



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

JABATAN AGAMA ISLAM SELANGOR

REMEMBERING

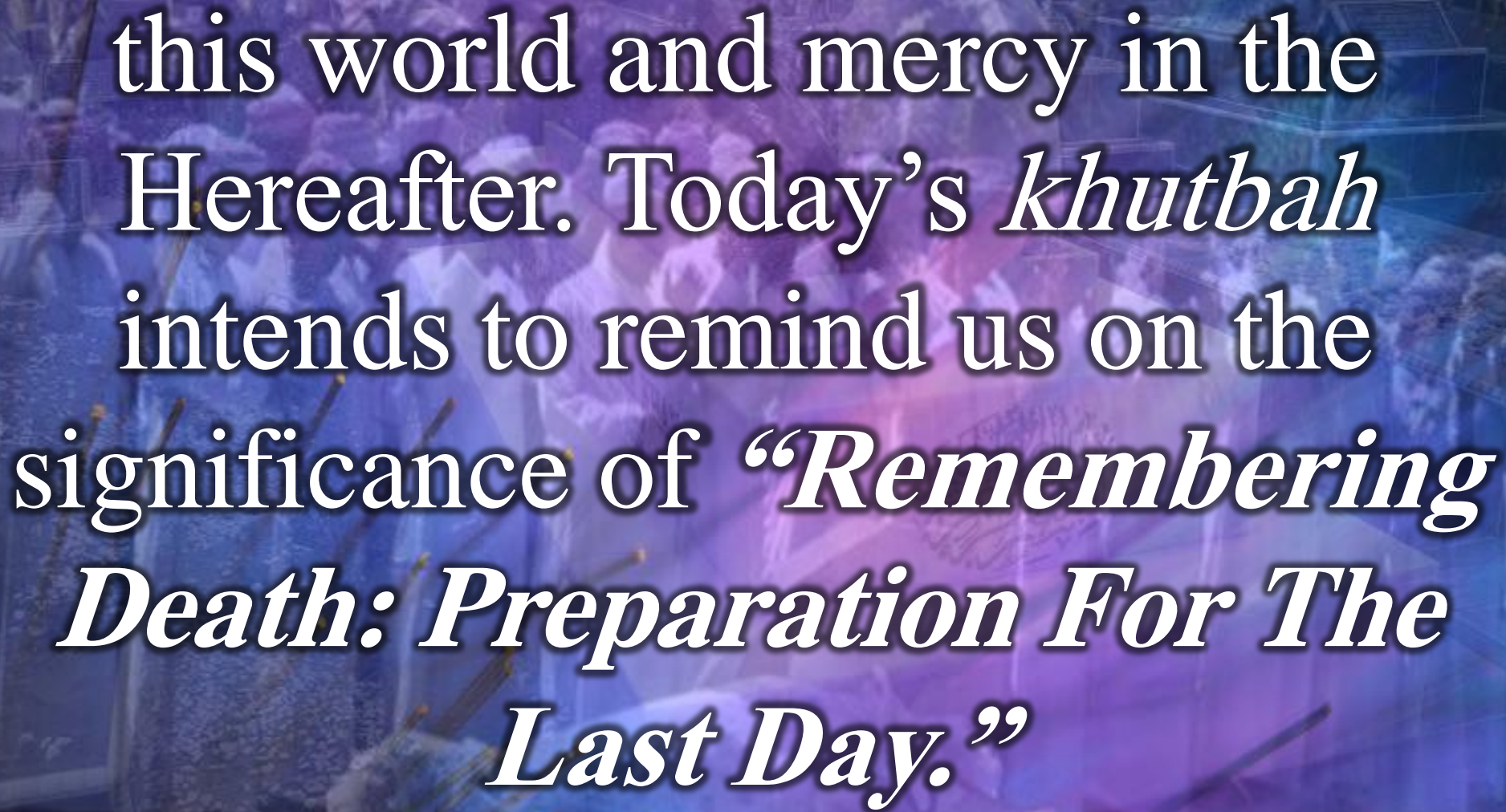
DEATH:

PREPARATION FOR

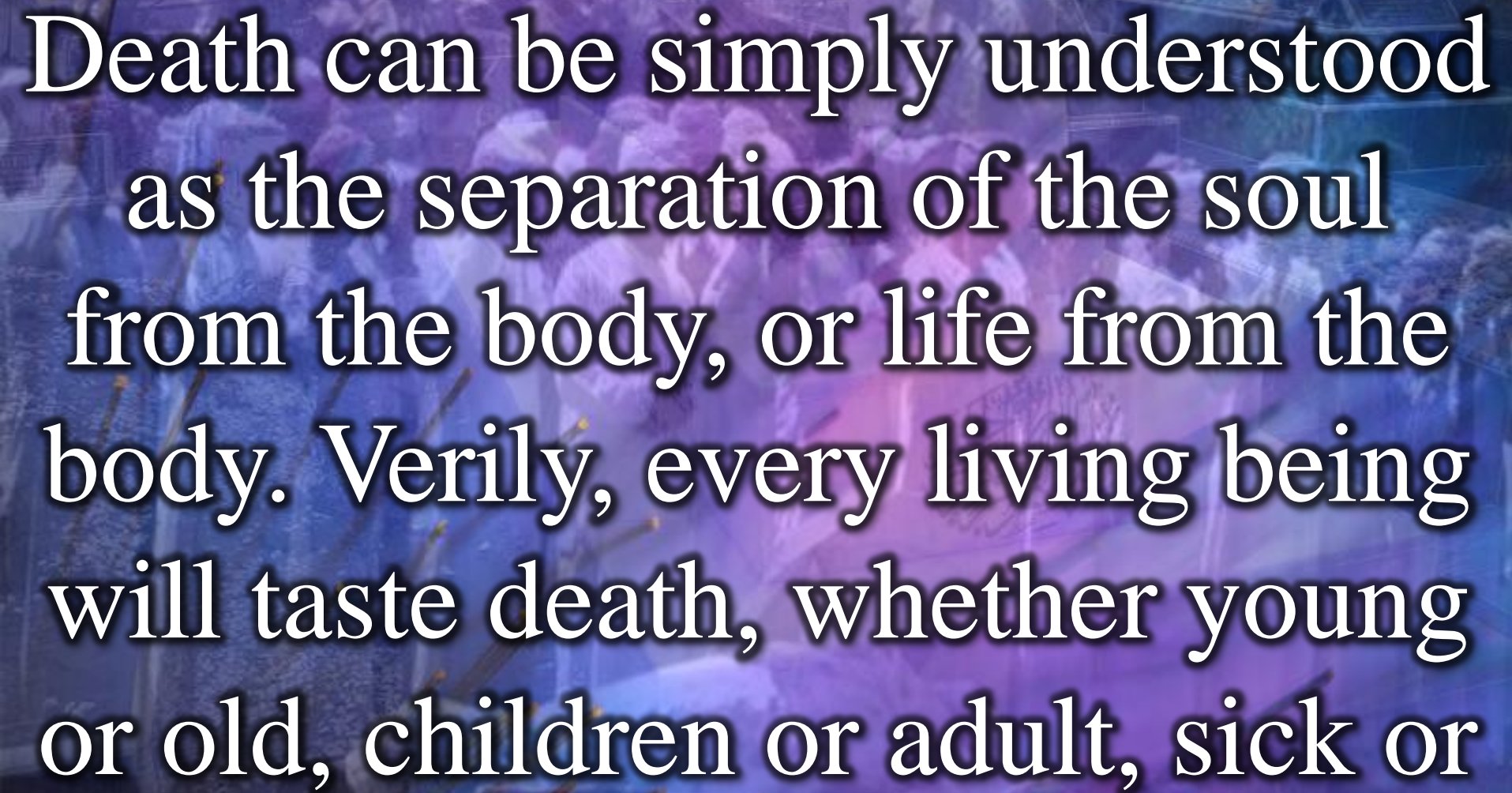
THE LAST DAY



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

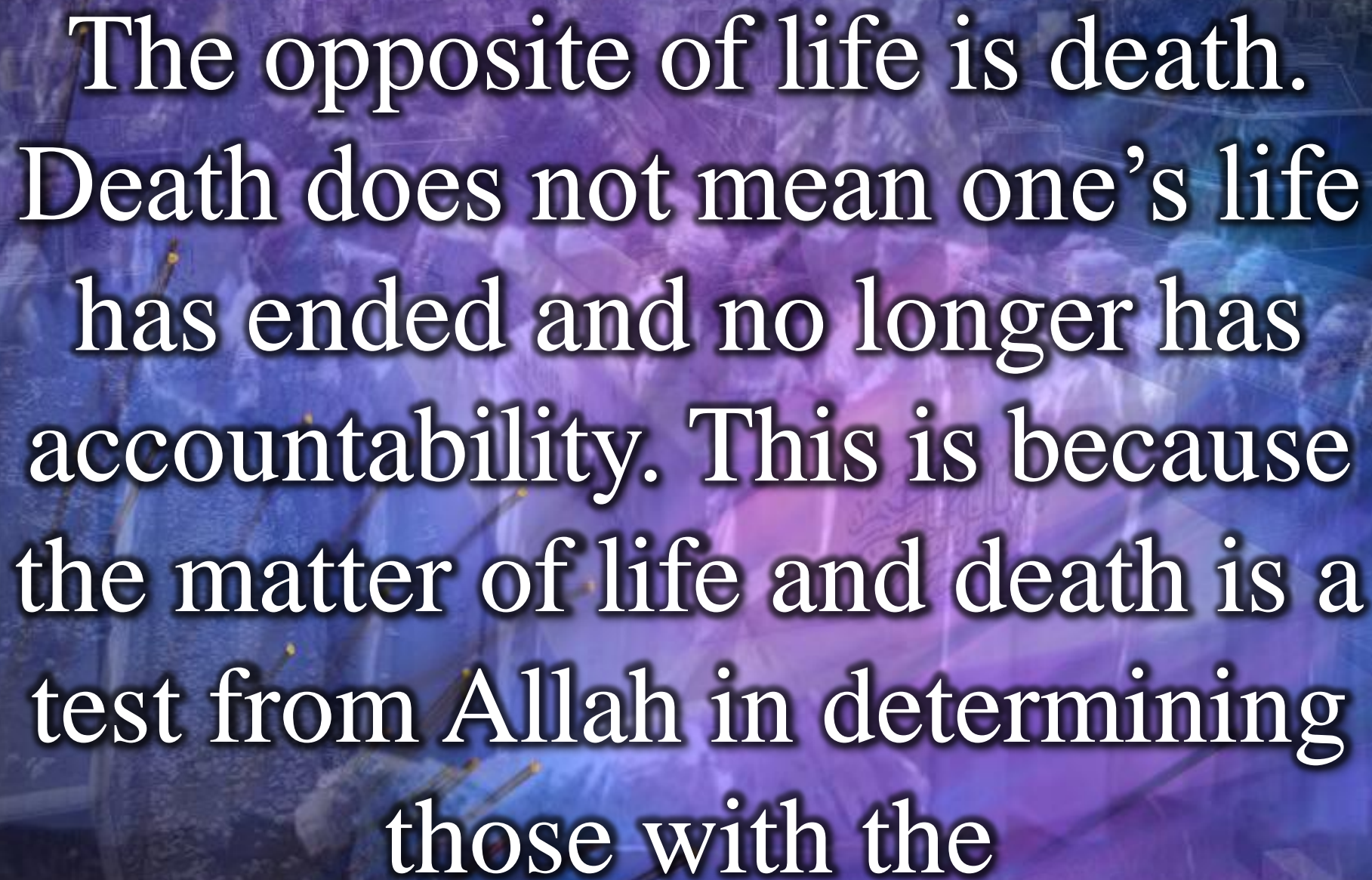
healthy. It has been decreed by Allah, which we humans cannot escape from. Whether we like it or not, ready or not, wherever we may be. Allah *Subhaanahu Wata'ala* mentions in



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

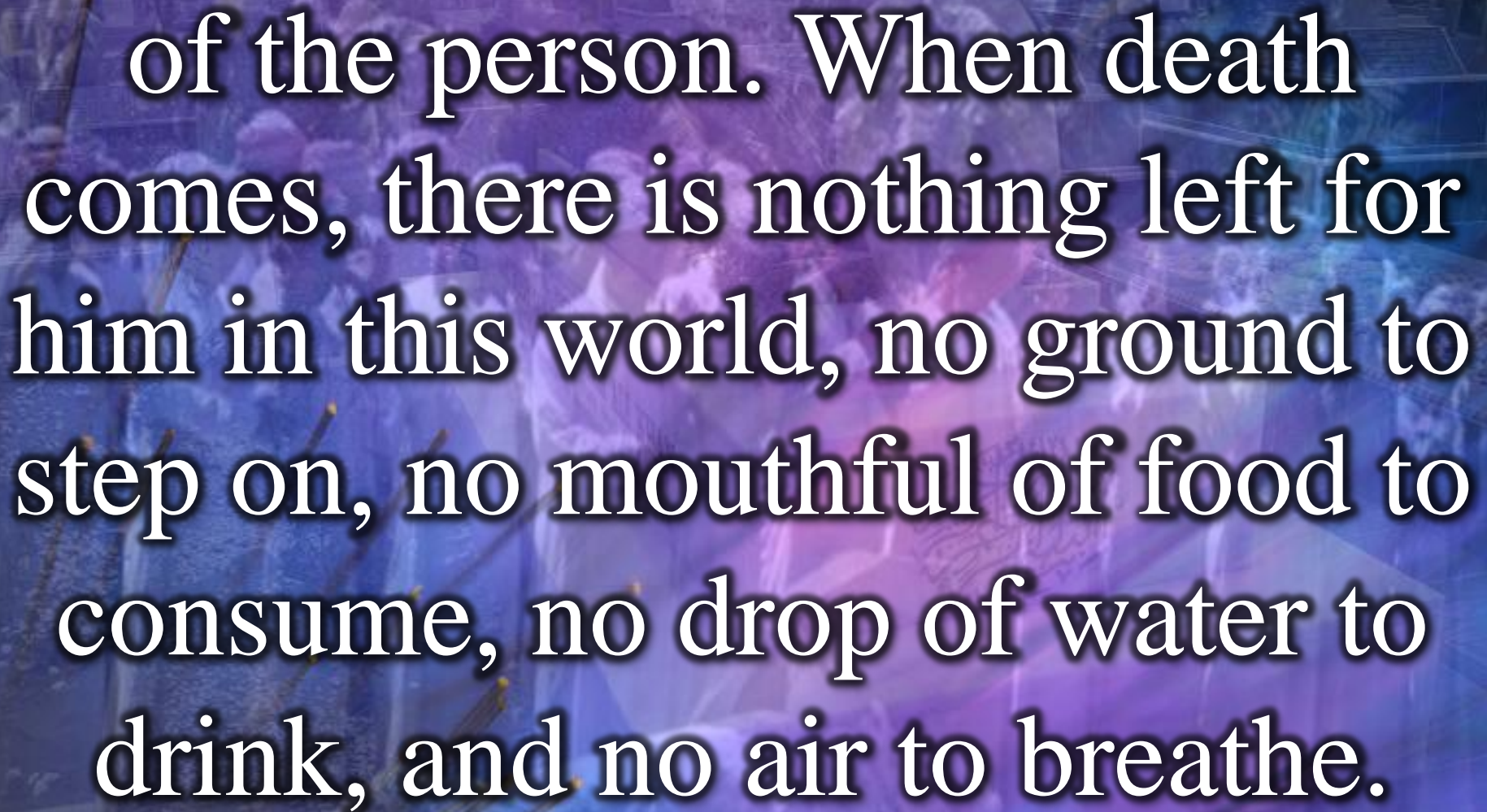
Might, the Forgiving.”

(al-Mulk 67:2)

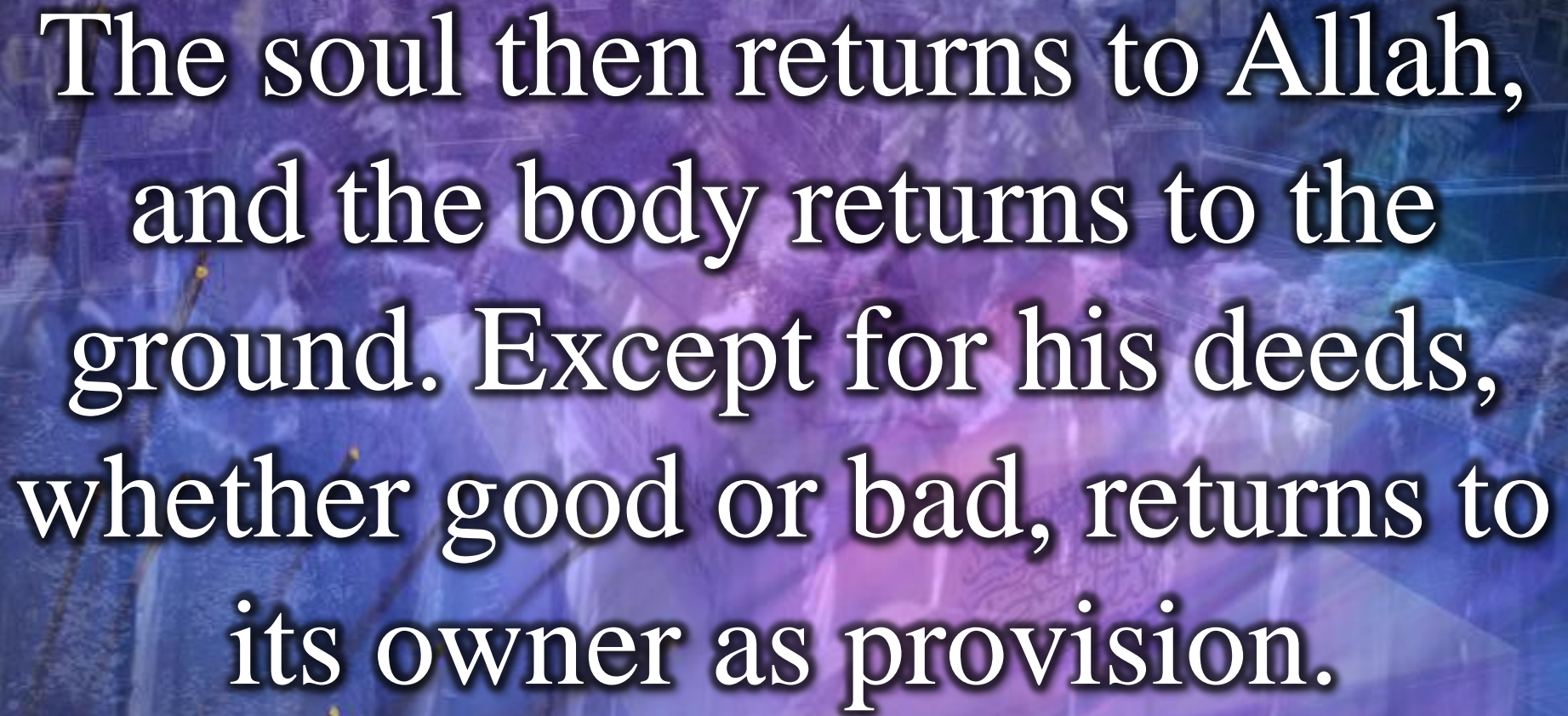
Through various explanations
from al-Qur'an and *al-Hadeeth*,
we learn that Allah *Subhaanahu*
Wata'aala has already

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

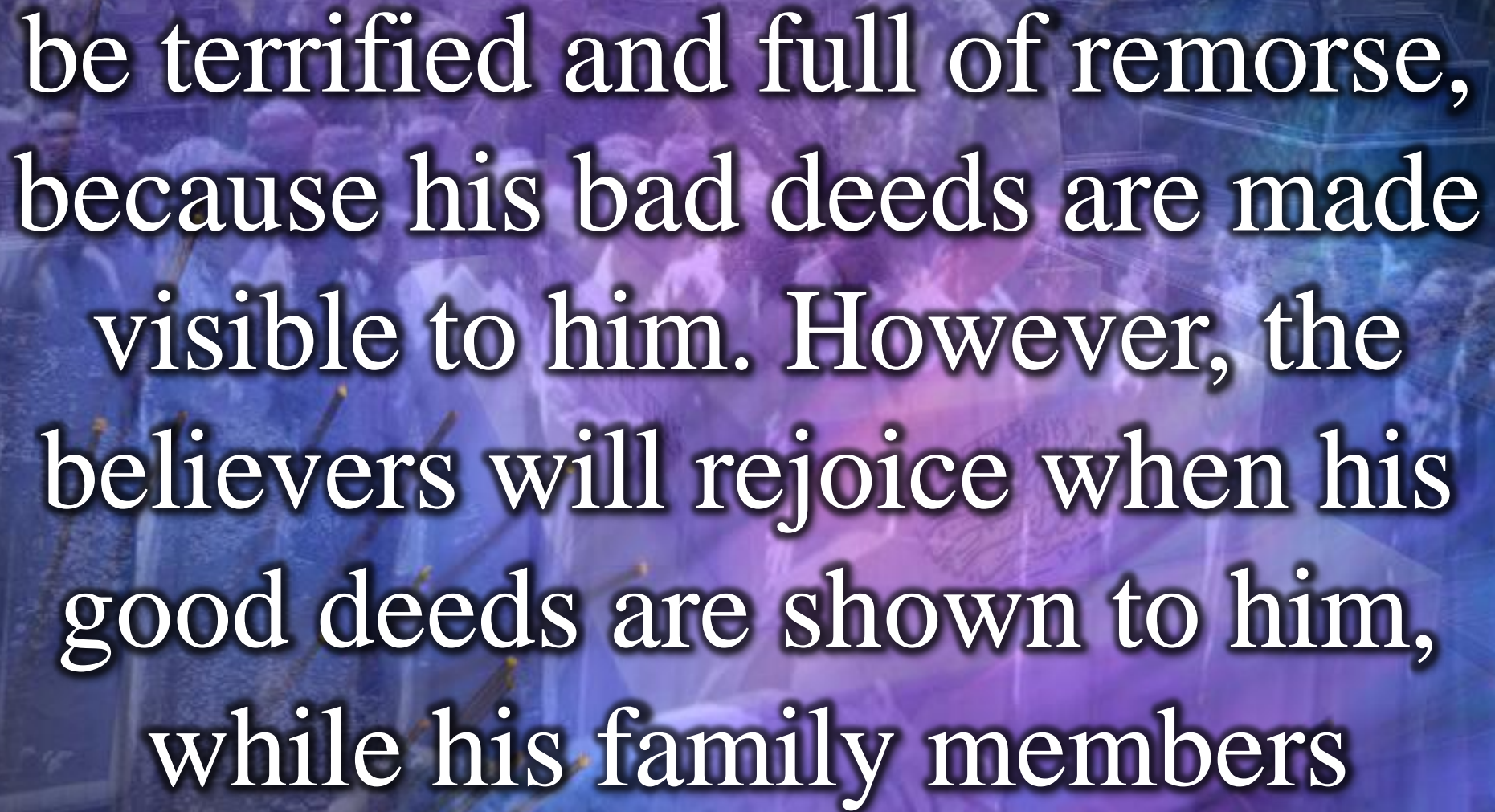


of the person. When death comes, there is nothing left for him in this world, no ground to step on, no mouthful of food to consume, no drop of water to drink, and no air to breathe.



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

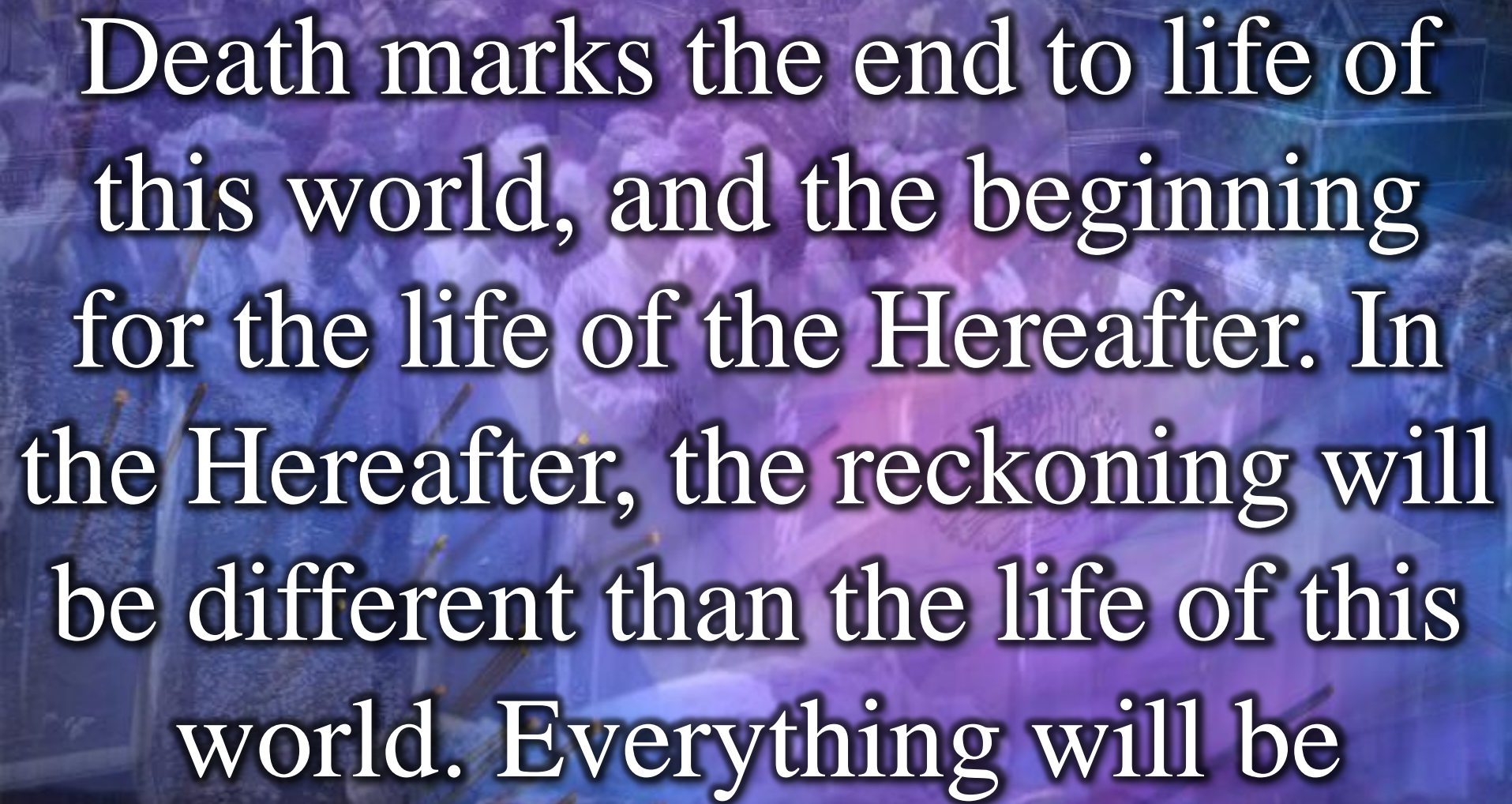
would panic in trying to
resuscitate him. Allah

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

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

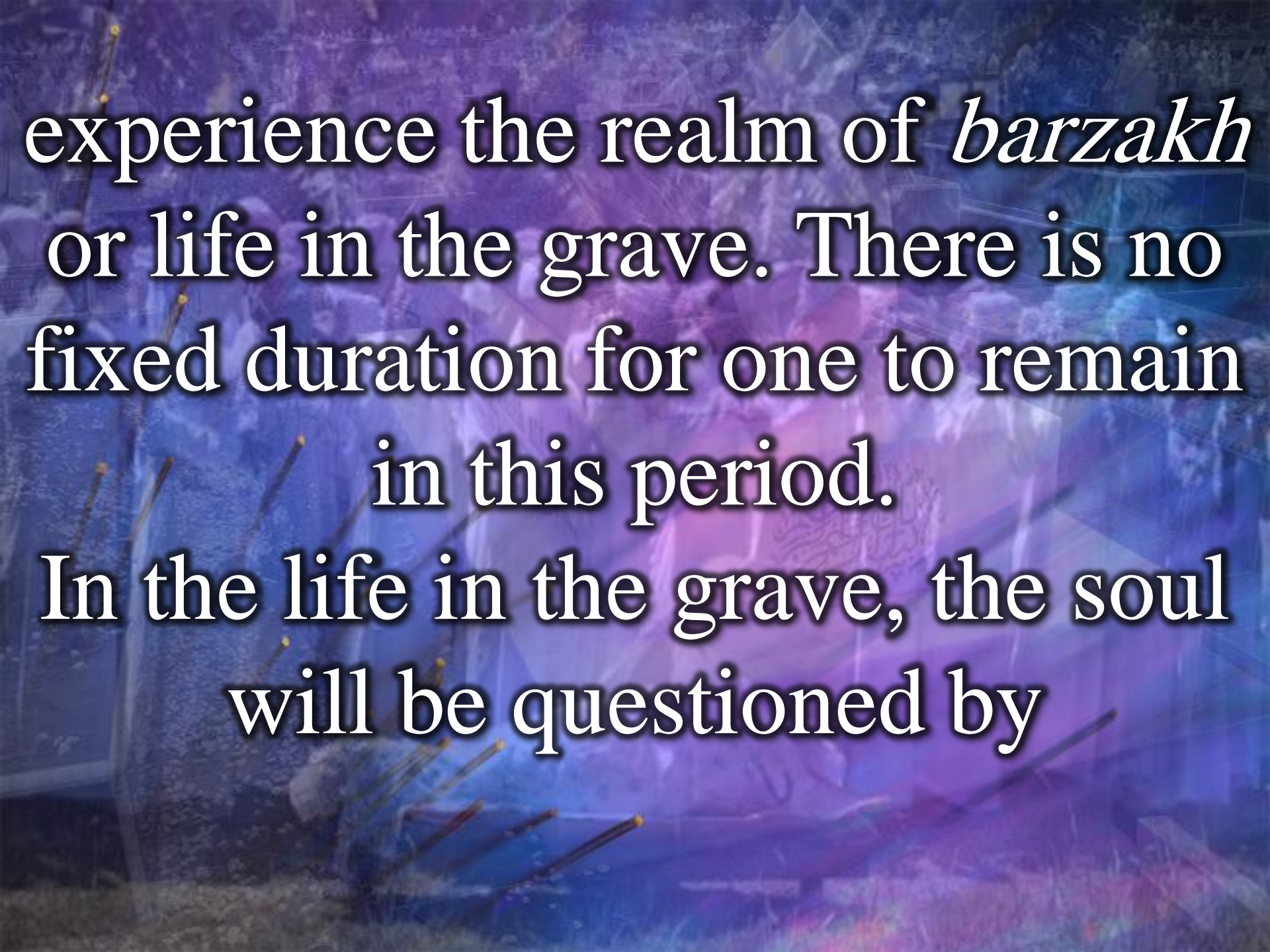
cure [him]?” And the dying one is certain that it is the [time of] separation. And the leg is wound about the leg. To your Lord, that Day, will be the procession.”

(al-Qiyaamah 75:26-30)



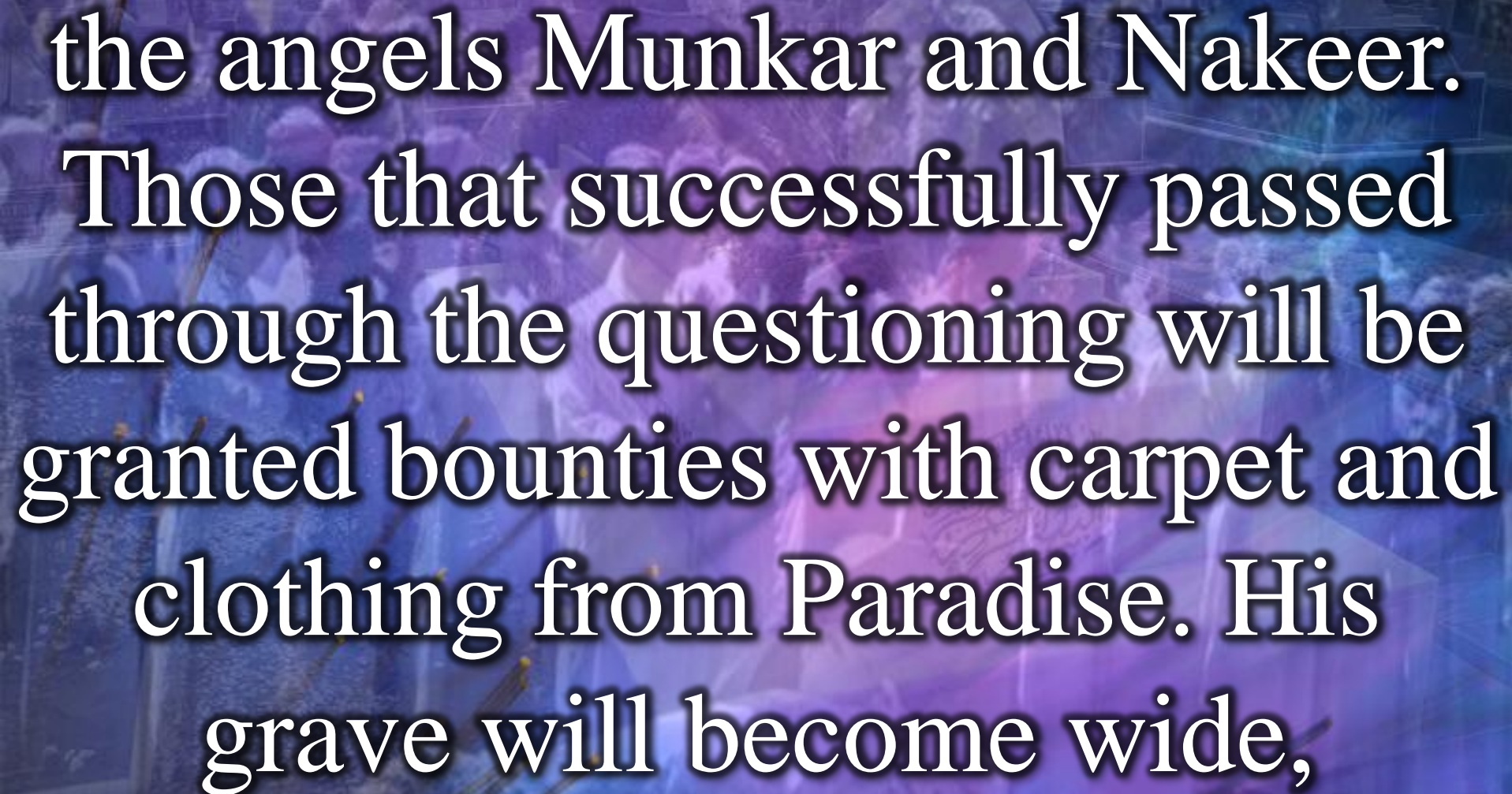
Death marks the end to life of this world, and the beginning for the life of the Hereafter. In the Hereafter, the reckoning will be different than the life of this world. Everything will be

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

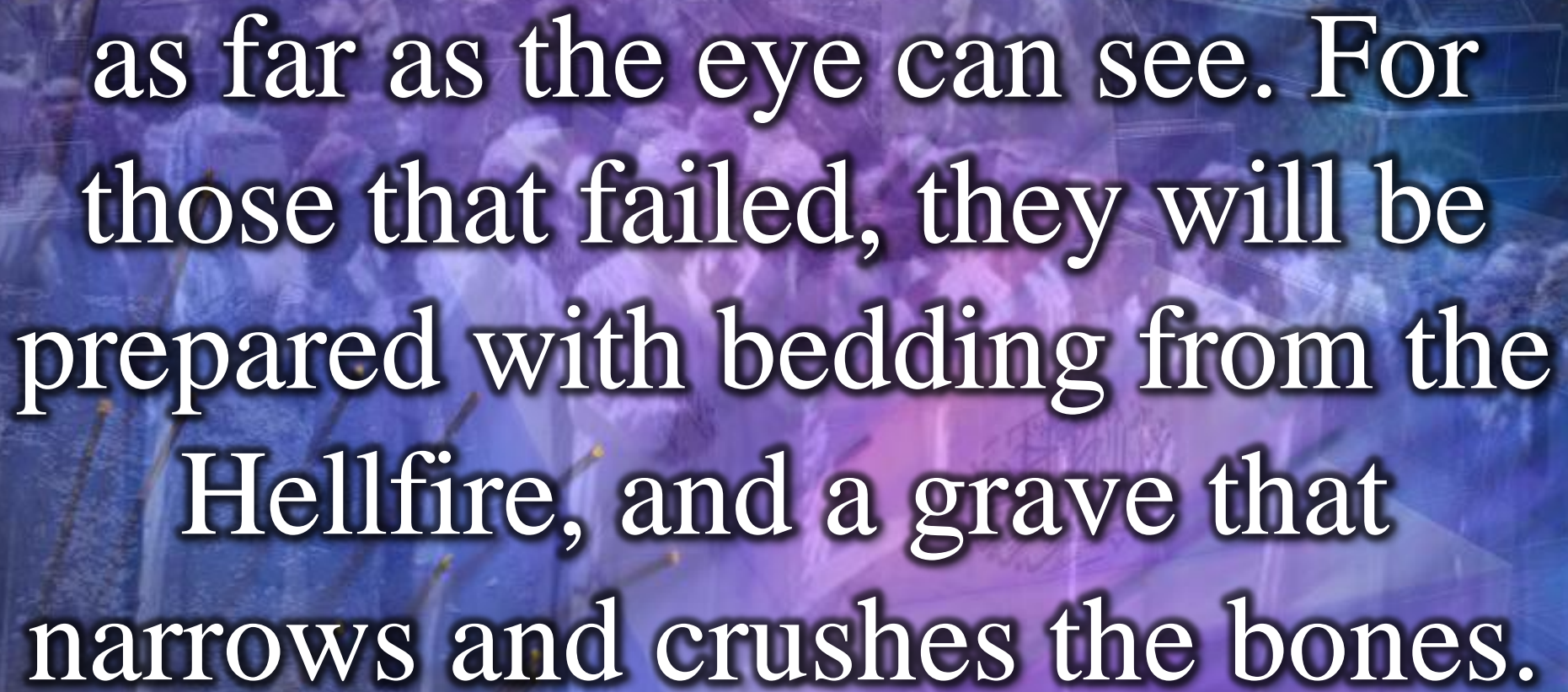


experience the realm of *barzakh*
or life in the grave. There is no
fixed duration for one to remain
in this period.

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



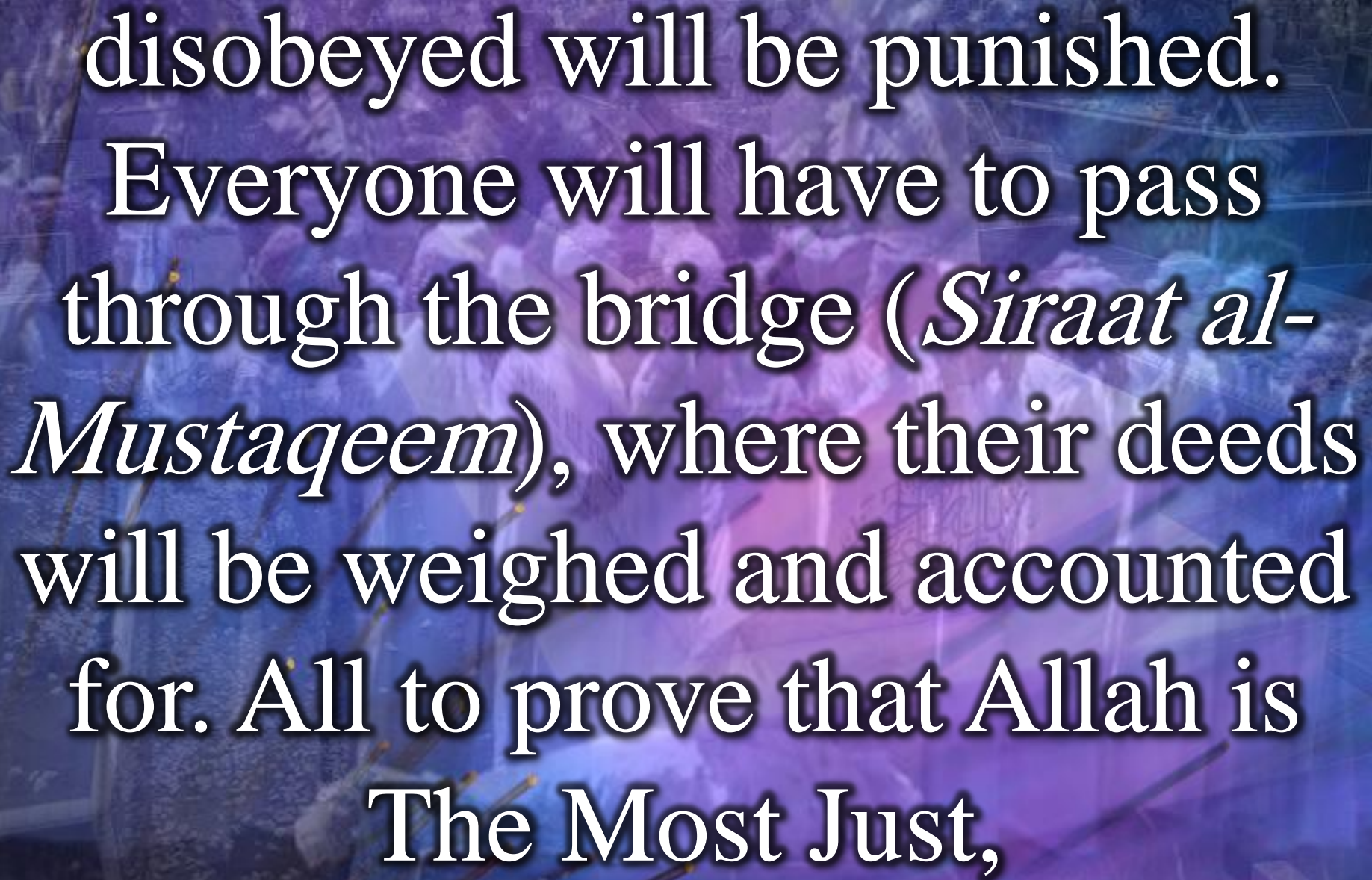
the angels Munkar and Nakeer. Those that successfully passed through the questioning will be granted bounties with carpet and clothing from Paradise. His grave will become wide,



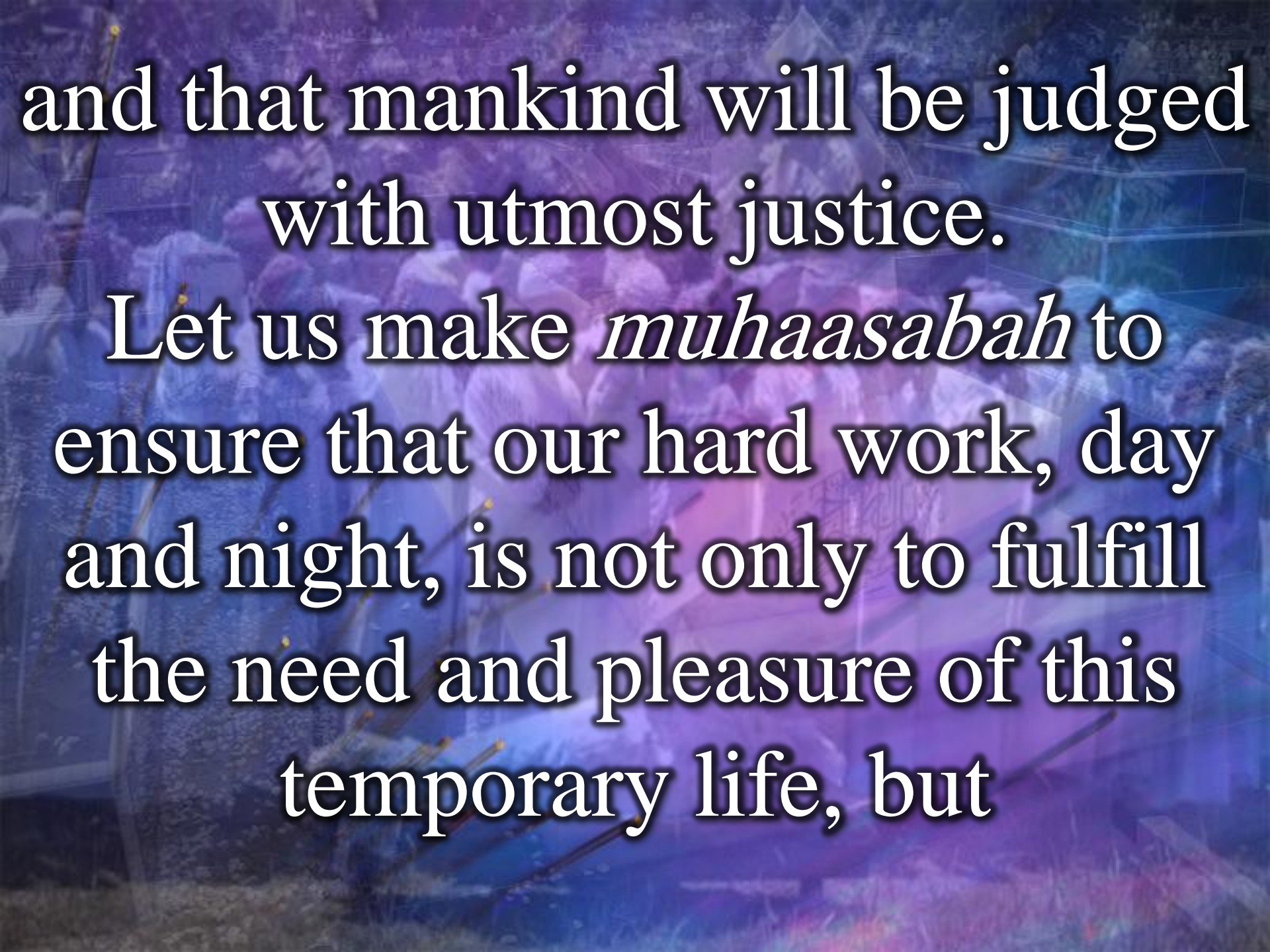
as far as the eye can see. For those that failed, they will be prepared with bedding from the Hellfire, and a grave that narrows and crushes the bones.

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

The background of the image shows a large, dense crowd of people, likely at a religious or public event. The scene is somewhat dimly lit, with a blue and purple color palette. In the foreground, the structure of a bridge is visible, with several vertical supports and horizontal beams. The overall atmosphere is one of a significant gathering.

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

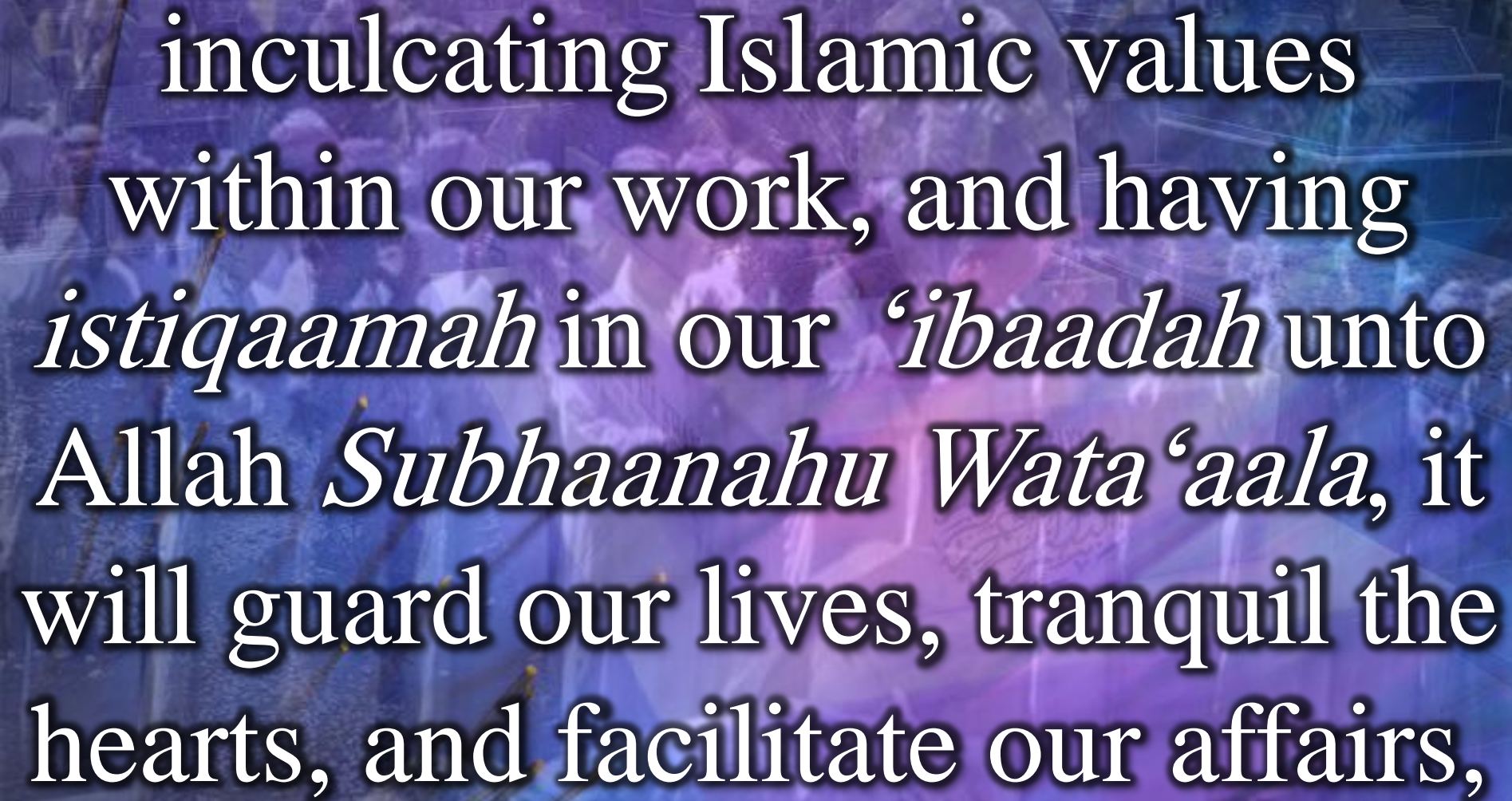


and that mankind will be judged
with utmost justice.

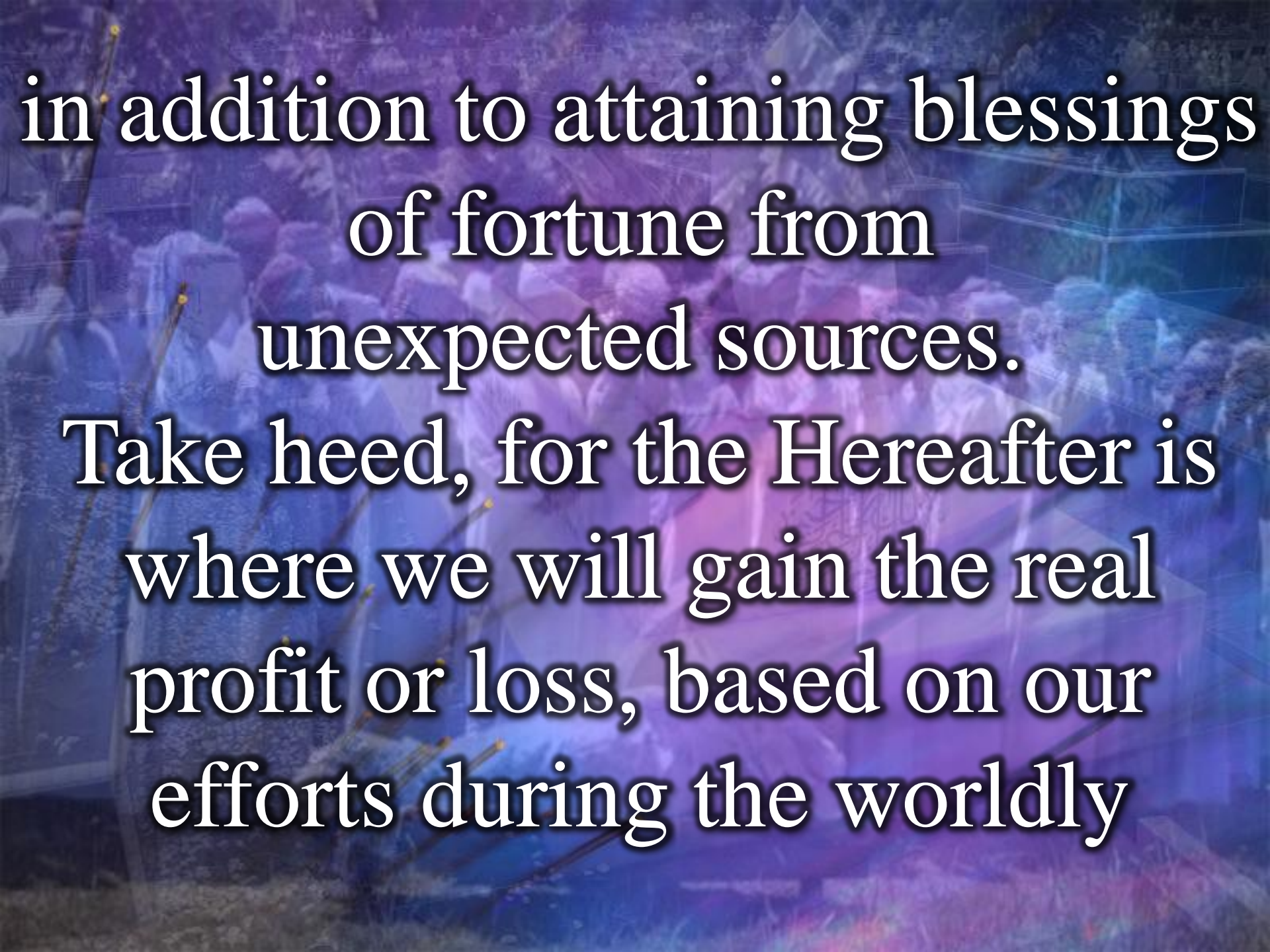
Let us make *muhaasabah* to
ensure that our hard work, day
and night, is not only to fulfill
the need and pleasure of this
temporary life, but

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

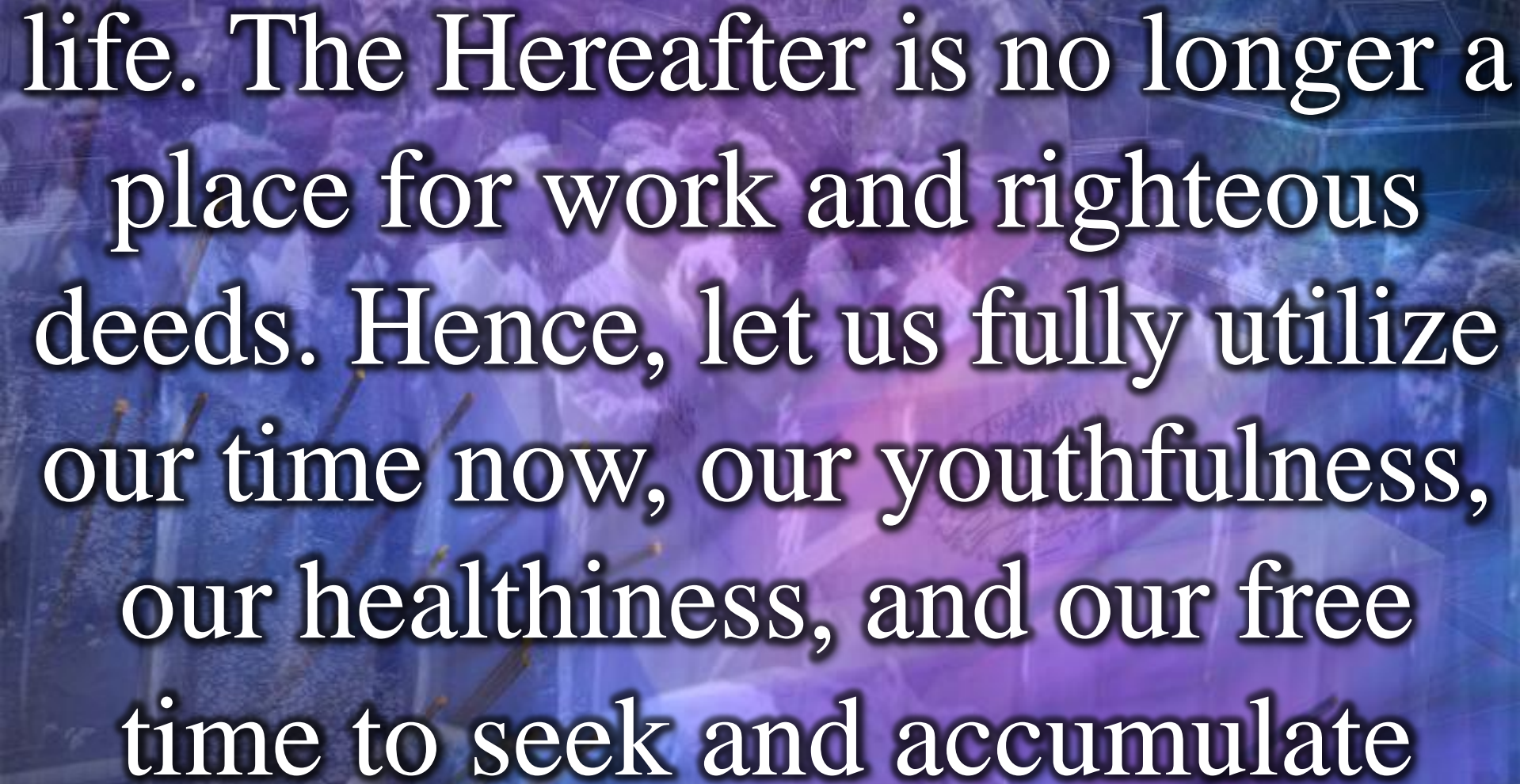


inculcating Islamic values
within our work, and having
istiqamah in our *'ibadah* unto
Allah *Subhaanahu Wata'aala*, it
will guard our lives, tranquil the
hearts, and facilitate our affairs,



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

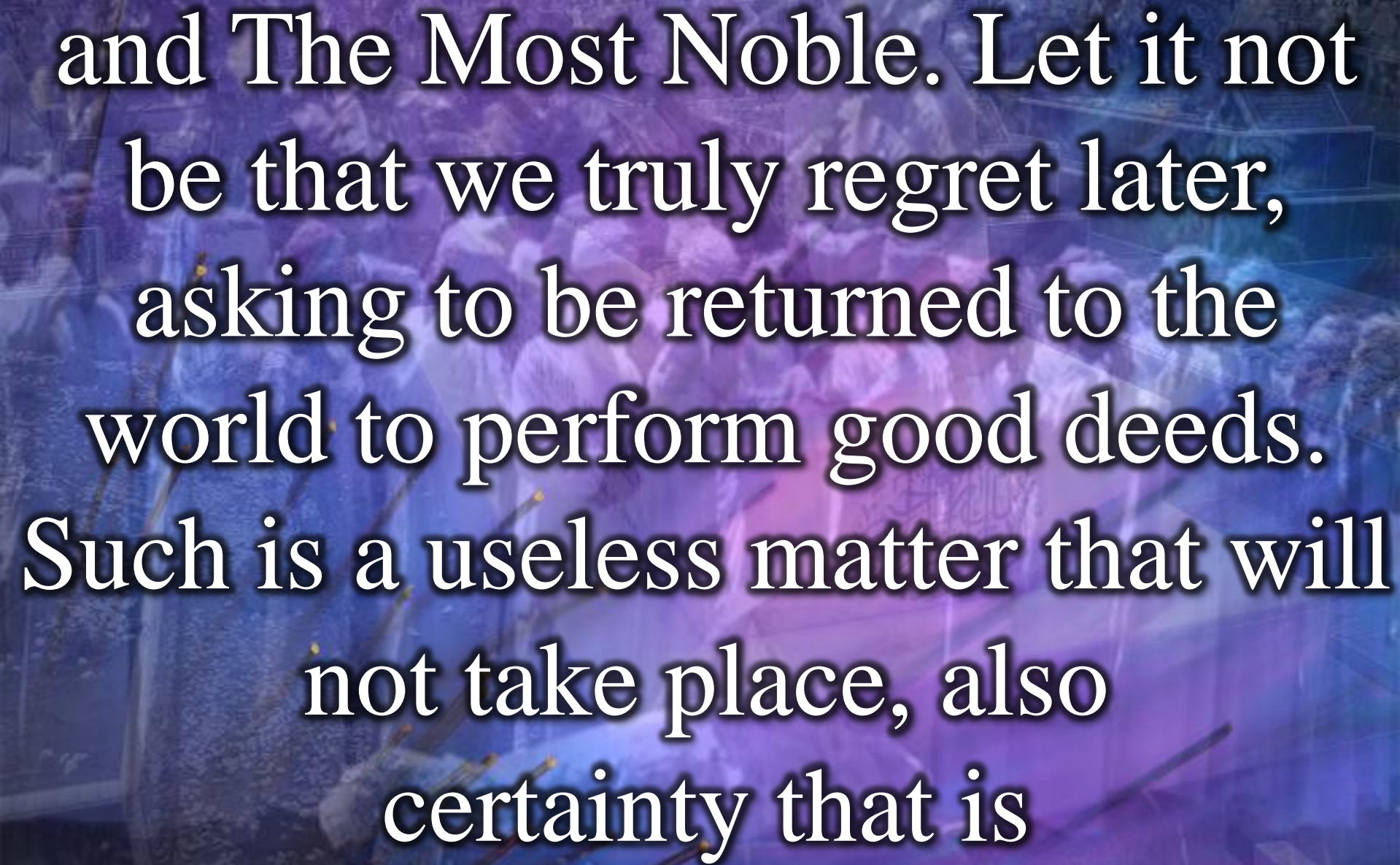


life. The Hereafter is no longer a place for work and righteous deeds. Hence, let us fully utilize our time now, our youthfulness, our healthiness, and our free time to seek and accumulate

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'aala* 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-

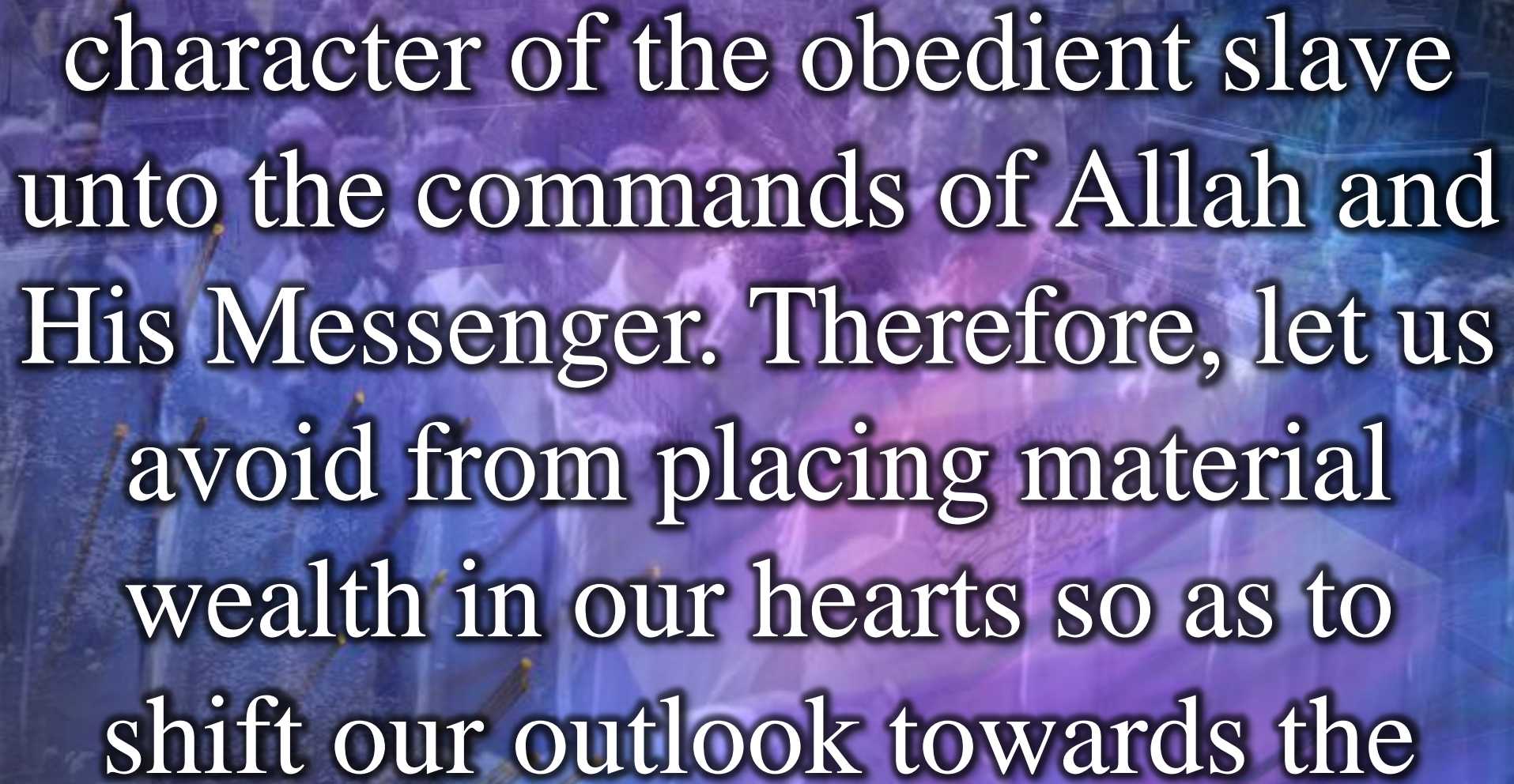
Qur'an:

“...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

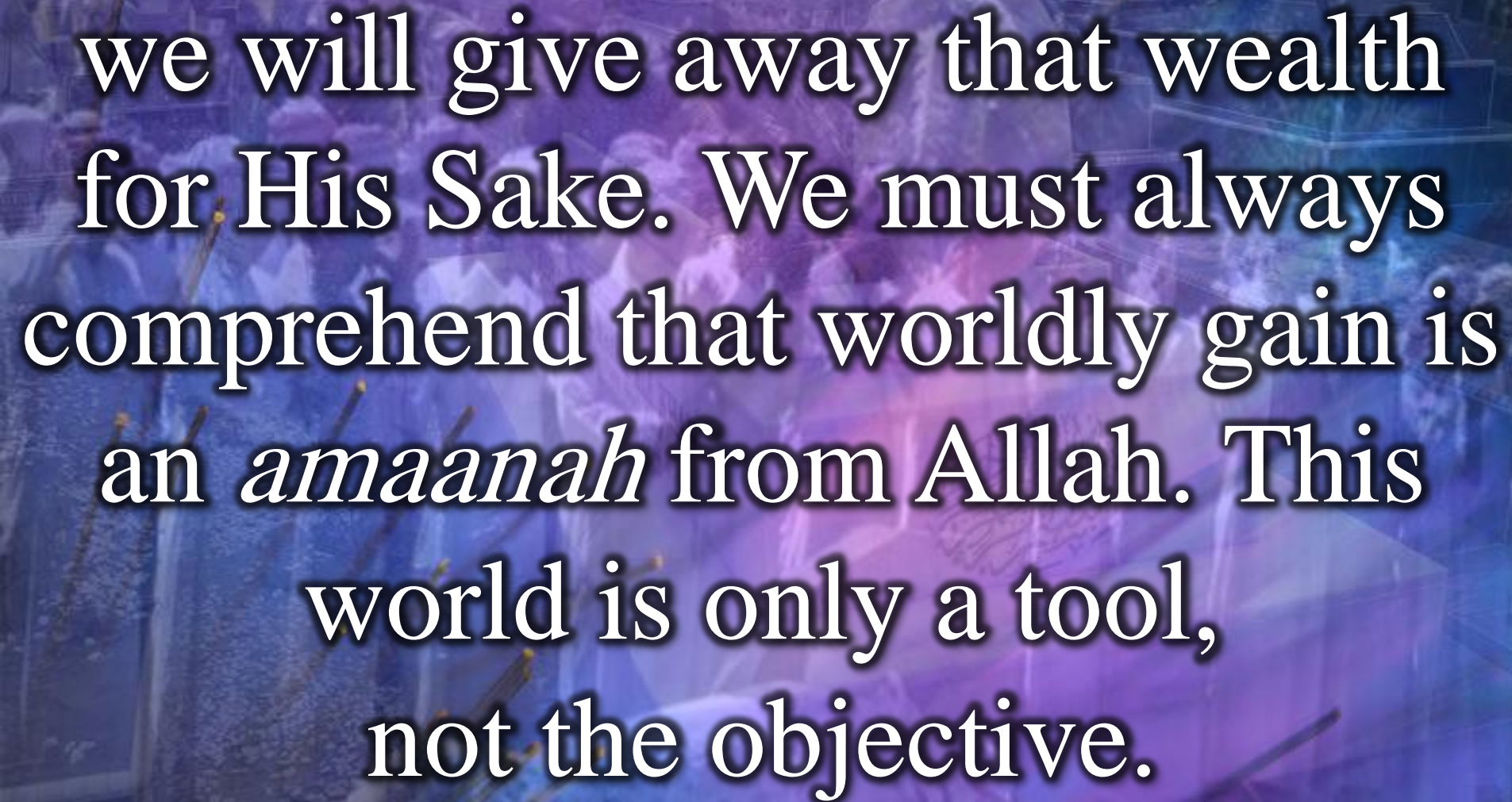


character of the obedient slave
unto the commands of Allah and
His Messenger. Therefore, let us
avoid from placing material
wealth in our hearts so as to
shift our outlook towards the



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



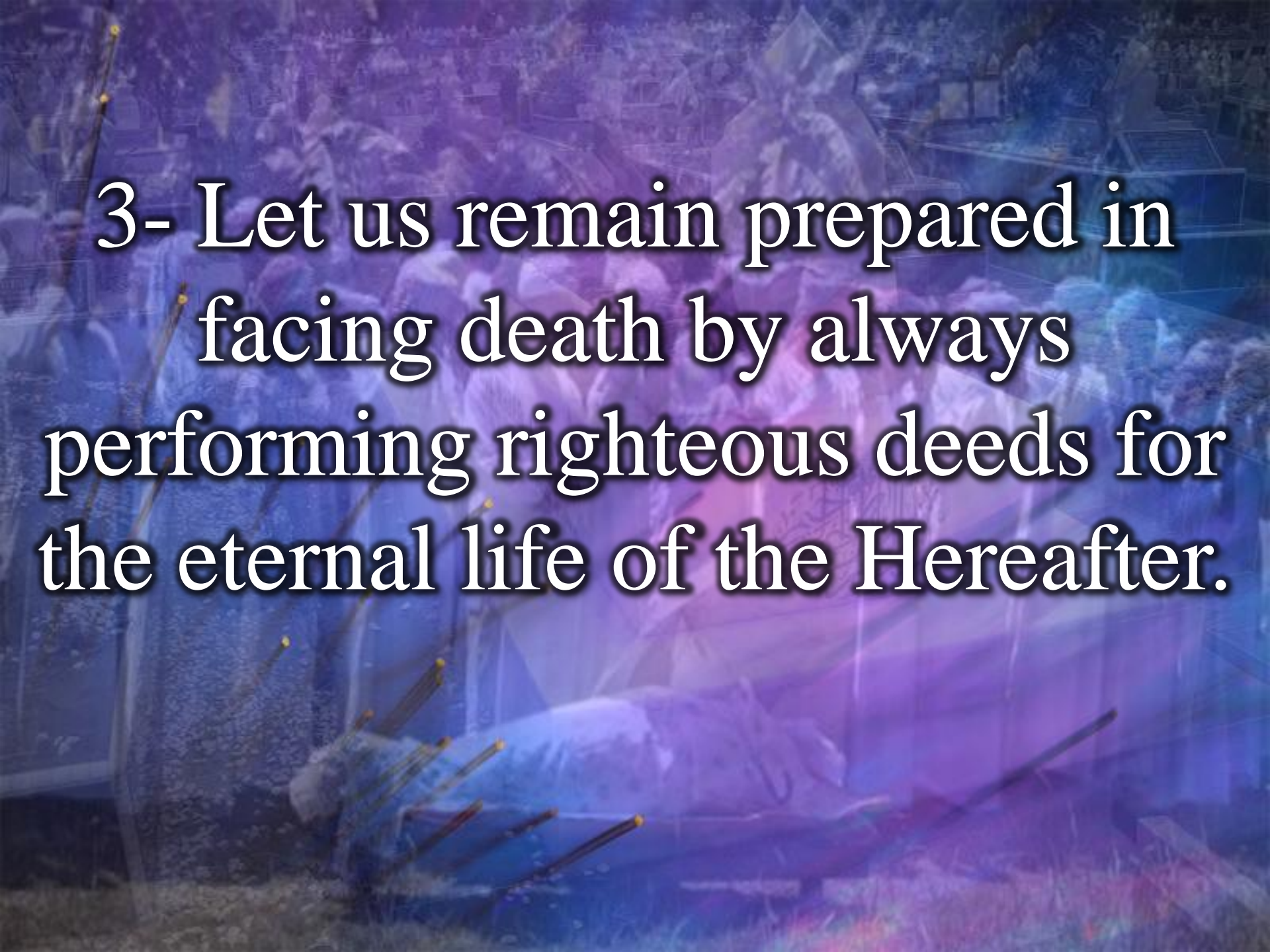
we will give away that wealth
for His Sake. We must always
comprehend that worldly gain is
an *amaanah* from Allah. This
world is only a tool,
not the objective.

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

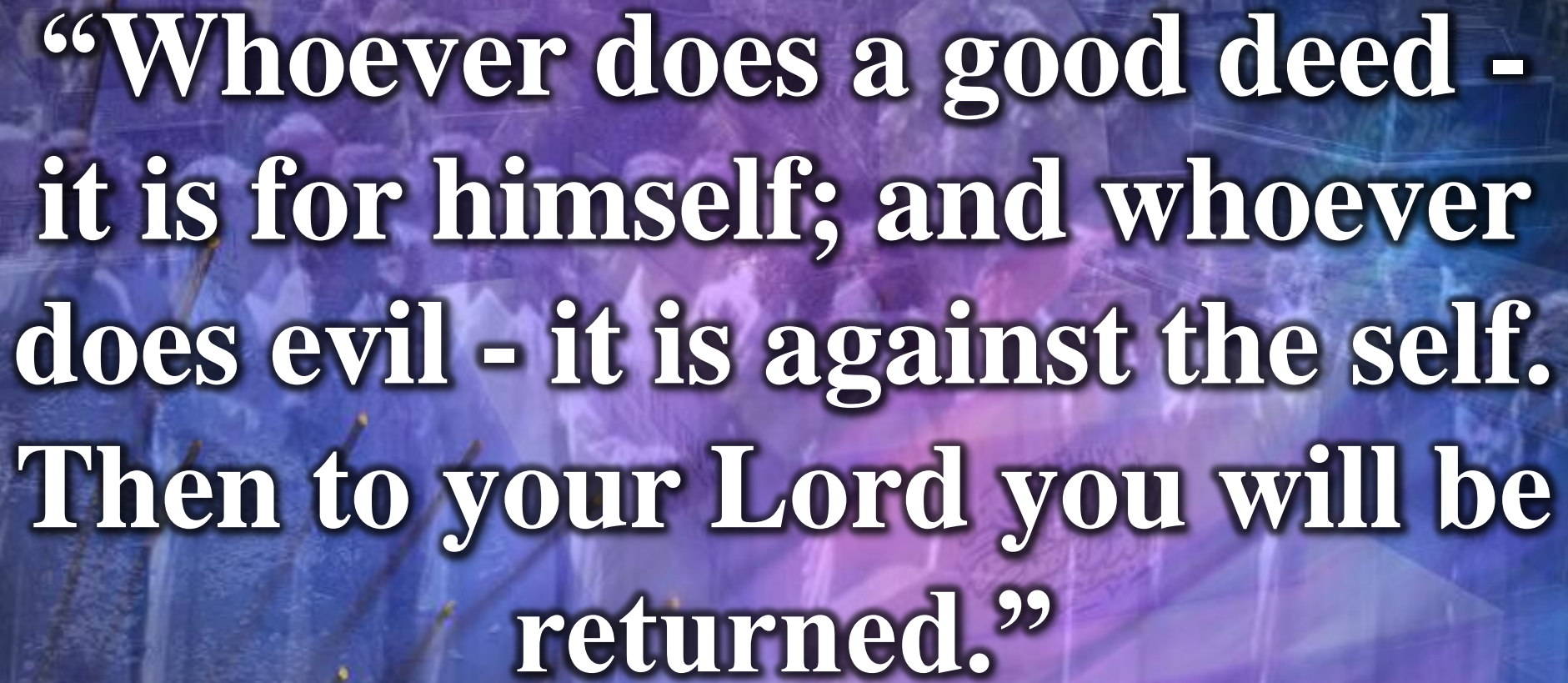
1- We must always remember that the moment of death will certainly arrive and none can prevent its

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.



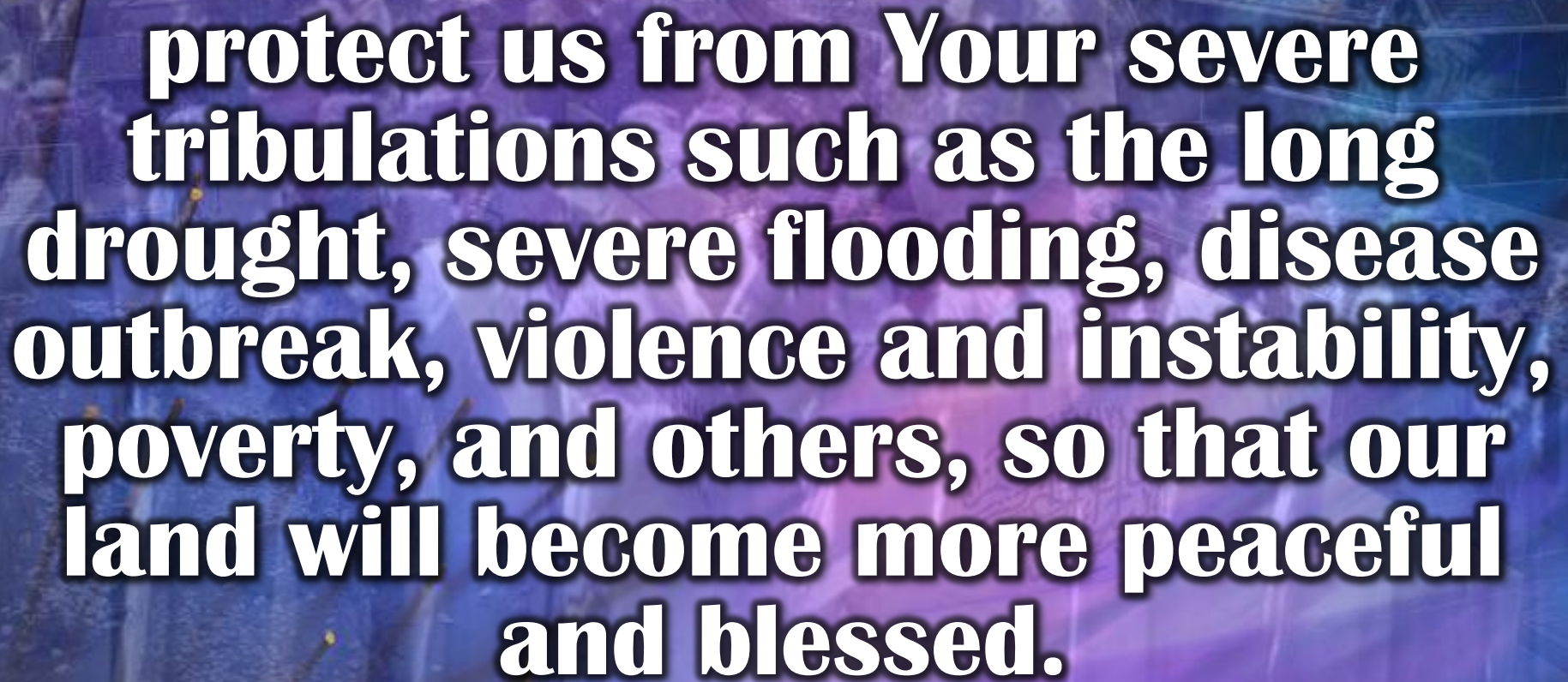
**“Whoever does a good deed -
it is for himself; and whoever
does evil - it is against the self.
Then to your Lord you will be
returned.”**

(al-Jaathiyah 45:15)

بَارَكَ اللهُ لِيْ وَ لَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَ نَفَعَنِي
وَ اِيَّاكُمْ بِمَا فِيْهِ مِنَ الْآيَاتِ وَ الذِّكْرِ الْحَكِيْمِ وَ تَقَبَّلْ
مِنِّيْ وَ مِنْكُمْ تِلَاوَتَهُ اِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. اَقُوْلُ
قَوْلِيْ هَذَا وَ اَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَ لَكُمْ وَ لِسَائِرِ
الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ وَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ فَاسْتَغْفِرُوْهُ
اِنَّهُ 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,**

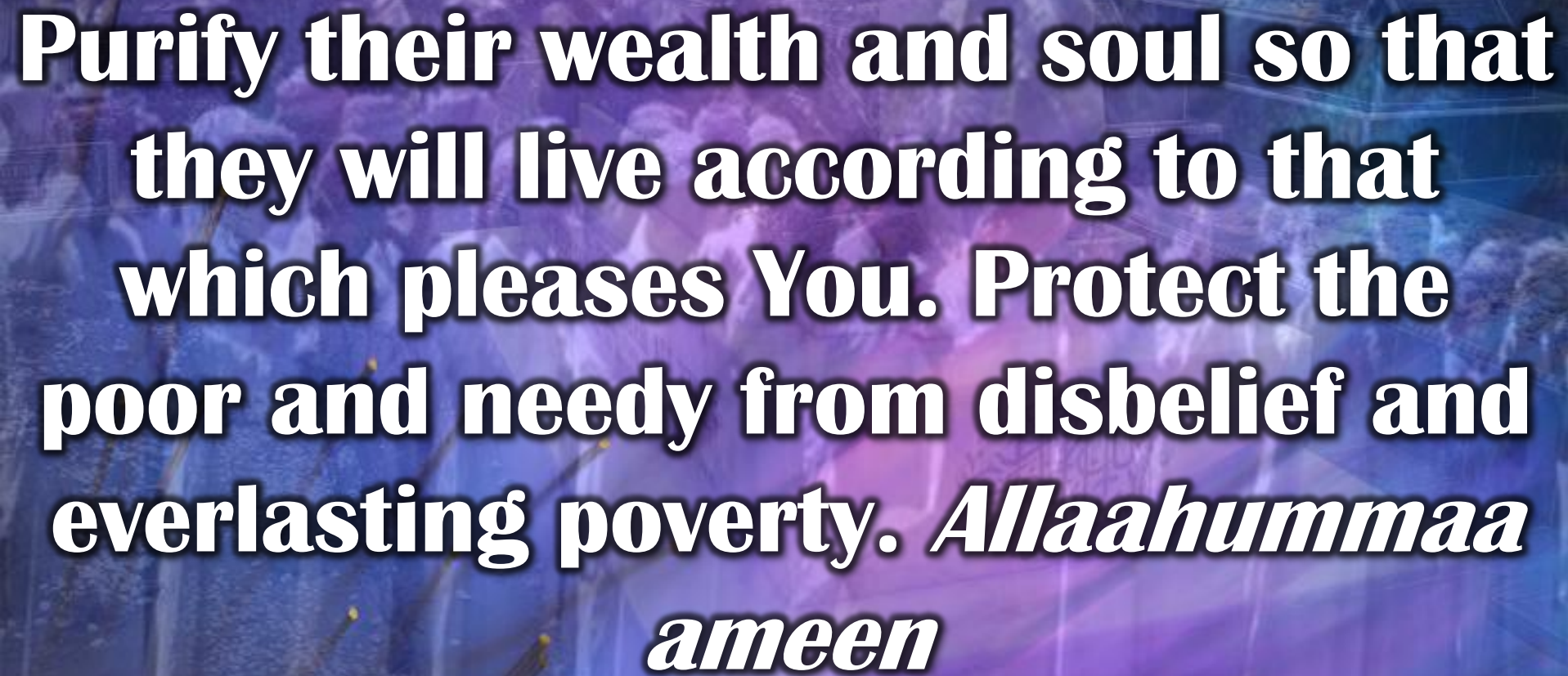
The background of the image shows a desert scene with a large, light-colored tent pitched on the left. The sky is a deep, dark purple, and the ground is a mix of brown and blue tones. The overall atmosphere is somber and dramatic. The text is overlaid in the center, written in a bold, white, sans-serif font with a black outline.

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***



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR