



**THE REMEMBRANCE
OF DEATH
PURIFIES THE
SOUL**





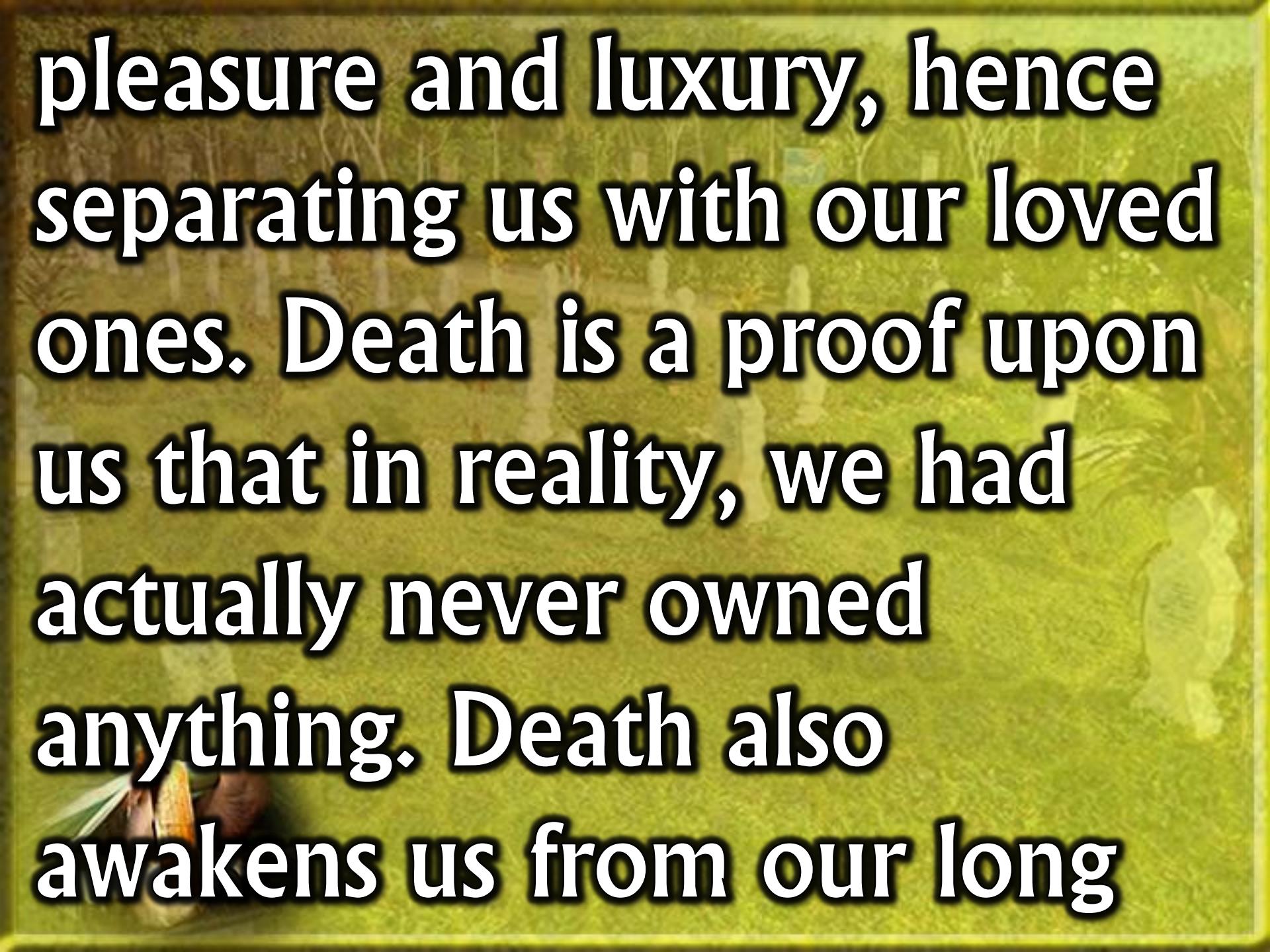
I remind myself and call
upon my blessed audience to
have the *taqwa* of Allah
Subhaanahu Wata'aala with
absolute *taqwa*, fulfilling all of
His Commands and

avoiding all of His prohibitions. May we attain blissfulness in this world and the Hereafter.

The title of today's *khutbah* is:

“The Remembrance Of Death Purifies The Soul”

The enjoyment of the worldly life truly comes to an end with the arrival of *Malak al-Mawt* (angel of death) who will pull out the *rooh* (soul) from the *jasad* (body), putting an end to all

A photograph of a person sitting cross-legged on a light-colored mat, meditating in a natural setting. The person is wearing a dark t-shirt and light-colored pants. The background is a lush green forest. The image has a slightly warm, golden-yellow tint.

pleasure and luxury, hence separating us with our loved ones. Death is a proof upon us that in reality, we had actually never owned anything. Death also awakens us from our long

hallucination regarding the pleasures of life that are only temporary. The worldly life is just a game, whilst the real life begins with the Hereafter. Having full certainty upon *alam barzakh*

(the period between death and resurrection) can instill the realization upon the individual to become responsible in life in wading through the journey of the Afterlife.

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

**“And the worldly life is not but
amusement and diversion; but
the home of the Hereafter is
best for those who fear Allah,
so will you not reason?”**

(al-An'aam 6:32)

Shaykh Sa'eed Hawwa
rahimahullaah had stated
that remembering death is
one of the effective ways of
purifying the human soul
from the filth of
madhoomah

(blameworthy)
characteristics. By
remembering death, not
only it will cause one to feel
regret upon the sins
committed, but it will instill
fear from continuing to

commit prohibited actions
by Allah *Subhaanahu
Wata'aala.*

In a narration from ibn

'Umar *radiyAllaahu*

'anhuma, Rasulullah ﷺ

was asked:

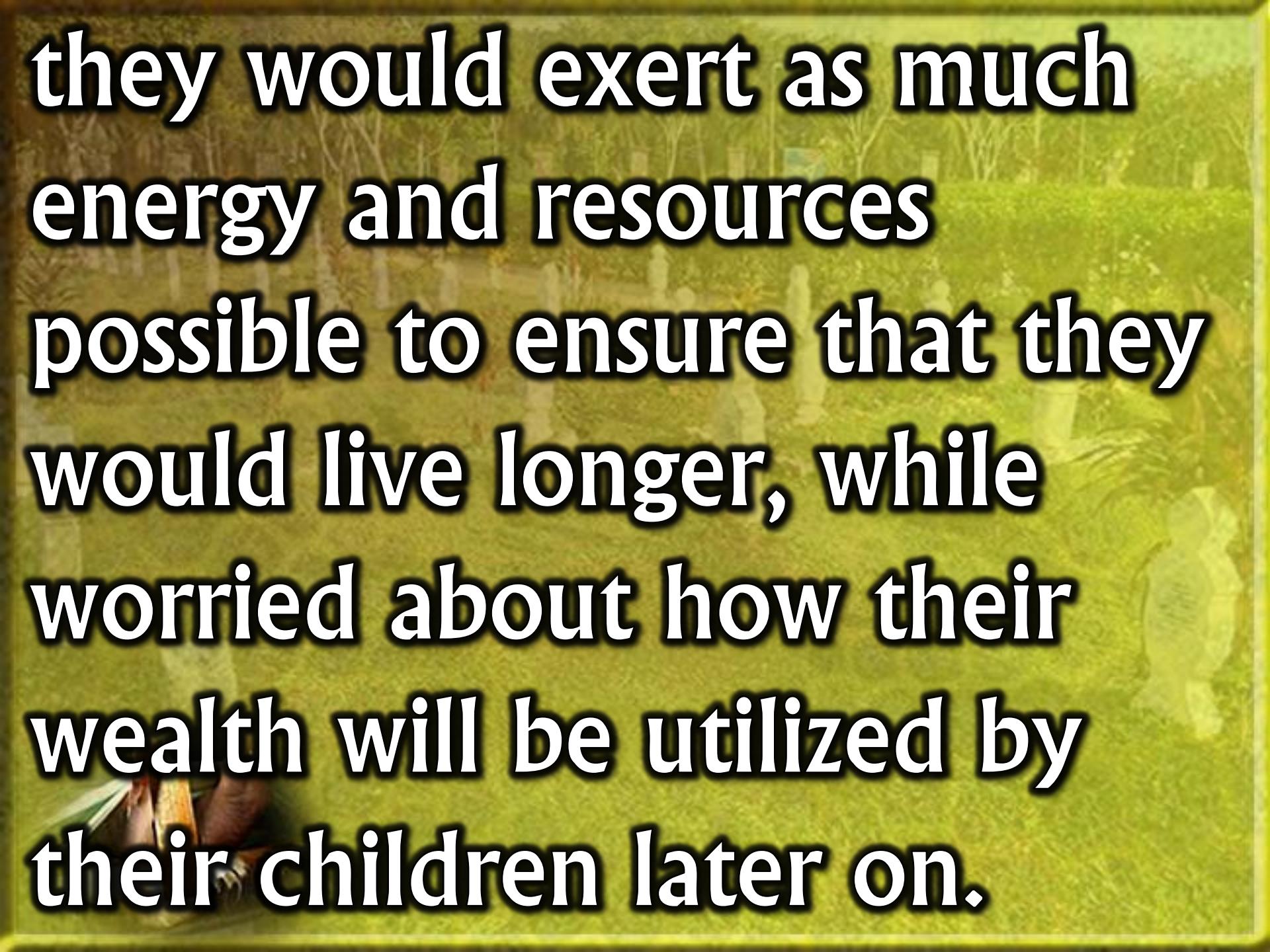
‘Which of the believers is wisest?’ He ﷺ said: ‘The one who remembers death the most and is best in preparing for it. Those are the wisest’

(ibn Maajah: hasan)

According to Imaam al-Ghazzaali *rahimahullaah*, people are divided into two groups when faced with death:

First: Those that are drowned in worldliness,

entertainment, and opulence. They truly fear death due to their deep love and affection for this world. If it was up to them, they do not want to hear or remember about death at all. And if they do,



they would exert as much energy and resources possible to ensure that they would live longer, while worried about how their wealth will be utilized by their children later on.

Second: Those whom upon hearing about death or listening to *tadhkirah* (short reminder) related to death will trigger the feeling of fear and worry upon their predicament in the grave.

This causes them to repent and strive to avoid any acts of disobedience, and drawing closer to Allah

Ta'aala. At the same time, they do not shun this world for the remembrance of

death causes them to take special precaution regarding *'ibaadah* and authentic knowledge. In result, they would comprehend true Islam that teaches its adherents to work for this

life and the Hereafter.

**It was narrated regarding
ibn Mu'ti that whenever his
heart is infused with awe
upon seeing a huge mansion
and great wealth, he would**

straightaway cry and say:

“If there was no death, I would have loved you and remained happy with my big house. Had it not been for the narrow grave that we would have to enter, surely our eyes will always remain fascinated with worldly luxury”

**Imaam Shaddaad
rahimahullaah had once said:**

**“Death is the scariest thing
for the believers in this
world, for it is more painful
than being cut, sawn, and
thrown into a boiling**

**cauldron. If those who
have passed away are
resurrected and spoke to
the living, surely none
would care about the
worldly life and no one
will be able to sleep well”**

Therefore, as example, it was said that Caliph ‘Umar bin ‘Abd al-‘Azeez, who is famous for being a pious leader, would invite the scholars to assemble at his palace on a weekly basis just

to give him tadhkirah about death. Every scholar was free to reprimand and elaborate on the pangs of death and torment in alam barzakh.

Normally, the gathering would end with the

**Caliph in tears, due to his
worry and fear for the
severe torment that awaits
due to any oppression that
occurs during his reign.**

**In result, the reign of Caliph
‘Umar bin ‘Abd al-‘Azeez,**

with him as the head of Islamic affairs, was successful in reviving the glory of Muslim rule even though his caliphate only lasted two and a half years. Every day, there is evil that

is to be eradicated and *Sharee'ah* that is to be upheld. In the end, *ma'siyyah* (disobedience) is reduced and Islamic rulings were implemented in a short period of time.

In remembering death so
that our soul will always
remain pure and cleansed, let
us take the following actions:

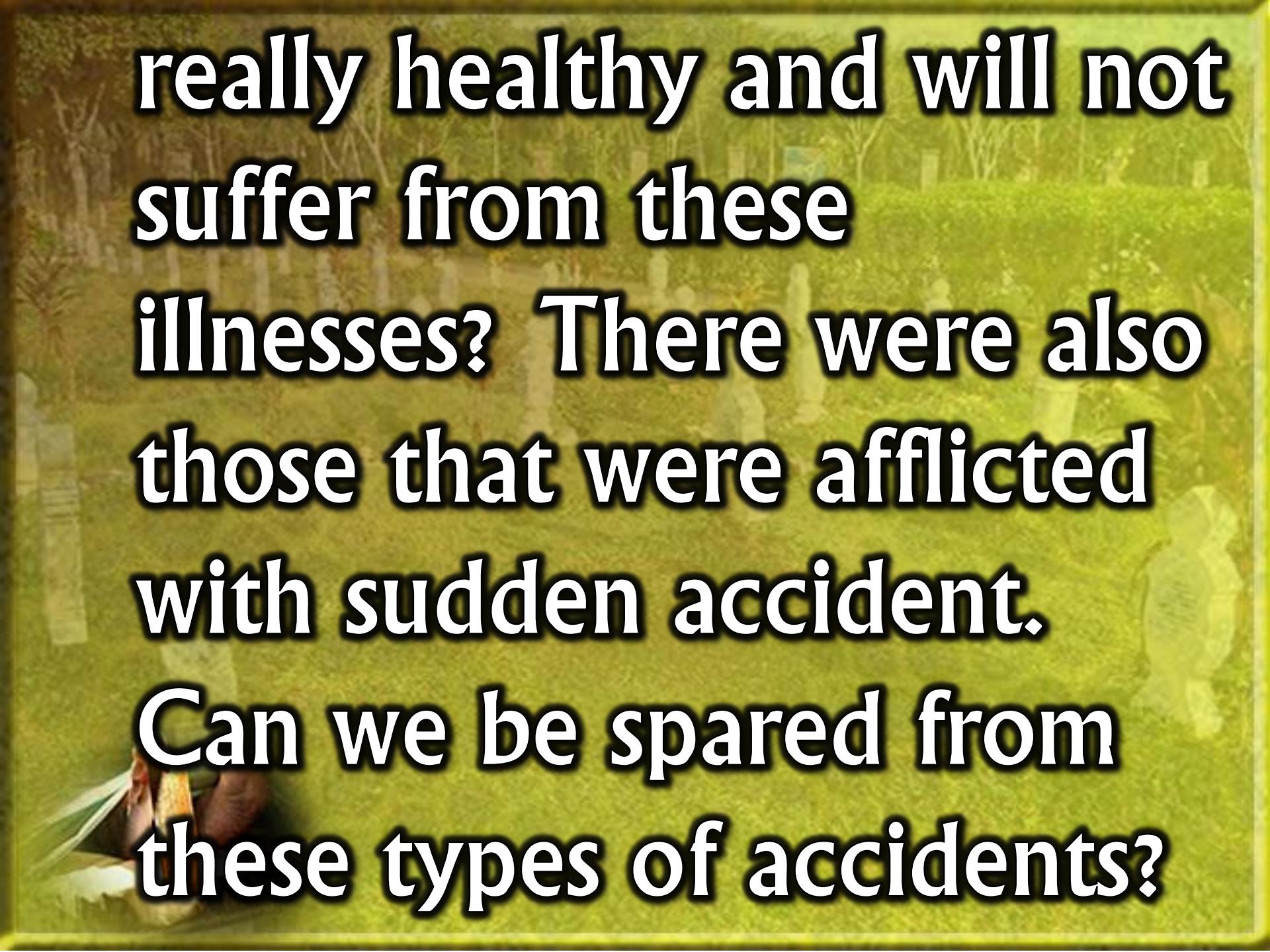
1. Remember our friends or
colleagues who have

passed away.

Perhaps they were of the same age as us, or suffering from the same illness with us, so when will *Malak al-Mawt* invite us?

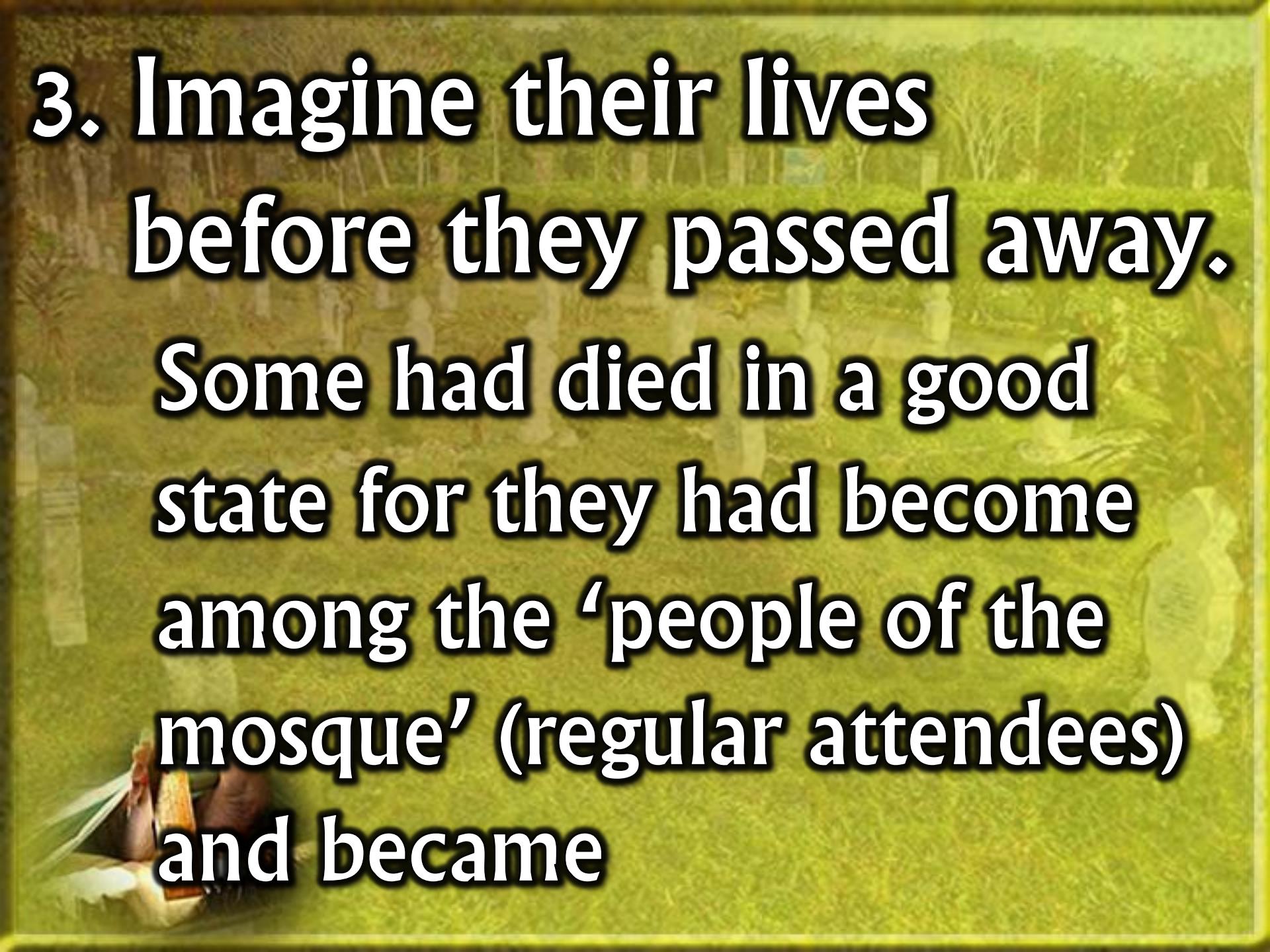
**2. Remember their condition
when they passed away.**

**Some had died due to
kidney failure,
hypertension, diabetes, or
even heart failure. Let us
ask ourselves, are we**

A person in traditional Indian attire, wearing a white dhoti and a red turban, is sitting cross-legged on a mat. They are holding an open book and appear to be reading it. The background is a soft-focus green landscape.

really healthy and will not suffer from these illnesses? There were also those that were afflicted with sudden accident.

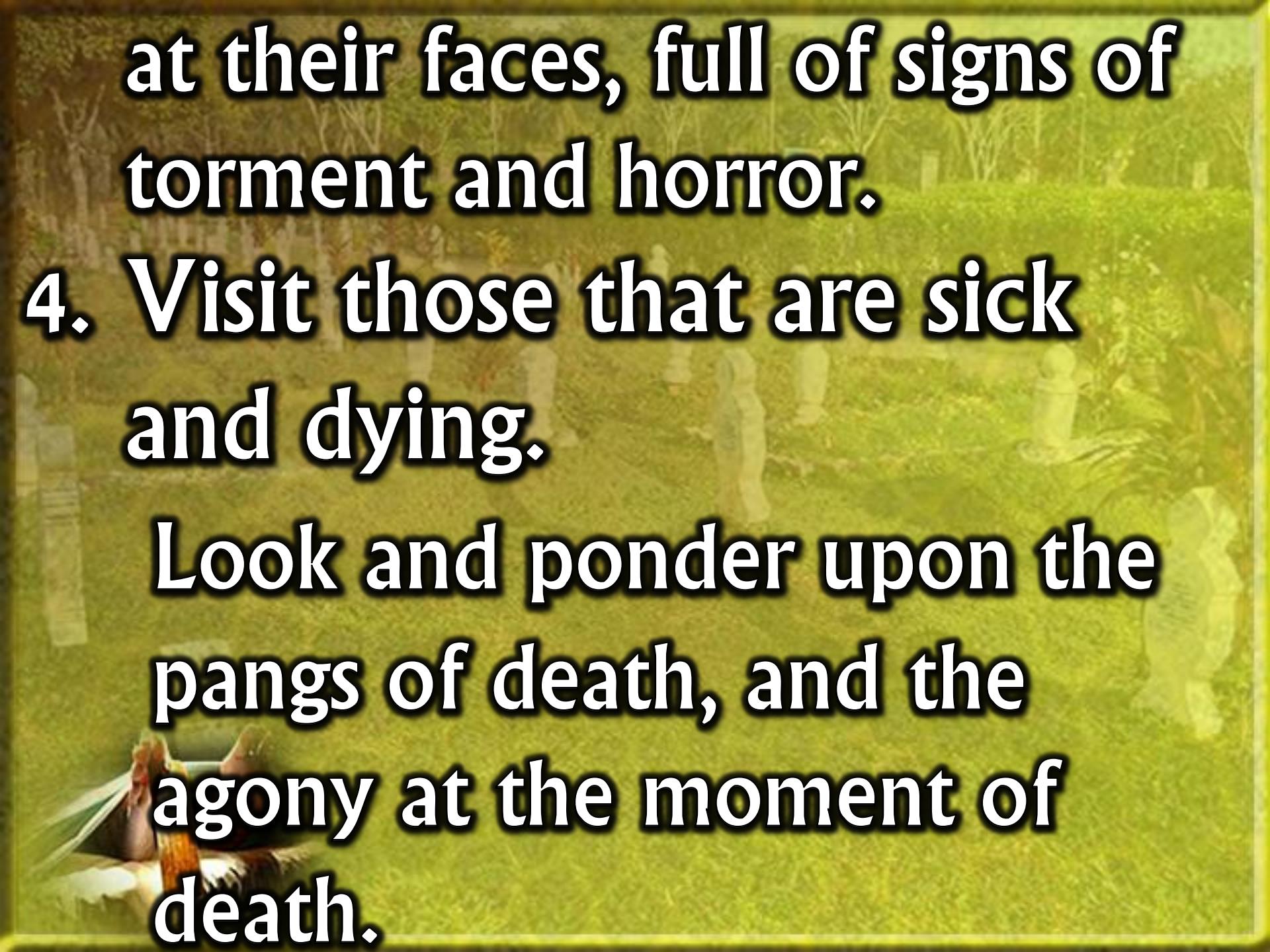
Can we be spared from these types of accidents?



**3. Imagine their lives
before they passed away.**

Some had died in a good state for they had become among the ‘people of the mosque’ (regular attendees) and became

close to Allah *Ta'aala*.
Some we saw their *janazah*
having tranquil faces
meeting Allah *Ta'aala*,
while some had died
leaving a life that was full
of disobedience. Look

A photograph of a person lying in bed, looking distressed. The person's face is visible, showing signs of pain or suffering. The background is a dimly lit room.

at their faces, full of signs of torment and horror.

4. Visit those that are sick and dying.

Look and ponder upon the pangs of death, and the agony at the moment of death.

Lastly, let us realize that death will surely come upon us, whether we are leaders or normal citizens, rich or poor, young or old, healthy or not. Hence, let us hasten to make *tawbah* (repentance).

For those that are always
committing disobedience
such as consuming
intoxication, abandoning
salaah, fornicating,
committing bribery,
gambling, and many others,

leave them immediately before it is too late. So that we will have no regret when we are placed in the grave later on. Let us fulfill all of our responsibilities and obligations. Our debt to

Allah and His Messenger, also amongst humans must be fully settled before death invites us. By always remembering death and remaining prepared, we truly hope that it will cleanse our hearts and soul.

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion”

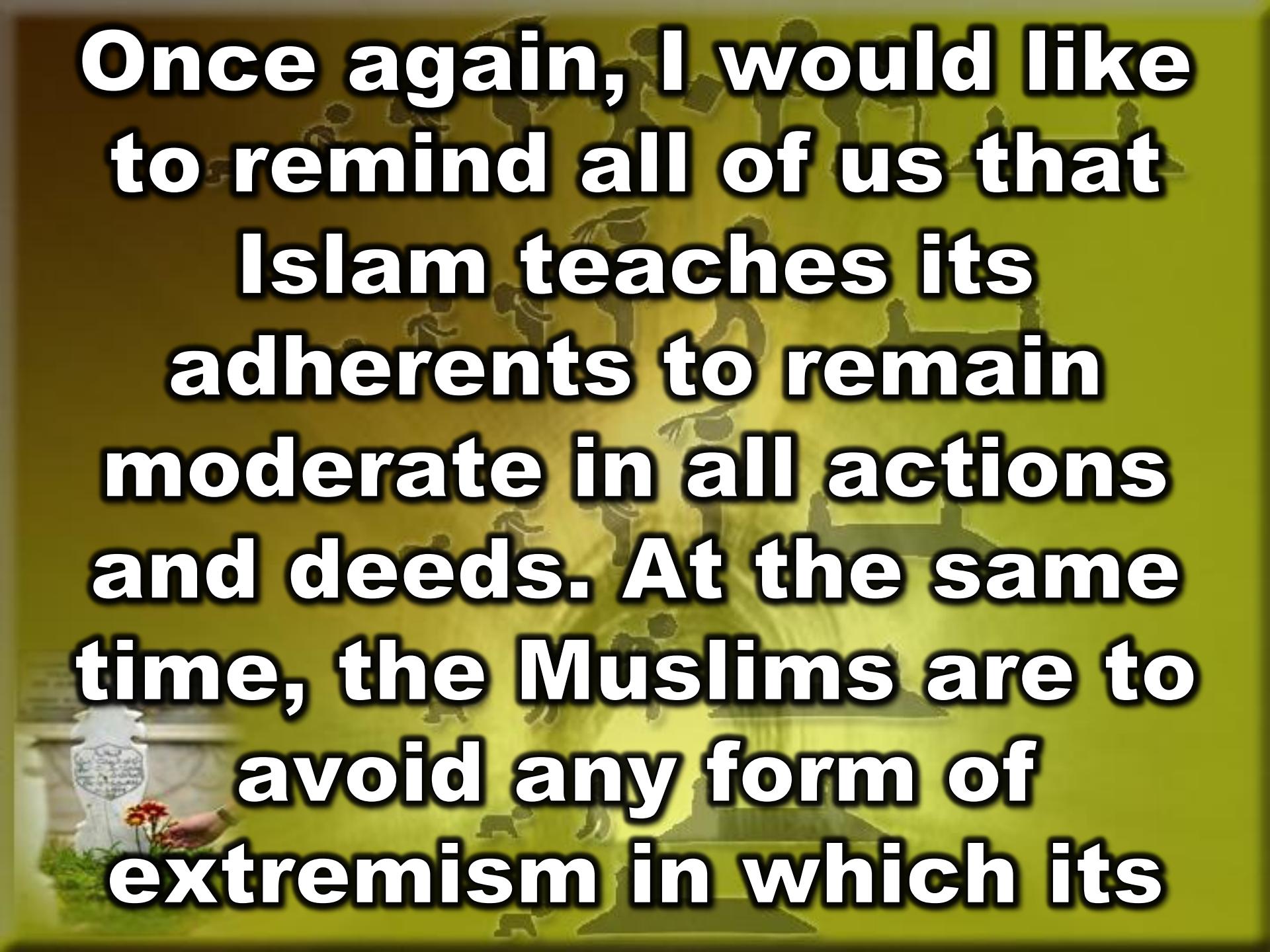
(Aal-'Imraan 3:185)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ
وَتَقَبَّلَ مِنِي وَمِنْكُمْ تَلَاقَتْهُ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ. أَقُولُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ
لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
بِإِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

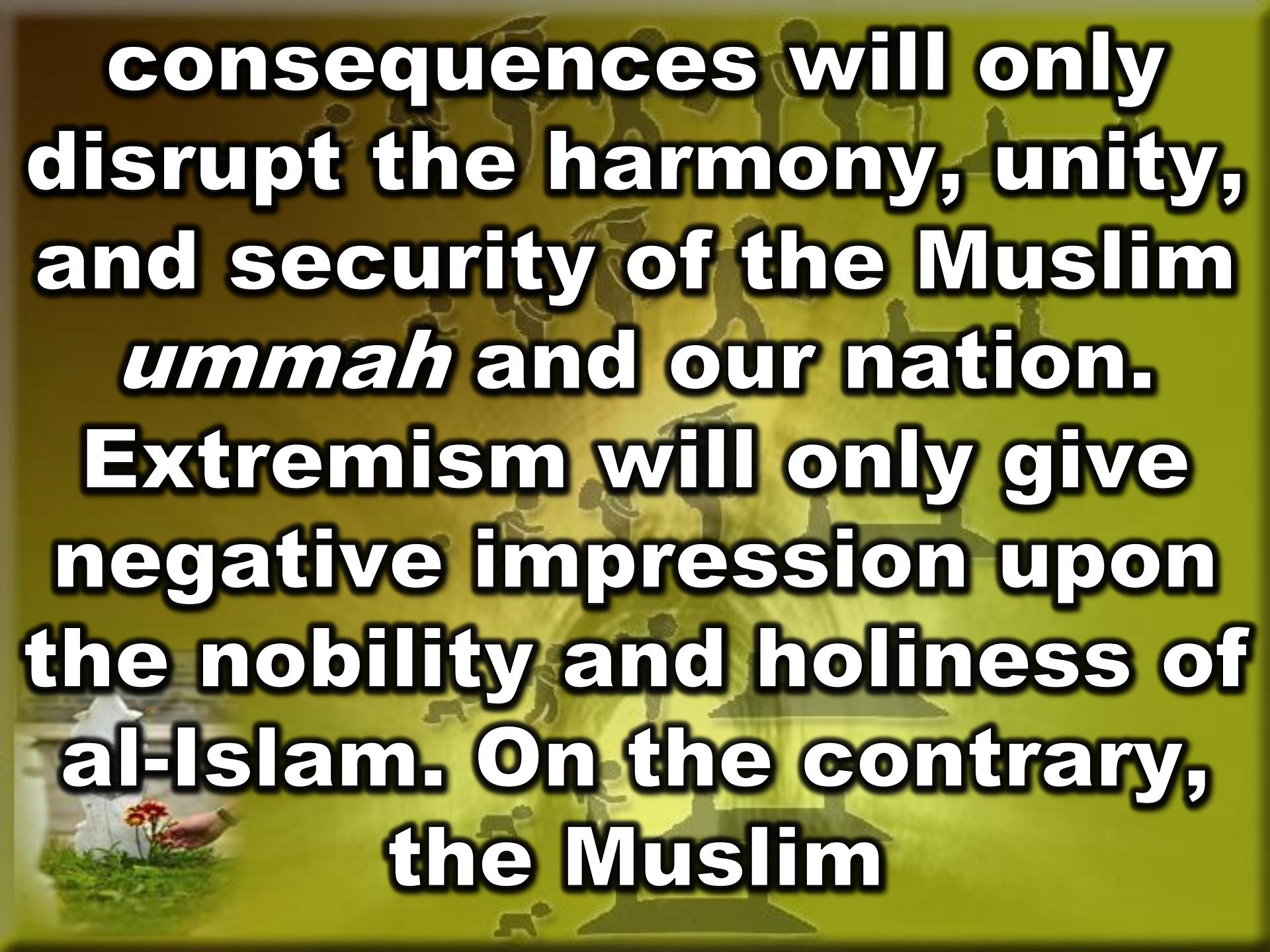




THE SECOND
KHUTBAH



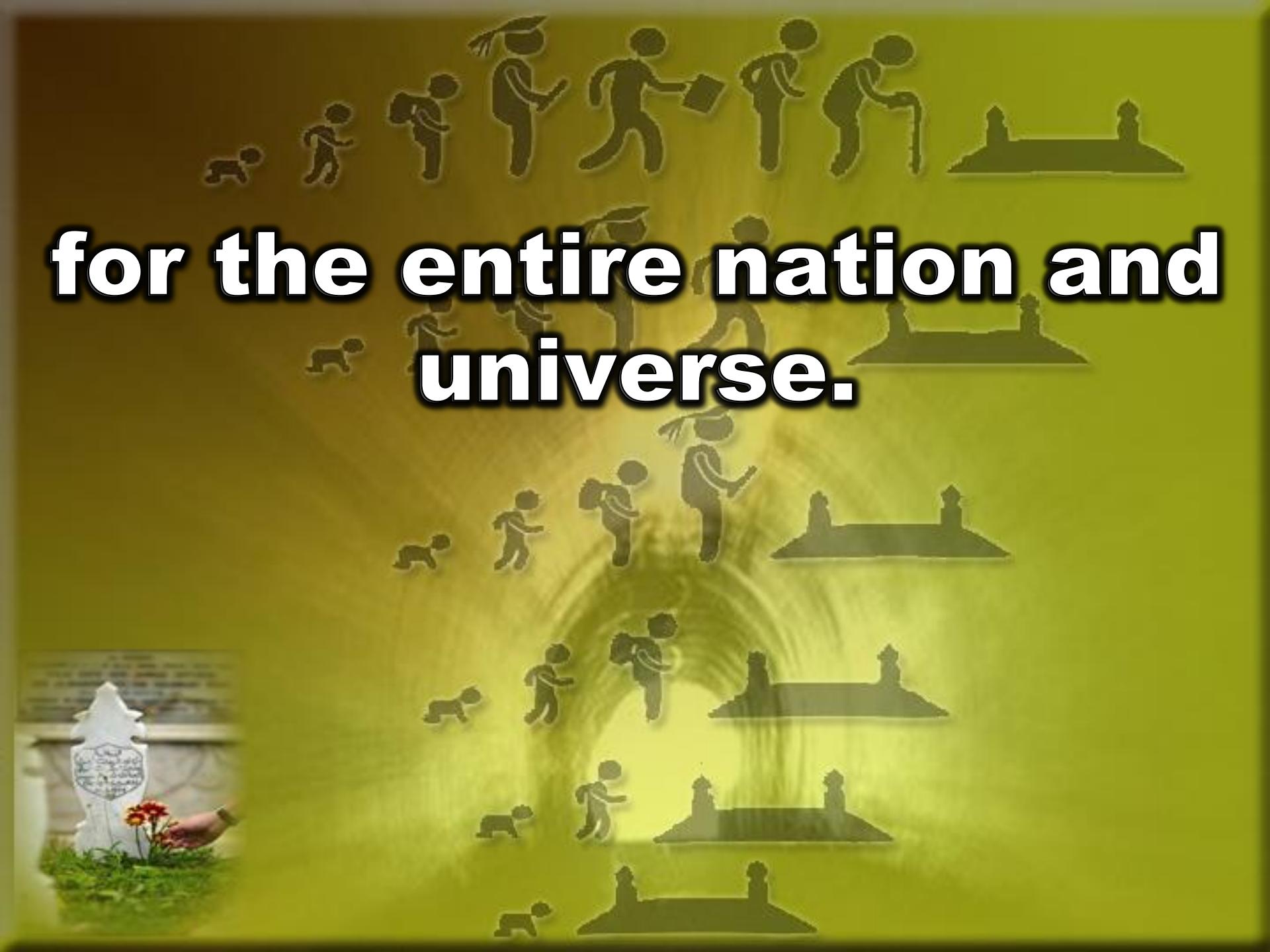
**Once again, I would like
to remind all of us that
Islam teaches its
adherents to remain
moderate in all actions
and deeds. At the same
time, the Muslims are to
avoid any form of
extremism in which its**



consequences will only disrupt the harmony, unity, and security of the Muslim *ummah* and our nation.

Extremism will only give negative impression upon the nobility and holiness of al-Islam. On the contrary, the Muslim

***ummah* must inculcate
noble *akhlaaq*, having
utmost personality and
attitude as true Muslims
so that the world will
know that Rasulullah ﷺ
was sent down as a
messenger, and Islam that
was revealed is mercy**



**for the entire nation and
universe.**

**O Allah, You are the Lord
that is All Mighty, we are
grateful to You for having
bestowed upon us *rahmah*
and *ni'mah*, that we are
able to continue the effort
in empowering the Muslim
ummah especially in
Selangor, as an**

**advanced state, prosperous,
and providing welfare.**

**Hence, we sincerely
beseech you, O Allah,
strengthen our *imaan*,
accept our deeds,
strengthen our unity,
increase our *rizq*, enrich us
with**

**beneficial knowledge,
cultivate our soul with good
mannerisms, return us to the
path that you are pleased
with, protect us from
disasters and your severe
trials, so that our nation will
become more peaceful and
filled with blessings.**

O Allah, we sincerely beseech you, strengthen our beliefs according to the creed of *Ahlus Sunnah wal-Jamaa'ah*, and protect us from deeds and ‘aqeedah that are astray such as the extreme *Shee'is*, *Qadiyani*, and other ideologies.

O Allah, open up our hearts in fulfilling the five daily prayers, performing *zakaat*, and other obligations. Bless those that have fulfilled their *zakaat* and loving the *fuqaraa'* and *masaakeen*, and those that have

**made waqf and gave up
their wealth for *Tabung
Amanah Pembangunan
Islam Selangor* (Islamic
Development Trust Fund
of Selangor) with
continuous reward until
the Hereafter.**

O Allah, increase and widen the *rizq* of those that made *waqf* from their wealth with perpetual rewards until the Last Day.





جَابَاتَانِ اِسْلَامِ سِلَانْجُور
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