



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

INTERCESSION AS THE LAST CHANCE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 ﷺ.

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:

“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
(الطَّحَاوِيُّ) firmly stated in
his well-known work on
'aqeedah titled *al-*
'Aqeedah at-
Tahaawiyyah (الطَّحَاوِيَّةُ):

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

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)

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:

“... 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 Malik *radiyAllaahu 'anh* narrated that Rasulullah ﷺ said:

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

(Ahmad)

**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?

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.

“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)




**THE SECOND
KHUTBAH**




**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 JALS (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.**



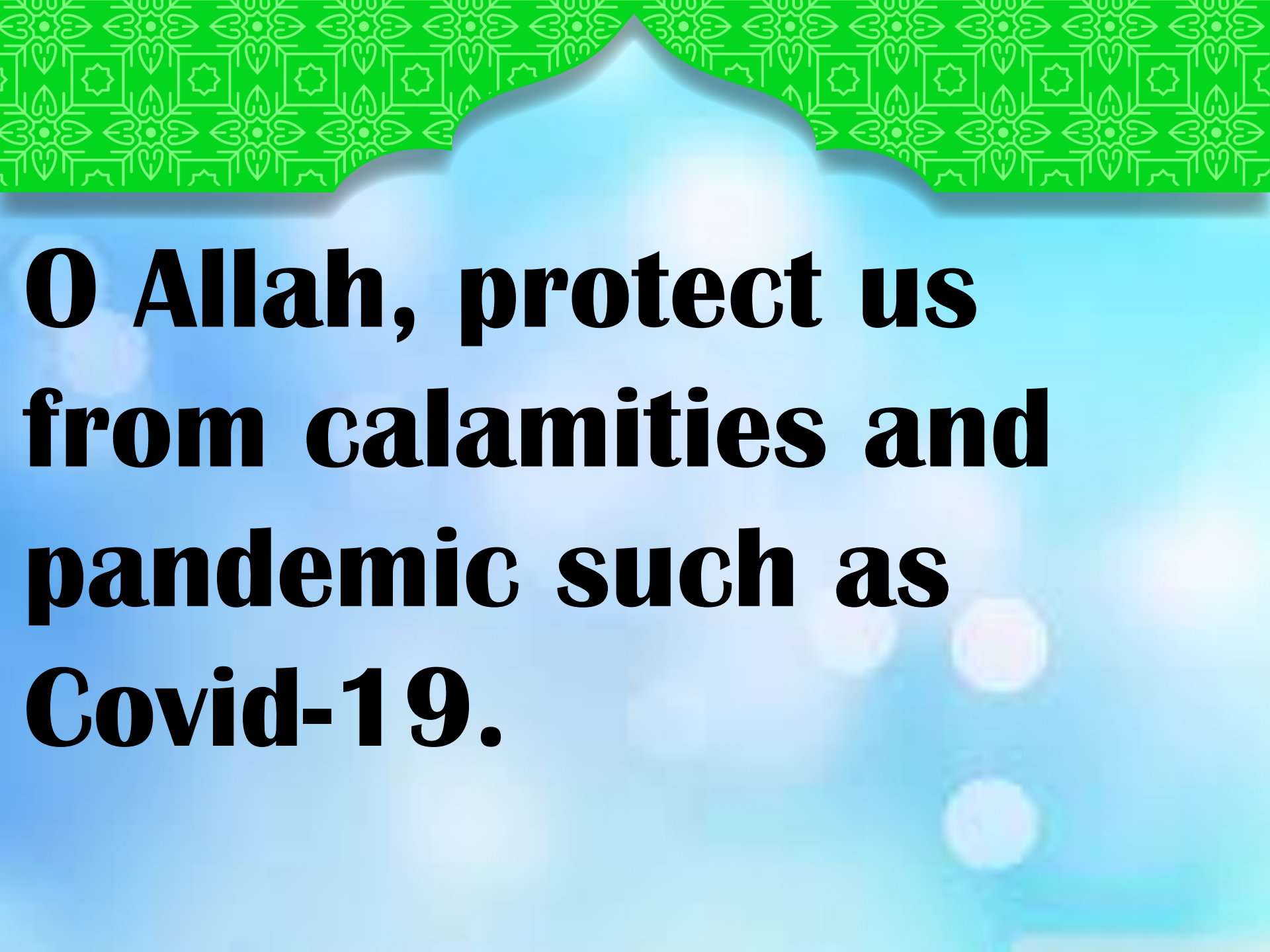
**Those that are unhealthy
or unwell are prohibited
from performing *salaah*
in the Masjid and *Surau*.**



**O Allah, You are the Lord
that is All Mighty, we are
grateful to You for having
bestowed upon us *rahmah*
and blessings upon this
state that continues to**



**prosper and progress, and
that its residents remain
united, under the auspices
and leadership of our Ruler
as the Head of Islamic
affairs in this state.**



**O Allah, protect us
from calamities and
pandemic such as
Covid-19.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**