



جَابَطَانِ اِسْلَامِ سِلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

REMEMBERING DEATH: PREPARATION FOR THE LAST DAY



Let us strive to increase our
taqwa of Allah *Subhaanahu*

Wata ‘aala by fulfilling all of His
Commands and leaving out all
of His prohibitions. May we
attain blissfulness in

this world and mercy in the Hereafter. Today's *khutbah* intends to remind us on the significance of "***Remembering Death: Preparation For The Last Day.***"

Death can be simply understood
as the separation of the soul
from the body, or life from the
body. Verily, every living being
will taste death, whether young
or old, children or adult, sick or

healthy. It has been decreed by Allah, which we humans cannot escape from. Whether we like it or not, ready or not, wherever we may be. 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)

The opposite of life is death. Death does not mean one's life has ended and no longer has accountability. This is because the matter of life and death is a test from Allah in determining those with the

best deeds. Allah *Subhaanahu
Wata'aala* mentions in al-
Qur'an:

“[He] who created death and
life to test you [as to] which of
you is best in deed - and He is
the Exalted in

Might, the Forgiving.”
(al-Mulk 67:2)

Through various explanations
from al-Qur'an and *al-Hadeeth*,
we learn that Allah *Subhaanahu
Wata'aala* has already

predetermined one's death. When the time comes, it will not be accelerated or delayed for even a split second. The angel of death will take away one's soul regardless of the location, situation, and status

of the person. When death comes, there is nothing left for him in this world, no ground to step on, no mouthful of food to consume, no drop of water to drink, and no air to breathe.

The soul then returns to Allah,
and the body returns to the
ground. Except for his deeds,
whether good or bad, returns to
its owner as provision.

In the wake of death,
the disbelievers will

be terrified and full of remorse, because his bad deeds are made visible to him. However, the believers will rejoice when his good deeds are shown to him, while his family members

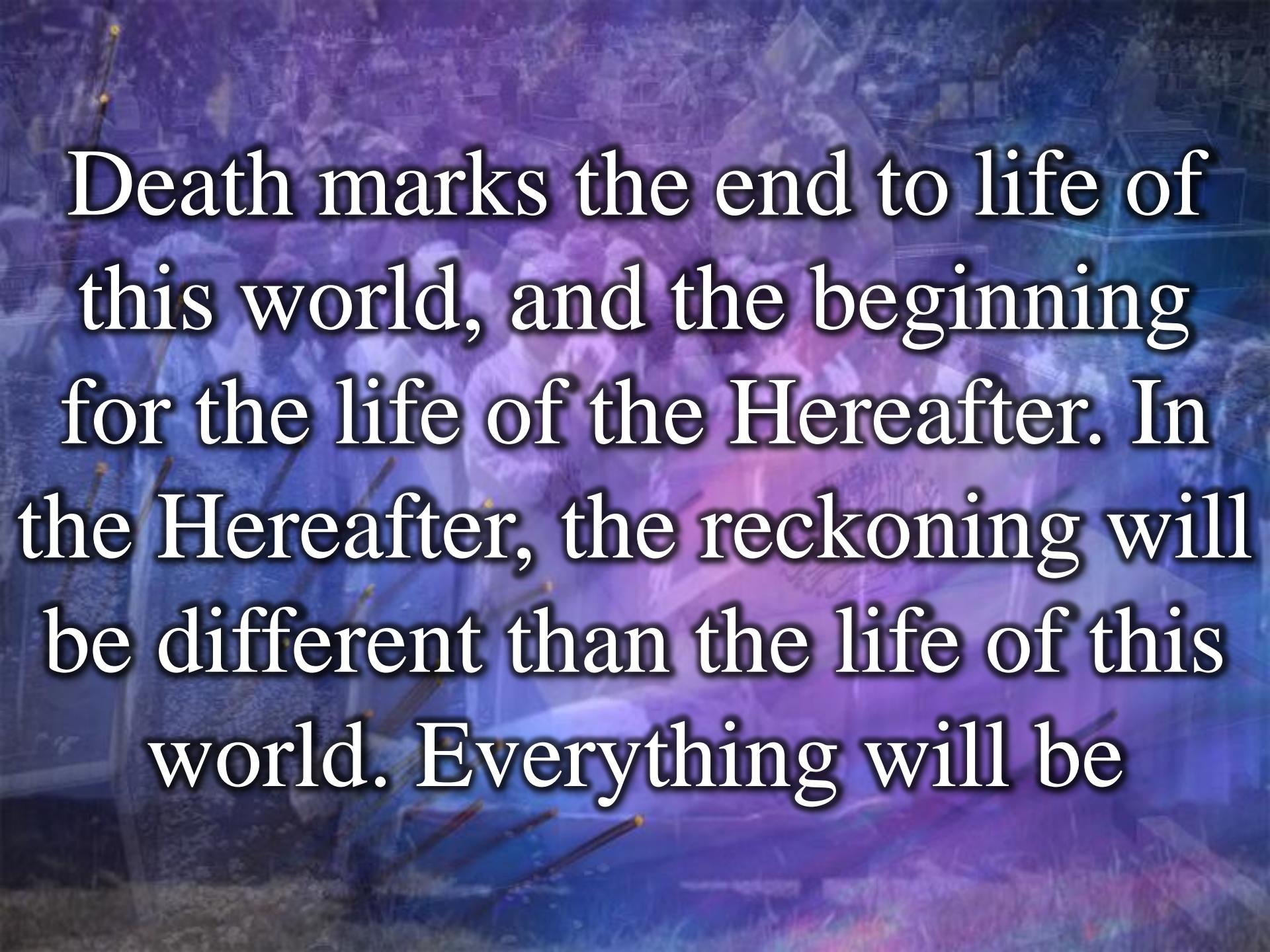
would panic in trying to resuscitate him. Allah

Subhaanahu Wata‘aala mentions in al-Qur‘an:

“No! When the soul has reached the collar bones. And it is said, “Who will

cure [him]?" And the dying
one is certain that it is the
[time of] separation. And the
leg is wound about the leg. To
your Lord, that Day, will be
the procession."

(al-Qiyaamah 75:26-30)



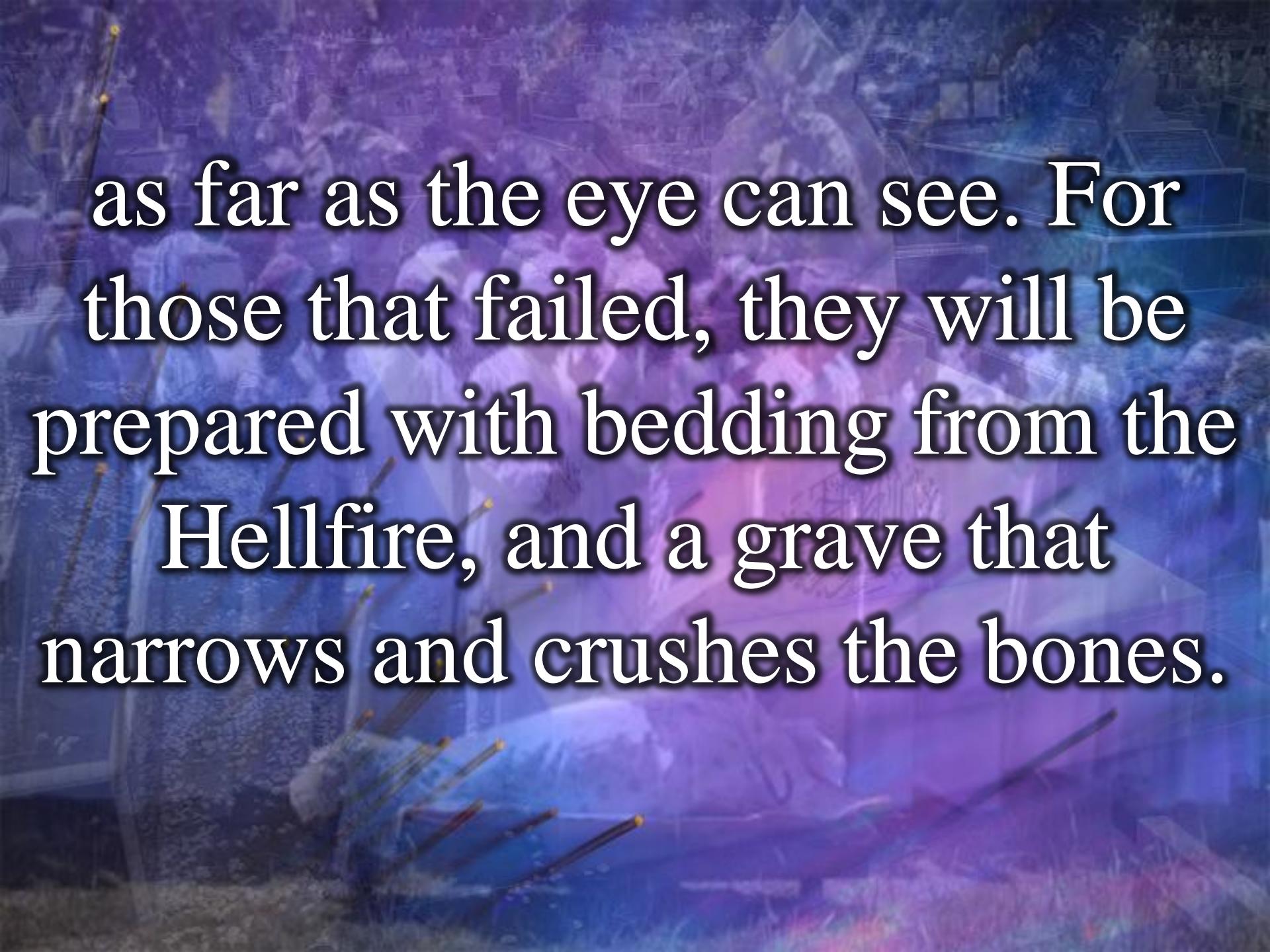
Death marks the end to life of this world, and the beginning for the life of the Hereafter. In the Hereafter, the reckoning will be different than the life of this world. Everything will be

based on *imaan* and obedience to Allah during the life of this world. Regardless of how one dies, whether the normal death, burned in a fire, drowned, or murdered, one will definitely

experience the realm of *barzakh* or life in the grave. There is no fixed duration for one to remain in this period.

In the life in the grave, the soul will be questioned by

the angels Munkar and Nakeer. Those that successfully passed through the questioning will be granted bounties with carpet and clothing from Paradise. His grave will become wide,



as far as the eye can see. For those that failed, they will be prepared with bedding from the Hellfire, and a grave that narrows and crushes the bones.

Then, when the instance is decreed for the Judgment Day, mankind will be resurrected and gathered at the plain of Mahshaar. Imagine the massive crowd, for there will be people from

the time of Nabi Adam
‘alayhissalaam until the Day of
Resurrection that will be
gathered at the plain of
Mahshaar. However, the
believers will be in pleasure and
delight, while those that

disobeyed will be punished.

Everyone will have to pass through the bridge (*Siraat al-Mustaqueem*), where their deeds will be weighed and accounted for. All to prove that Allah is The Most Just,

and that mankind will be judged
with utmost justice.

Let us make *muhaasabah* to
ensure that our hard work, day
and night, is not only to fulfill
the need and pleasure of this
temporary life, but

instead as provision for the everlasting life of the Hereafter. The provision for the Hereafter is not restricted to only matters of specific ‘ibaadah. Any work that appears to be worldly such as

earning a living and seeking wealth, are also deemed as provisions for the Hereafter if they are done with the correct intention and in accordance with the *Shara*: Have certainty that by

inculcating Islamic values
within our work, and having
istiqaamah in our ‘ibaadah unto
Allah *Subhaanahu Wata‘aala*, it
will guard our lives, tranquil the
hearts, and facilitate our affairs,

in addition to attaining blessings
of fortune from
unexpected sources.

Take heed, for the Hereafter is
where we will gain the real
profit or loss, based on our
efforts during the worldly

life. The Hereafter is no longer a place for work and righteous deeds. Hence, let us fully utilize our time now, our youthfulness, our healthiness, and our free time to seek and accumulate

profitable provision. Allah *Subhaanahu Wata‘aala* urges mankind to work and do good deeds for their own benefit. Allah *Subhaanahu Wata‘aala* will not incur any loss even if mankind refuses

to obey Him, for He is The Most Perfect and The Most Rich. Similarly, Allah *Subhaanahu Wata‘ala* does not increase in nobility with mankind’s submission, for Allah is The Most Glorious

and The Most Noble. Let it not
be that we truly regret later,
asking to be returned to the
world to perform good deeds.
Such is a useless matter that will
not take place, also
certainty that is

meaningless. Allah *Subhaanahu Wata ‘aala* mentions in al-Qur'an:

“Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we

are [now] certain.”
(as-Sajdah 32:12)

Every time we listen to the Jumu‘ah *khutbah*, are we not always reminded to have *taqwa* in preparing our

provision for the Afterlife? It is attained by fulfilling the *amaanah* from Allah and implementing the responsibilities as His *khaleefah*, for *taqwa* is the best provision for life in the

Hereafter. Allah *Subhaanahu
Wata 'aala* mentions in al-
Qur'an:

“...And take provisions, but
indeed, the best provision is
fear of Allah. And fear Me,
O you of

understanding.”
(al-Baqarah 2:197)

Referring to the gestures of
Rasulullah ﷺ when
proclaiming *taqwa*, he would
place his hand over his chest,

pointing towards the heart (*qalb*), whose function is to acknowledge and remain in constant remembrance of Allah. Always remembering Allah will develop *ihsaan* that would shape the

character of the obedient slave unto the commands of Allah and His Messenger. Therefore, let us avoid from placing material wealth in our hearts so as to shift our outlook towards the

Hereafter. Instead, let us place material wealth in our hands.

With a heart that is alert and alive in remembering Allah, we shall attain wealth with our hands, and with those same hands

we will give away that wealth
for His Sake. We must always
comprehend that worldly gain is
an *amaanah* from Allah. This
world is only a tool,
not the objective.

Among the lessons and reflection points from today's *khutbah* are:

1- We must always remember that the moment of death will certainly arrive and none can prevent its

occurrence.

2- Let us increase in making *du ‘aa* so that we will die in a state of *husn al-khaatimah* (the good ending), which is having *imaan* in Allah *Subhaanahu Wata ‘aala.*

3- Let us remain prepared in facing death by always performing righteous deeds for the eternal life of the Hereafter.

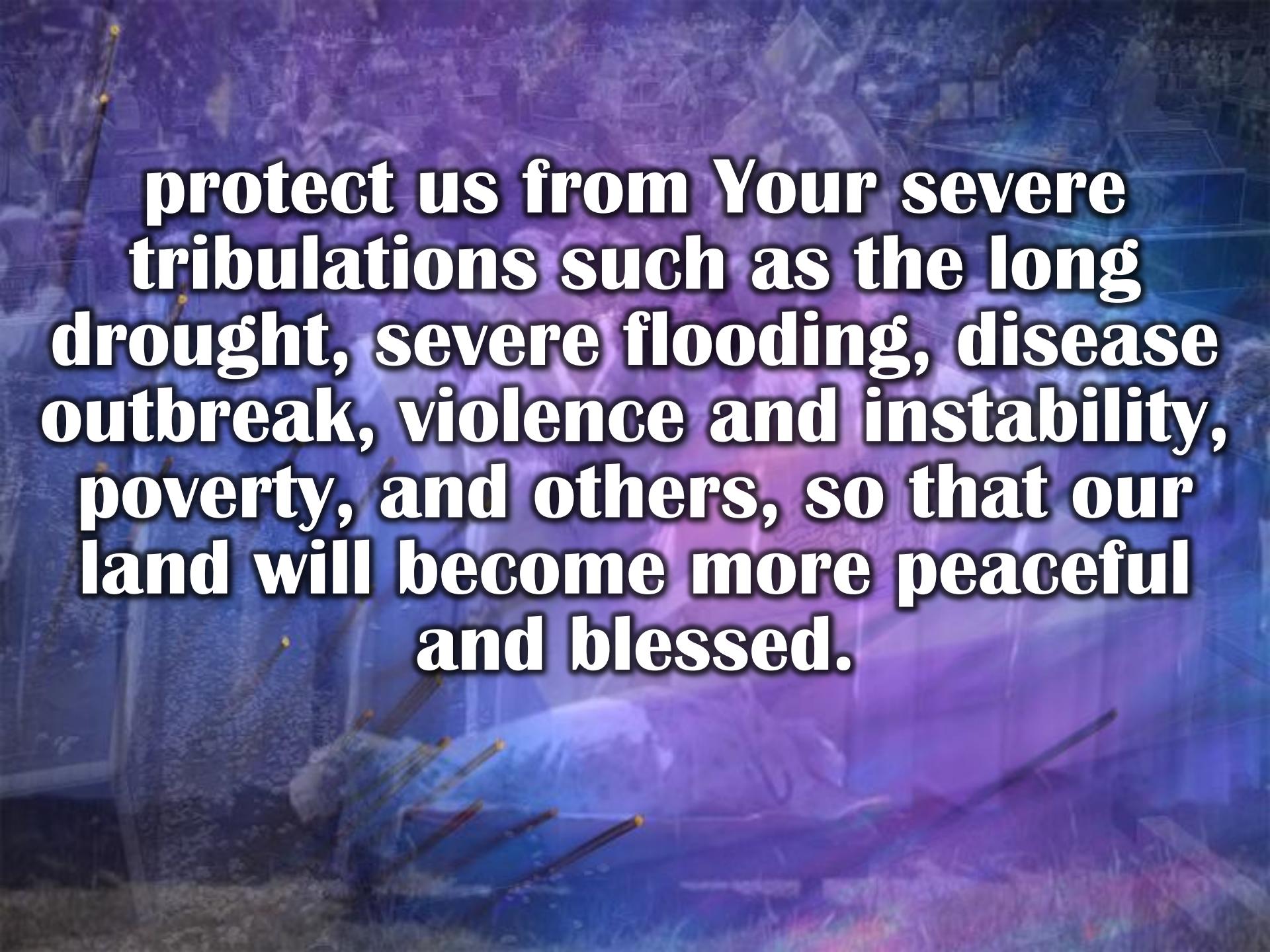
“Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.”

(al-Jaathiyah 45:15)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ 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.

O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from '*aqeedah* and practices that are misguided and deviated such as extreme Shee'ism, Qaadiyani, and others.

**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.**

and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.

**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. *Allaahummaa
ameen***



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR