

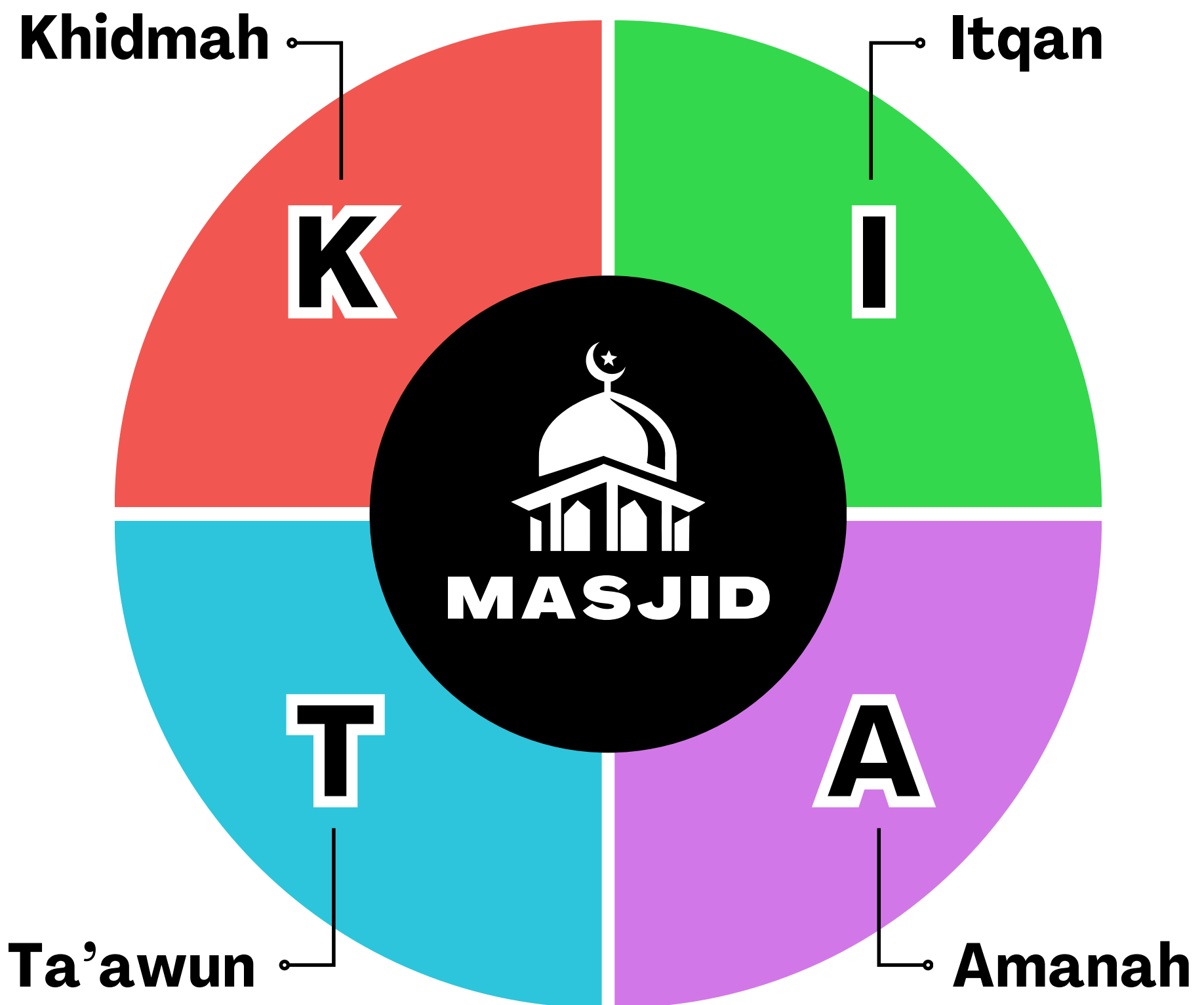


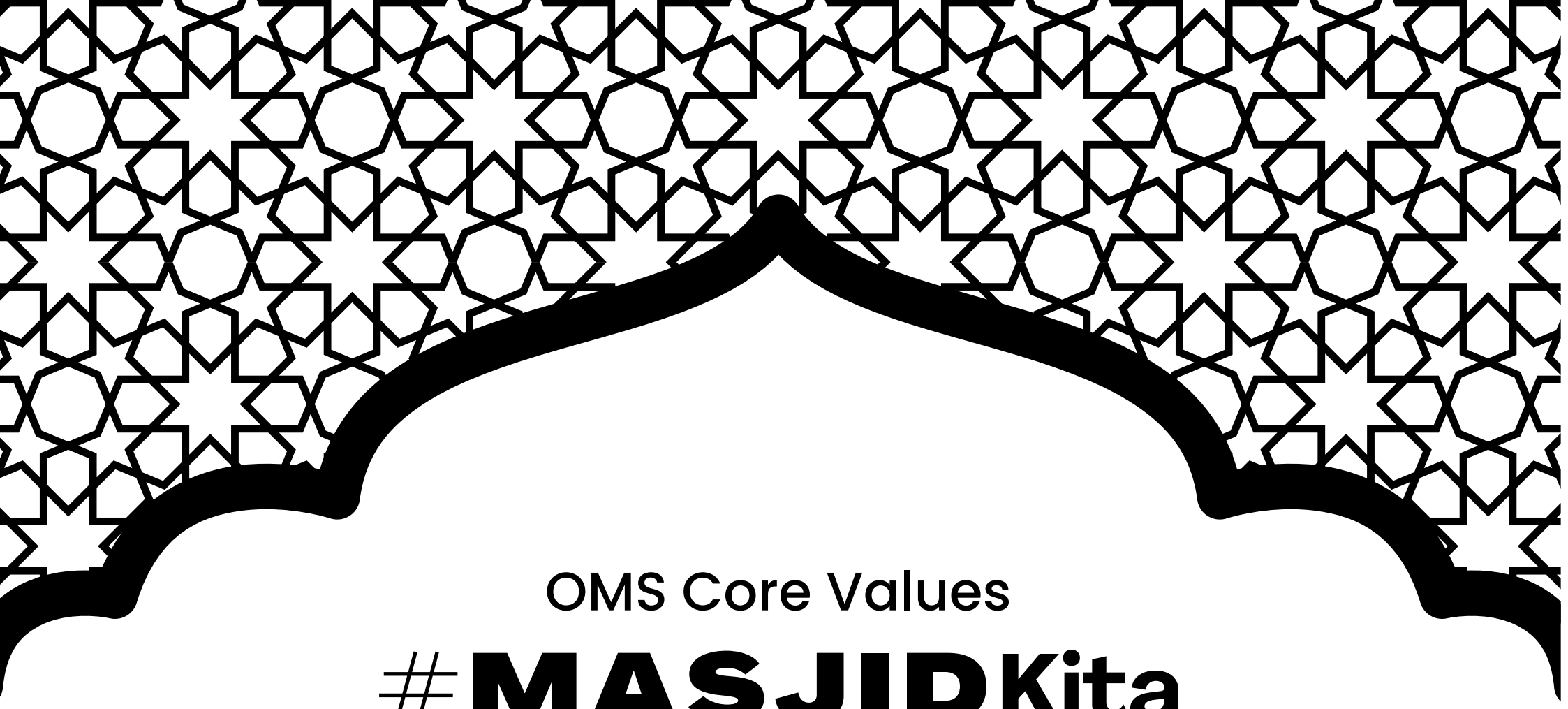
Reflections of #**MASJID** Kita Values

Based on
The Story of Zulqarnain in Surah Al-Kahfi



MASJID K.I.T.A





OMS Core Values

#MASJIDKita

#MASJIDKita represents the collective spirit of the mosque sector, inspiring leaders, staff and volunteers to embrace a shared vision of unity, empowerment and excellence.

Rooted in the Malay word **“Kita”** meaning **“Our”** – the tagline reflects the **sense of ownership** and **responsibility** that everyone must uphold to strengthen the mosque sector. **“Kita”** is also an acronym that embodies the core values that serve as guiding principles:

- K-hidmah (Service):** Upholding selfless service to meet the spiritual and social needs of the community.
- I-tqan (Excellence):** Striving for excellence and the highest standards in every action.
- T-a’awun (Collaboration):** Fostering mutual cooperation to achieve shared goals.
- A-manah (Accountability):** Ensuring trust, accountability, and transparency in all endeavours.

Through **#MASJIDKita**, Muis officers, mosque leaders, staff and volunteers are called to work together towards a cohesive, connected and impactful mosque sector. By embodying these values, we can create vibrant spiritual spaces, nurture resilient communities and drive meaningful contributions to society, fulfilling the collective aspiration empowering lives through faith.

Definition of MASJID

“Structures built for prayer, dedicated to Allah
and designed for worship (ibadah).”

[Madarik At-Tanzil, An-Nasafi, 3/552]

Masjid is used in the Qur'an in **two ways**:

- 1 The name of the **place of prostration** used in Islam for prayer.
E.g: Wherever you are 'O Prophet', turn your face towards the Sacred Mosque. [Al-Baqarah: 149]
- 2 **Body parts** on which a person prostrates.
E.g: “And (He revealed) that the masjids are for Allāh, so do not invoke with Allāh anyone”. [Surah Al-Jin: 18] – Said Bin Jubair said: “It was revealed regarding the parts of prostration. So do not prostrate to anyone else with them.”

[Nuzhatul 'Ayun An-Nawazir Fi 'Ilm Al-Wujuh Wan Nazair, Ibn Al-Jawzi, pg. 567 to 569,
and At-Tafsir Al-Wasit, Tantawi]



MASJID In The Quran

The mosque is not merely a physical structure; it encompasses everything associated with it—people, services, activities—that support and facilitate a closer connection to Allah.

In Surah Al-Kahf, the cave—like the mosque—symbolises a place of salvation and spiritual fortitude, providing support to those in need and strengthening faith in the Almighty.



Story of Zulqarnain

Zulqarnain was a leader granted both power and faith, yet he remained uncorrupted. His story exemplifies that true leadership carries the responsibility of serving with excellence, fostering cooperation, and ensuring alignment of vision and values.





Khidmah (Service)

Allah says in the Quran:

“They pleaded, ‘O Zulqarnain! Surely Gog and Magog are spreading corruption throughout the land. Should we pay you tribute, provided that you build a wall between us and them?’”

[Al-Kahf: 94]

The verse emphasises the concept of *khidmah* (service) as the people sought Zulqarnain’s help in addressing their urgent need. This highlights the importance in recognising the community's needs and challenges when rendering any effective service.

Take the time to understand the needs of those around you, then offer effective services that are relevant and impactful.



Itqan (Excellence)


Allah states in the Quran:

“(Zulqarnain said) ‘Bring me blocks of iron!’ Then, when he had filled up (the gap) between the two mountains, he ordered, ‘Blow!’ When the iron became red hot, he said, ‘Bring me molten copper to pour over it.’ And so the enemies could neither scale nor tunnel through it.”

[Al-Kahf: 96-97]

This verse exemplifies *itqan* (excellence) in execution where Zulqarnain in his collaboration with the townsfolk, applied precision, proper processes and innovation to build a strong impenetrable barrier.

Similarly, as mosque ambassadors, we must uphold excellence and embrace innovation in our work, planning and services to enhance effectiveness, resilience and lasting impact of the mosque sector.



Ta'awun

(Collaboration)

Allah states in the Quran:

“Zulqarnain responded, ‘What my Lord has provided for me is far better. But assist me with resources, and I will build a barrier between you and them.’

[Al-Kahf: 95]

This verse highlights *ta'awun* (collaboration) where Zulqarnain, through collective effort built a fortified dam, which is better than what they requested of a wall. This demonstrates the balance between trusting Allah's blessings and actively working together for greater impact.

Likewise, mosques should embrace collaboration, value teamwork and community support to strengthen the mosques' role as a centre of worship, guidance and service.

Amanah

(Accountability)

Allah relayed the journey of Zulqarnain where he met with different situations:

“Surely, We established him in the land, and gave him the means to all things. So he travelled a course, until he reached the setting (point) of the sun, which appeared to him to be setting in a spring of murky water, where he found some people. We said, ‘O Zulqarnain! Either punish them or treat them kindly’”.

“He responded, ‘Whoever does wrong will be punished by us, then will be returned to their Lord, Who will punish them with a horrible torment. As for those who believe and do good, they will have the finest reward, and we will assign them easy commands’”.

“Then he travelled a (different) course until he reached the rising (point) of the sun. He found it rising on a people for whom We had provided no shelter from it. So it was. And We truly had full knowledge of him”.

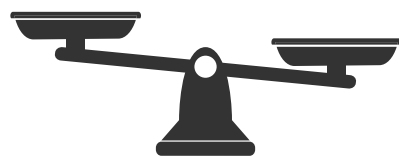
“Then he travelled a (third) course until he reached (a pass) between two mountains. He found in front of them a people who could hardly understand (his) language”.

[Al-Kahf: 84-93]

Amanah (Accountability)



Serving the mosque and community is an *amanah* (trust) granted by Allah, demanding accountability and commitment just as Zulqarnain was entrusted with leadership, strength, and resources. It is our duty to honour this trust by leading with integrity and committing ourselves to the responsibilities that we have agreed to undertake.



Zulqarnain's balanced approach to governance—firm against wrongdoing yet fair to the righteous—reminds us to exercise justice and prudence in our own roles. Above all, Allah reminds us that His knowledge is all-encompassing—He sees every challenge and struggle, thus reminding us to uphold our responsibilities with integrity, amanah, and excellence.

The Conclusion for The Story of Zulqarnain

Allah says at the end of the story:

“(Zulqarnain) declared, ‘This is a mercy from my Lord. But when the promise (on the emergence of Gog and Magog) of my Lord comes to pass, He will level the dam to the ground. And my Lord’s promise (of the Hereafter) is ever true’”.

[Al-Kahf: 98]

Our duty is to **serve** the ummah with **excellence**.

Allah decides the outcome and its longevity.

Each of **our success is from Allah** which **we will be accountable for**.

