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JABATAN AGAMA ISLAM SELANGOR

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Title:

“INTERCESSION AS THE LAST CHANCE”

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***Bahagian Pengurusan Masjid
JABATAN AGAMA ISLAM SELANGOR***



“INTERCESSION AS THE LAST CHANCE”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ¹ ٢٨
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ² ١٠٢

Dearest ardent followers of Rasulullah,

I remind myself and esteemed audience to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by ensuring that we are among those that passionately uphold all of the teachings brought by our beloved Prophet صلى الله عليه وسلم.

Respected audience,

¹ Sabaa'34:28.

² Aal-'Imraan 3:102.



As children of Adam, whether we realize it or not, we are always committing sins and wrongdoings. If our *tawbah* (repentance) is not accepted and our sins are not forgiven, then without a doubt we will become the fuel for the Hellfire in the Hereafter. Indeed, there is no other way to save ourselves from such horrific situation, save one final chance that is mandated by Allah upon our Prophet, Muhammad ﷺ. What is that final opportunity?

Listen and pay close attention! That last chance is the "*Shafaa'ah* (intercession) of the Prophet ﷺ." *Shafaa'ah* means the final help from the Prophet ﷺ. It is from among the beliefs that is *waajib* (obligatory) to be believed by the Muslim *ummah*.

Verily, the term *shafaa'ah* is nothing foreign for many of the Muslims in the Nusantara (Malay Archipelago) region, for some folks become too passionate about the *shafaa'ah* that they would name their children Supaat, which actually originated from the word *Shafaa'ah* itself, meaning aid from the Prophet ﷺ on the Day of Judgment.

In al-Qur'an the word *shafaa'ah* was mentioned four times, where in one instance Allah *Subhaanahu Wa Ta'aala* mentions in verse 109 of soorah Ta-Ha:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ
قَوْلًا ١٠٩

"That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word."



Al-Imaam at-Tahaawiy (الطَّحَاوِي) firmly stated in his well-known work on 'aqeedah titled *al-'Aqeedah at-Tahaawiyyah* (الطَّحَاوِيَّة):

وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا لَهُمْ حَقٌّ كَمَا رُوِيَ فِي الْأَخْبَارِ

"The Intercession, which he deferred for them until the Day of Resurrection, is true as related in the prophetic narrations."

Narrated Abu Hurayrah *radiyAllaahu 'anh* that the Prophet ﷺ said:

"For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

(*al-Bukhaari*)

It was narrated from 'Uthmaan ibn 'Affaan *radiyAllaahu 'anh* that Rasulullah ﷺ said:

"Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs."

(*ibn Maajah*)

Esteemed audience,

Based on the verses of al-Qur'an and authentic narrations, the scholars have concluded that *shafaa'ah* is divided into two, namely general and specific. General *shafaa'ah* is intercession bestowed upon the Prophets, scholars, and *shuhadaa'* (martyrs). While, specific *shafaa'ah* is only granted to our Prophet, Muhammad ﷺ. This *shafaa'ah* is also known as *ash-*



Shafaa'ah al-'Uzhma (الشَّفَاعَةُ الْعُظْمَى). It is the earnest request raised by the Prophet ﷺ to Allah *Subhaanahu Wa Ta'aala* to begin and hasten the reckoning, after having waited miserably while gathered at the *mahshaar*, where all human beings are bare naked under the scorching sun.

For sure, all human beings can no longer bear the agony endured at the *mahshaar*, that finally they would go together to see the Prophets Adam, Nooh, Ibraaheem, Moosa, and 'Isa (عليهم الصلاة والسلام) asking them to hasten the accountability. All of those Prophets would refuse to assist, where some stated that they found Allah very furious on that Day, while He was never that enraged before. Each one of the prophets would say "*nafsi, nafsi*" my soul, my soul, your soul, your soul, save your own selves. In the end, everyone unanimously agreed to see our Prophet Muhammad ﷺ to beseech Allah *Subhaanahu Wa Ta'aala* to start the reckoning. Prophet Muhammad ﷺ agreed and straightaway prostrated under the 'Arsh (Throne), sincerely praying to Allah *Subhaanahu Wa Ta'aala*. The Prophet's request is then accepted and the accountability begins.

Aside from *Shafaa'ah al-'Uzhma* (the Greater Intercession) there are other *shafaa'ah* that are bestowed upon the Prophet ﷺ, as follows:

First: *Shafaa'ah* granted upon the *awliyaa'* (allies of Allah) and *saaliheen* (righteous) to elevate their status in Paradise.

Second: *Shafaa'ah* on behalf of those that still have remnants of *imaan* (faith) in them, even the size of a mustard seed, for them to be taken out of the Hellfire and placed in Paradise. This *shafaa'ah* was attained by Rasulullah ﷺ as mercy upon him ﷺ whom supplicated while weeping to Allah. Al-Imaam Muslim recorded a *hadeeth* on the authority of ibn 'Umar



radiyAllaahu 'anhuma where the Prophet ﷺ supplicated "O Allah! My *ummah*, my *ummah* (they are still in the Hellfire). His intercession was accepted by Allah as He stated:

إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ، وَلَا نَسُوؤُكَ

"...Verily We will please you with regard to your *ummah* and would not displease you."

Fourth: *Shafaa'ah* granted to the Prophet ﷺ to aid those whose good deeds equal their bad deeds on the scale. Hence, with such aid, the person would successfully enter *Jannah* (Paradise).

Fifth: *Shafaa'ah* permitted upon the Prophet ﷺ to intercede for certain individuals to enter Paradise without *hisaab* (reckoning) and *'adhaab* (punishment). These fortunate ones will enter *Jannah* through a special path that has been predetermined. May we become among those from this group, *Ameen!*

Al-Imaam Ahmad collected a *hadeeth* narrated by 'Abd ar-Rahmaan bin Abu Bakr *radiyAllaahu 'anh* where Rasulullah ﷺ stated: ***My Lord promised me that seventy thousands of my ummah will enter Paradise without being brought to account or being punished; with each thousands of them will be another seventy thousand, plus three handfuls of the handfuls of my Lord, may He be glorified.***

Sixth: *Shafaa'ah* granted upon the Prophet ﷺ to save those that have committed major sins from the torment of Hellfire. Anas bin Maalik *radiyAllaahu 'anh* narrated that Rasulullah ﷺ said:



شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي

"My intercession is for the people who committed the major sins in my ummah."

(Ahmad)

Dear respected audience,

In the end, let us whisper to the depths of our hearts with the following questions; Are we considered from among those eligible to attain those intercessions? Would Rasulullah be able to recognize us from the *salawaat* and *salaam* that we have sent upon him? Have we become loyal ardent supporters to the teachings that he had taught that would qualify us to earn his intercession?

Noble audience,

Traversing through the *khutbah* today, let us internalize upon directive guiding rules and recommendations as in the following:

1. The Muslim *ummah* must have certainty that the messengership of Prophet ﷺ in this world serves as mercy (*rahmah*) to the entire universe.
2. The Muslim *ummah* must realize that the mandate to bestow *shafaa'ah* is by the permission and prerogative of Allah 'Azza wa Jall.
3. Muslims that want to attain the *shafaa'ah* of the Prophet ﷺ must die in the state of having *imaan* in Allah *Subhaanahu Wa Ta'aala*.
4. Those yearning for the *shafaa'ah* from the Prophet ﷺ must truly practice the teachings of the Prophet ﷺ and often sending *salawaat* upon him ﷺ.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ ١٢٨

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."

(at-Tawbah 9:128)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ



الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Respected audience,

Let us unite upon the basis of authentic Islamic *'aqeedah* that is certain and solidified. Let us unite upon any situations, firmly united facing any circumstances and enemy's threat, whether hidden or apparent. The unity of the Muslim *ummah* is the foundational strength towards the nurturing of *Khayra Ummah* (the best nation). Muslims are entitled to have differing views, what more in worldly matters, but the Muslim *ummah* must continue to unite in *fikrah* (thoughts) and understanding according to the guidelines of the *kalimah* (phrase) لا إِلَهَ إِلَّا اللَّهُ, affirmative principles within al-Qur'an and *al-Hadeeth*, as well as sound Islamic brotherhood principles.

In our effort to break the chain of Covid-19, it necessitate every Masjid attendees to remain disciplined and that it is *waajib* (obligatory) to abide by the Standard Operating Procedure (SOP) that has been outlined by JAIS (Selangor Islamic Religious Department), specifically in performing the *wudoo'* (ablution) at home, bringing one's own prayer mat, wearing the face mask while at the Masjid and *Surau*, and practicing social distancing. Those that are unhealthy or unwell are prohibited from performing *salaah* in the Masjid and *Surau*.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ
مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ يَا قَاضِيَ
الْحَاجَاتِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ،



وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ
بِعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَهَ
مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ
ادريس شاه الحاج، ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد
العزیز شاه الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ،
وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُونَ، تَغْكَوْ اَمِيرِ
شَاه، اِبْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادريس شاه الحاج، فِي
أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.
اَللّٰهُمَّ اَطْلُ عُمْرَهُمَا، مُصْلِحَيْنِ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ،
وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

Ya Allah, Engkaulah Tuhan yang Maha berkuasa, kami bersyukur kehadiran-Mu yang telah mengurniakan kami rahmat dan keberkatan kepada negeri ini yang terus sejahtera dan maju, serta rakyatnya bersatu padu, dibawah naungan dan pimpinan raja kami sebagai Ketua Agama Islam di negeri ini.

Ya Allah, lindungilah kami daripada bala bencana dan wabak penyakit seperti Covid-19.



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءِ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا. رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ٢٠١.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
٩٠

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلِذِكْرِ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.