



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

**MUHAASABAH**  
**ON THE BRINK OF**  
**THE NEW HIJRI**  
**YEAR**



I implore and remind all of us to  
increase our *taqwa* of Allah  
*Subhaanahu Wata'aala* by  
comprehending and applying  
the full *Sharee'ah* of Islam in

our lives while obedient in  
fulfilling all of His Commands and  
abstaining from all of His  
prohibitions. May our lives be  
constantly filled with *rahmah* and  
*barakah* in this world, and blissful  
in the Hereafter. *Aameen.*

Whether we realize it or not, we will soon approach the new *Hijri* year, which is 1433H, only in a few days. The year of the *hijrah* marked a very important period for it had left significant historical moments in the struggle of Rasulullah

*sallAllaahu 'alayhi wasallam*  
during the early years of Islam.  
The *hijrah* signified a symbol of  
change that is meaningful in the  
development of the Islamic  
civilization.

In essence, *Ma'al Hijrah* that is observed and embraced every year should be fully comprehended and contemplated so that we will be able to fulfill its rights and inculcate its very lessons.

*Hijrah* linguistically means to leave off or depart in staying away from something. Along the same meaning, *hijrah* actually demands us to depart in leaving the area or a bad environment towards a better one.

This is as it was explained in the *hadeeth* of ‘Abdullah ibn ‘Amr ibn al-‘As *radiyAllaahu ‘anhuma*, where the Messenger of Allah *sallAllaahu ‘alayhi wasallam* said:



**“The emigrant is the one who emigrates from what Allah has forbidden.”**

(Ahmad: *saheeh* according to the conditions of al-Bukhaari and Muslim)

All these should be driven and motivated with actual realization and penitence.

Therefore, to contemplate upon the demand and lessons from the incident of *hijrah*, we need to look deep into our own selves with *muhaasabah*.

*Muhaasabah* of the self is indeed a noble effort in bringing mankind back onto the path of servitude. Especially with the coming of the new *Hijri* year, we would be hyped up, thinking that a lot of activities that must be performed, initiated, and

completed. Hence, *muhaasabah* becomes necessary in fully translating the desired good deeds into reality. Therefore, it must be understood that the *self-muhaasabah* required can be divided into two, namely:

1- *Muhaasabah* preceding actions – this takes place right after the intention and desire to perform an action, is born. This *muhaasabah* will assist us in making the right and wise decision, whether to pursue or reject such intention.

Thus, it behooves us to ultimately begin with *muhaasabah* in every action that we have planned for the coming new year. Fortunate are those inculcating this form of *muhaasabah* in their lives.

Imam al-Hasan al-Basri

*rahimahullah* had once said:  
“*May Allah bless His slave who is capable of contemplating his thoughts and actions before pursuing his desire. If it is for the sake of Allah, then he will proceed. And if it is for the sake of other than Allah, then*

*he will abandon his intention.”*

It is evident that those blessed with acute awareness for *muhaasabah* before their actions are from among those receiving the mercy and love of Allah in their lives.



2- *Muhaasabah* succeeding actions – this is mainly in the form of research and analysis upon our actions that have been committed. It includes *muhasaabah* upon obedience that was infringed, prohibition that was transgressed,

the completeness and  
deficiency, the gain and loss  
from our own actions  
committed throughout last year.  
All these will form regret and  
penitence, which produces a  
resolution to strive in doing  
better in the future.

Both forms of *muhaasabah* should be performed everyday by Muslims in their lives. With the coming of the new *Hijri* year, it behooves us to inculcate this noble practice with perfection.

If we did not practice this all these while, then we shall begin from now onwards. As motivation to be in constant *muhaasabah* and *mujaahadah*, let us ponder upon the words of Allah *Subhaanahu Wata'aala* in al-Qur'an:

**“The Day every soul will find  
what it has done of good  
present [before it] and what it  
has done of evil, it will wish  
that between itself and that  
[evil] was a great distance.**

**And Allah warns you of  
Himself, and Allah is Kind to  
[His] servants.'**

(Aali-'Imraan 3:30)

To further explain on the  
process of *muhaasabah* during  
*hijrah*, we will present its  
methodology arranged in

various levels as it was  
elaborated by Imam ibn al-  
Qayyim *rahimahullah*:

1- Begin the self-*muhaasabah*  
by pondering upon all the  
obligatory and *fard* actions  
sanctioned upon us.

If there is still deficiency, then instill a strong determination to perfect them.

2-*Self-muhaasabah* upon disobedience, evil deeds, and prohibited matters that we have committed.



If we are still indulging in these acts, then hasten to make *tawbah* and *istighfar* in returning to obedience.

3- *Self-muhaasabah* upon negligence and heedlessness.

Return to Allah with deeds that bring about His remembrance such as praying in congregation, listening to Islamic talks, making *dhikr*, and reciting al-Qur'an.

4- *Muhaasabah* upon all the limbs and body parts bestowed by Allah – the tongue, feet, hands, eyes, ears, and many others. Are we still utilizing these great bounties to fulfill our evil desires and grave sins?

Or are we using them in pursuit of attaining His Pleasure? If we are still distant from the characteristics of a true slave, then let us return to the True Path, redirecting ourselves to manifest obedience and gratefulness while we are still

breathing. Remember, those years that have passed by indicate the reality that our lives are heading towards its end, every bit of it diminishing with the passing of time. The coming new year is meaningless if our lives are satiated with sins.

What is life without the  
Pleasure of Allah in this world,  
for it will only incur calamity  
and sufferings that are eternal in  
the Hellfire. Therefore, indulge  
in self-*muhaasabah*, repent  
from every type of sin,

re-organize measures towards  
full servitude unto The Most  
High, so as to attain *barakah* in  
this world and further enjoying  
the Pleasure of Allah that is  
eternal in the Hereafter. Indeed,  
*Allah Subhaanahu Wata'aala*  
promises leadership

upon *tawfeeq* for His slaves  
who humbly treaded the path of  
*taqwa* and servitude unto Him.  
*Allah Subhaanahu Wata'aala*  
mentions in al-Qur'an:



**“And those who strive for Us  
– We will surely guide them to  
Our ways. And  
indeed, Allah is with the doers  
of good.”**

**(al-‘Ankaboot 29:69)**

Efforts undertaken in attaining  
success in this world and  
Hereafter must first begin with  
*muhaasabah*. With this, we will  
get to know our own selves,  
identify our strengths and  
weaknesses, our skills and  
deficiencies, our needs and

expertise. *Muhaasabah* will prepare us to strive for improvement, overcoming weaknesses and deficiencies that may hinder our success. In addition, we must open up for techniques and measures that will further enhance our will for

*mujaahadah*. Among them is to continue increasing our authentic knowledge and understanding of the *deen*, having virtuous *akhlaaq* at all times, having good companionship, returning the rights of those whom we have

wronged, and constant  
repentance to Allah *Subhaanahu  
Wata 'aala*. May the new *Hijri*  
year 1433 bring about a solid  
resolution and determination in  
cultivating a pure soul of  
*tawheed* and servitude unto  
Allah *'Azza wa Jall*,

stemming from the sincere self-  
*muhaasabah* imposed.

In concluding today's *khutbah*,

let us ponder upon the main  
points laid out, utilizing them as  
guidance. Among them:

1- *Hijrah* which means to migrate to an area or surrounding that is better, should become a lesson and principle that is fully comprehended by all Muslims.

2- *Muhaasabah* on the brink of the new *Hijri* year will make us individuals that are alert and conscious in abstaining from all form of *munkar* that only incurs



the Wrath of Allah *Subhaanahu  
Wata 'aala*. Furthermore, we  
will become obedient and  
always hoping for the Pleasure  
of Allah *Subhaanahu  
Wata 'aala*.

3- We must have *yaqeen* that we will be assisted and guided when sincerely indulged in efforts to attain closeness to Allah *Subhaanahu Wata'aala*.

**“The ones who have believed,  
emigrated and striven in the  
cause of Allah with their  
wealth and their lives are  
greater in rank in the sight of  
Allah. And it is those**

**who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. “ (at-Tawbah 9:20-21)**

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي  
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ  
مِنِي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيْمُ. أَقُولُ  
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ.

**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.**

***Allaahummaa ameen***



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DI SEDIAKAN OLEH :

UNIT KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR