



جَابَطَانِ اِسْلَامِ سِلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

DHIKR AL-MAWT GENERATES PENITIENCE



Let us increase the quality of
our *imaan* and *taqwa* of Allah
Subhaanahu Wata ‘aala, for
they are the best of provisions
that one can take to the
Hereafter.

The topic of today's
khutbah is “*Dhikr al-*
Mawt Generates
Penitence.”

The life of this world begins with birth from the mother's womb. Then, after living life for a period of duration as decreed by Allah *Subhaanahu Wata'aala*, we will be met with death that is

inevitable, where it will inflict upon every living soul. Imam al-Hasan al-Basri *rahimahullah* said:

“Take heed for death will come in a sudden. If it does not come in a sudden,

then sickness will come in a sudden. When sick, you will be less capable to perform righteous deeds, while they are provisions for the Hereafter.”

Dhikr al-mawt or remembrance of death is an act that is highly commendable by the *Sharee‘ah*. Abu Hurayrah *radiyAllaahu ‘anh* reported that Rasulullah *sallAllahu*

'alayhi wasallam said:
“Remember frequently the
thing that cuts off pleasures
(i.e. death).”

(at-Tirmidhi)

Verily, the path to the Hereafter
is a journey that is long and
winding, filled with obstacles
and challenges. Such journey
would require struggle and
sacrifice, in determining our end
result,

whether as the resident of Paradise or Hellfire. Journey to the Hereafter begins with death, then buried in the state of *barzakh* (life in grave), and later resurrected in the Hereafter.

Due to the significance of this journey, Rasulullah *sallAllahu 'alayhi wasallam* had stated in a *hadeeth* (on the authority of Abu Hurayrah and Anas *radiyAllaahu 'anhum*):

**“If you knew what I
knew, you would laugh
little and weep much.”**

(Agreed Upon)

This *hadeeth* taught us to contemplate upon the reality of death and the Afterlife, including the stages between them, so that we will truly realize that after this life,

we will move onto the Day of Judgment. At that time, all of our deeds will be judged upon. Nothing will be kept hidden. And we will then be rewarded whether with Paradise or Hellfire.

Reflecting upon the moment of death, the soul will be pulled out by *malak al-mawt* (angel of death). Breathing becomes restricted, the mouth locked, and the limbs shaky. Only weeping and

mourning are heard from the spouses, children, and relatives that will soon be deserted. During those brief moments, no one can assist and aid us. Even if next to us are medical specialist,

erudite ‘alim, or distinguished personalities. They would have no power or authority to save us from *sakaraat al-mawt* (pangs of death). Allah Subhaanahu Wata ‘aala mentions in

al-Qur'an:

“Wherever you may be,
death will overtake you, even
if you should be within
towers of lofty
construction...”

(an-Nisaa' 4:78)

According to *Tafseer al-Maraghiy*, death is something that cannot be avoided at all, wherever one may be, even inside strong fortresses or compartments that are tightly guarded

by security forces or inside a palace heavily guarded by armed guards, death will certainly occur regardless of whoever it may be.

According to a narration by

Abu Sa‘ad in *Tafseer ‘Abrul Atheer*, “*Malak al-mawt* (angel of death) was present in a function at the palace of Prophet Sulayman ‘alayhissalam, where the people were tending to him.

The angel then looked towards one of the attendee with a very stern look. When the angel stood, one person asked Prophet Sulayman ‘alayhissalam, “Who is that person, your highness?”

and Nabi Sulayman
'alayhissalam replied, “That is
the angel of death.” The
questioner then quickly
requested Prophet Sulayman
'alayhissalam to send him far
away to a different world,

out of extreme fear upon sighting the angel of death. Nabi Sulayman ‘alayhissalam then used his miracle and commanded the wind to send the man to another world far away.

Not long after that, the angel of death approached Nabi Sulayman ‘alayhissalam and told his story that, “I was ordered by Allah Subhaanahu Wata‘aala to take away the soul of one of

your guests during the function.

When I saw him at the event, I was quite surprised as to why he was still there. Then by chance, that person was flown by the wind at that very instance

to the location where I had taken away his soul, precisely at its appointed time without even a split second difference.”

Such is the exact and

precise moment of death for everyone when its appointed time arrives, unable to escape or delay it even by a split second.

The one that excessively indulges in the luxury of this

world and neglects ‘ibaadah towards Allah Subhaanahu Wata ‘aala, will only become forgetful about death and thinks that death will not

happen spontaneously.
According to Imaam al-Ghazzaali *rahimahullah*, the best way to remember death is by always reminiscing and remembering friends and

colleagues that have passed away. Think of their predicament in the graves, and their situations after death. Imagine how the earth has decimated those buried bodies that it all became

pulverized and decayed. Then, imagine our own body going through those stages. Whatever had inflicted upon those bodies, will also happen to us. We will be carried into the grave,

buried, and left alone in darkness. Is it not enough with death as a reminder? Is it not enough with death to make us penitent, with tears flowing down the cheek? Death will certainly occur.

The titles and status that we
cherish will be stripped away,
gone will be all wealth that we
tirelessly accumulate, because
death is the obstruction to all
pleasure.

Death is the destroyer of all ambitions. At that time, only *imaan* and righteous deeds will vouch and protect us. Have we prepared for all these?

Therefore, we must make *muhaasabah* and repent to Allah *Subhaanahu Wata ‘aala* for all the sins that we have committed. Let us not be neglectful and procrastinate to make *tawbah*.

Allah had given stern reminder
to His slaves that are delaying
their *tawbah*, as He mentions in
al-Qur'an:

**“But repentance is not
[accepted] of those who
[continue to] do evil deeds”**

up until, when death comes to one of them, he says, “Indeed, I have repented now,” or of those who die while they are disbelievers. For them We have prepared a painful punishment.”

(an-Nisaa’ 4:18)

In conclusion, *dhikr al-mawt* or remembrance of death has many benefits, among them:

1- Instilling the feeling of penitent and repentant, so as not to commit sins and disobedience, and becoming

among those with utmost *taqwa*.

2- The awareness to increase our *imaan* and '*ibaadah* as provisions for the Hereafter.

3- Encouragement for making *tawbah* and making up (*qadaa'*) '*ibaadah* that was

missed such as *salaah*, fasting, *zakaat*, and duties towards others.

4- Striving to develop oneself, serving the community, and fulfilling responsibilities with full dedication and *amaanah*.

**“Say, “Indeed, the death
from which you flee – indeed,
it will meet you. Then you
will be returned to the
Knower of the unseen and
the**

witnessed, and He
will inform you about
what you used to
do.””

(al-Jumu‘ah 62:8)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
فَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the poor
and needy from disbelief and
everlasting poverty.**

Allaahumma ameen



سُلَطَانِي
جَابَاتَانِي
أَمْرِيَّةِ سِلَانْجُورِي
اللهُ أَكْبَرُ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
جَابَاتَانِي
أَمْرِيَّةِ سِلَانْجُورِي
سُلَطَانِي

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR