and said, "Be in this world as if you were a stranger or a traveler." The narrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." (Bukhari, *Sahih*, Book 76, Hadith 425)

It is forbidden in Islam for one to pray for death. Narrated Qais: I came to Khabbab who had been branded with seven brands over his abdomen, and I heard him saying, "If the Prophet had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it." (Book 75, Hadith 361). Narrated Anas: Allah's Apostle said, "None of you should long for death because of a calamity that had befallen him, and if he cannot but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.'" (Bukhari, *Sahih*, Book 75, Hadith 362). Narrated Sa'd bin Ubaid (the Maula of 'Abdur-Rahman bin Azhar): Allah's Apostle said, "None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent." (Bukhari, *Sahih*, Book 90, Hadith 341).

Fifth, it is the end of numerous troubles and anxieties a believer in Allah (swt) goes through and therefore, the beginning of his true happiness. For a disbeliever in Allah (swt) it is the

"The keys of the Unseen are five: "Verily, with Allah alone is the knowledge of the Hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allah is All-Knowing, All-Aware."

(31:34). (Bukhari, *Sahih*, Book 60, Hadith 151)



beginning of misery and the end of his temporal happiness. 'Aisha, or some of the wives of the Prophet said, "But we dislike death." He said: "It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves

the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His requital, where upon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him." (Bukhari, *Sahih*, Bukhari, Book 76, Hadith 514).

At the end of life a person will be in one of two states -

either he will be of the 'Companions of the Right', or the 'Companions of the Left' (56:7-56). If he is counted amongst the Companions of the Right, he will be in a good, final state, but if he is one of the Companions of the Left, he will be of those who have suffered a great loss.

Let us end with the following story:

'Once, a man dreamt that a lion was chasing him. He climbed up a tree and sat on a branch. He looked down and saw that the lion was still there waiting for him. The man then looked to his side where the branch he was sitting on was attached to the tree and saw that two rats, one black and the other white, were gnawing at the branch. Meanwhile a big black snake had settled directly under him on the ground. The snake opened its mouth right under the man so that he would fall into it. Then the man saw another branch with a honeycomb, drops of honey falling from it. He put his tongue out and tasted the honey. It was so sweet that he forgot about the rats, the lion and the snake.

When he woke up from his sleep, he went to a pious scholar of Islam who said: The lion you saw is your death. It always chases you and goes wherever you go. The two rats, one black and one white, are the night and the day. The black one is the night and the white one is the day. They circle around, coming one after another, to eat your time as they take you closer to death. The big black snake with a dark mouth is your grave, waiting for you to fall into it. The honeycomb is this world and the sweet honey symbolizes the luxuries of this world.'

Unfortunately we all like to taste a drop of the luxuries of this world, forgetting about our limited time on the earth and our eventual death.

Building Fund Raising Project

The total development cost of the planned Community Centre (excluding cost of land) is estimated at RM14.3 million. Phase 1 entails raising RM3 million to purchase a 3-storey shop lot in Taman Tun Dr. Ismail to meet our immediate operational requirements and obviate paying rentals. Phase 2 entails raising RM15 million to cover the construction cost of the Centre.

Colonel Abdul Rahman bin Dato' Baginda (Rtd) has been entrusted with the responsibility of heading the Building Fund Raising Project, launched at the August 9 Annual Dinner. A working team has been established to organize various events in the next three years to raise funds for our ambitious Al Hunafa Community Centre.

The project will continue until 2020. When fully completed, Inshaallah in 2020, we expect to see our own Community Centre sited on more than three acres of land, with function rooms, lecture halls, banqueting facilities and a child care centre all within the enlarged premises.

The next three years will see a hive of fund-raising projects being carried out. Fund raising conferences and dinners, concerts, food fairs, sale of memorabilia, and other income

generating projects are already in the pipeline. Some of these will kick-off early 2010 and continue until sufficient funds are generated. Details of these projects will be communicated as soon as they are finalized.

Top on the priority list will be to source for a suitable piece of land close to Taman Tun Dr. Ismail or in the precincts of Petaling Jaya or Damansara. Escalating land prices continue to be a significant drawback. To make ends meet, it therefore becomes imperative that we look for wakaf land in TTDI, Sungei Penchala or Petaling Jaya or thereabouts.

Please advise us if you know of any wakaf land that may be available. We will do the needful to follow up with the authorities.

As always, we look forward to receiving your support to help us in our plans to make Persatuan Al Hunafa a model Islamic NGO in Malaysia.

Wassalaam

Abdul Rasheed Jalaludin

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