



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...



***WHEN THE ANGEL OF
DEATH COMES CALLING***

#bahagianpengurusanmasjid

Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us altogether strive
to increase the quality
of our *imaan* (faith) and
taqwa of Allah
Subhaanahu Wa Ta'aala
by fulfilling all of

**His Commands and
avoiding all of His
prohibitions, for it is
the best provision for
the Hereafter.**

The Friday *khutbah* today is titled

...



***WHEN THE ANGEL OF
DEATH COMES CALLING***

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The human life in this world begins with the mother's womb. Then, after living in this world for a period of time, the person is met with the inevitable reality, which is the visitation of

**Izraa'eel (angel of death)
to take away the person's
life. This angel comes to
take away the lives of
mankind regardless of
their age, whether old or
young, rich or poor,
having high stature or**

just a commoner. The angel will continue to execute its task, as it was entrusted upon itself.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 19 of soorah Qaf:

***“And the intoxication
of death will bring
the truth; that is
what you were trying
to avoid.”***

When the soul is taken out and separated from the body, our breathing stops, the mouth is locked up, the limbs become weak, and the door of *tawbah* (repentance) closes shut.

The only thing heard are the crying and groaning of the bereaving family. None can help to spare us from death, even if we are in the company of top notch surgeon, *bomoh* (shaman), *imaam*, and

others. Those that lived their lives drowning in sinfulness, they will meet death in a state of torment and fear. Especially when Allah *Subhaanahu Wa Ta'aala* shows them Hellfire,

their place of dwelling.

When overwhelmed with
the pang of death,
Rasulullah ﷺ as the most
beloved creation to Allah
Subhaanahu Wa Ta'aala

had narrated on the
authority of
Sayyidatina ‘A’ishah
radhiyAllaahu ‘anha:

***“None has the right to
be worshipped but
Allah! No doubt,
death has its
stupors.”***

(al-Bukhaari)

Indeed, the journey towards the Hereafter is a long arduous journey. It is the journey that will determine the eternal abode, whether one becomes a denizen of Paradise or Hellfire. That

journey begins with death, then it is the realm of *barzakh* (life after death), followed by the gathering in the land of *Mahshaar*. Due to the terrifying moments throughout the journey,

Rasulullah ﷺ mentioned
in the *hadeeth* of
Sayyidatina ‘A’ishah
radiyAllaahu ‘anha:

***“By Allah, if you knew
what I know, you
would laugh little and
weep much.”***

(Agreed Upon)

Referring to the book titled "*Sabeel al-Adhkaar wal-Iktibaar*", human age is divided into five stages. Beginning with inside the mother's womb, then the worldly life, after passing away

he enters the realm of *barzakh*, then resurrected in the land of *Mahshaar*, and after that his destination is determined whether Paradise or Hellfire. Verily, death is not the

endpoint for a person's
affairs with Allah
Subhaanahu Wa Ta'aala.
When the *janaazah*
(deceased's body) is
buried in the realm of
barzakh or inside the
grave, those that carried

the *janaazah* to the grave would return to their homes. The angels, Munkar and Nakir, would then come for questioning. None will be spared from that. Among the questions asked are,

“Who is your Lord?”

“Who is your Prophet?”

“What is your religion?”

*“Who is your imaam and
what is your guidance?”*

“Where is your qiblah?”

and *“Who are your
brethren?”*

Will the *rooh* (soul) be able to answer all those questions by stating that Allah is my Lord, while in the worldly life it does not possess *imaan* unto Him? Will we be able to answer that Muhammad is our

Prophet, while we do not adhere to the *Sharee'ah* that was conveyed? Can we answer that Islam is our religion, if we refuse to fully abide by the rulings in Islam? Are we able to answer that

al-Qur'an is our guidance
if we do not even recite it
and follow its teachings?
Can the soul answer that
Ka'bah is our *qiblah*
when we would only pray
sometimes and abandon
it at other times?

Are we capable of declaring the *Muslimmeen* and *Muslimaat* as our brethren, when we would often backbite, vilify, quarrel, and insult our Muslim brethren?

Keep in mind that the worldly possession and wealth that we would toil to amass and worry about them day in and day out will not aid us, except when a portion of our wealth are given

away (*infaaq*) as *waqf*
(endowment) or *sadaqah*
(charity) in attaining the
pleasure of Allah
Subhaanahu Wa Ta'aala.
That wealth will be
rewarded with deeds
upon us for as long as

that endowment
benefits others.

In the *hadeeth* of Abu
Hurayrah *radiyAllaahu*
'anh, Rasulullah ﷺ said:

“When a son of Adam dies, his deeds come to an end except three: recurring charity, or knowledge which benefits, or a righteous child who supplicates for him.”

(Muslim)

Every person having
imaan must always
supplicate to Allah
Subhaanahu Wa
Ta'aala, hoping to die in
the state of *husn al-*
khaatimah, to die in a

good state. But not in
the state of *suu' al-*
khaatimah, which ends
the life in a bad state.
Therefore, we are
recommended to often
supplicate:

اللَّهُمَّ اكْتُمْنَا بِحُسْنِ الْخَاتِمَةِ وَلَا
تَكْتُمْنَا بِسُوءِ الْخَاتِمَةِ

***“O Allah! End our life
with a good ending and
do not end our life with a
bad ending.”***

Moreover, we should hasten in performing *tawbah* (repentance), seeking forgiveness from Allah *Subhaanahu Wa Ta'aala* for the sins that we have committed, whether knowingly or

unknowingly. Allah
reminds us to not delay
our *tawbah* to the point
where the *rooh* is
leaving the body.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 18 of soorah an-Nisaa':

“But repentance is not [accepted] of those who [continue to] do evil deeds up until, when

death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment."

Let us prepare as much provision possible to perfect our journey to the Hereafter, which is by obeying the commands of Allah *Subhaanahu Wa Ta'aala* and abandoning all of His prohibitions,

as well as performing
righteous deeds for the
benefit of the religion and
Muslim community.

Allah *Subhaanahu Wa
Ta'aala* mentions in verse
18 of soorah al-Hashr:

“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.”

To end this *khutbah*,
let us ponder and take
lessons from the
following suggestions:

1. The Muslim *ummah* must have *yaqeen* that there will be the Day of Judgment, where Allah *Subhaanahu Wa Ta'aala* will hold all of our deeds in this

**world accountable, in
determining whether
we deserve to be
placed in Heaven or
Hell.**

2. The Muslim *ummah*
must increase its
righteous deeds and do
not associate Allah
Subhaanahu *Wa*
Ta'aala with others.

3. The Muslim *ummah* must hasten to make *tawbah* in seeking forgiveness from Allah upon all of the disobedience committed, and make

up (*qadaa*^۱) all of the
fard (obligatory acts)
that were neglected
in the past.


“The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those

***to whom Allah will
turn in forgiveness,
and Allah is ever
Knowing and Wise.”***


(an-Nisaa' 4:17)



**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)



through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

