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Navigating The Loss of Loved Ones

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ، وَأَمَرَنَا بِالتَّقْوَى وَالْخُلُقِ
الْكَرِيمِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ.

Zumratal mukminin rahimakumullah,

Let us increase our taqwa towards Allah s.w.t. Fulfil all His commands and avoid all His prohibitions. Enjoin good and forbid evil. Stand for justice and condemn oppression. Embrace humility and reject arrogance. Seek knowledge and avoid ignorance. Be **patient** in adversity and grateful in ease. Forgive others and seek forgiveness. May Allah s.w.t. gather all of us in the highest of Paradise. Amin, ya Rabbal 'Alamin.

Dear blessed congregation,

Allah s.w.t. says in Surah Al-'Ankabut, verse 57:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

Which means: “Every soul will taste **death**. Then to us will you be returned.”

Perhaps some of us have experienced the loss of people around us who have returned to Allah s.w.t. This is the reality of all living beings – every soul will meet its final moment. Among those who have departed, there may have been individuals we loved: close friends, family members, inspiring figures, teachers, and scholars, whether young or old.

Regardless of the time which has passed, the truth remains that losing someone beloved inevitably brings heavy emotions that are difficult to manage – feelings such as sorrow, loneliness, and ultimately **grief**.

Therefore, navigating **grief** and addressing it is essential. If left unaddressed, **grief** can become overwhelming, affecting our life, thoughts, and actions, leading us astray in ways that distance us from the path of righteousness and Allah’s pleasure.

Dear brothers,

The Prophet s.a.w. himself experienced episodes of profound **grief**, especially in the 10th year of prophethood. At a time when many in Makkah mocked, oppressed, and harmed him for calling people to Islam, his guardian and protector, that is his uncle Abu

Talib, **passed away**. With his **death**, one of the strongest pillars of support for the Prophet's mission was lost. This was followed, in the same year, by the **passing** of his beloved wife, Sayyidatina Khadijah r.a.

The departure of these two pivotal figures meant that, for the first time, the Prophet s.a.w. was left without a protector, without a supporter, and without the person he turned to for **comfort**. The weight of these successive losses was so profound that this year came to be known in the Sirah tradition as **“The Year of Sadness.”**

So what did the Prophet Muhammad s.a.w. do when faced with such immense **grief**? How did he manage himself after losing the two people he loved most? From the Sirah tradition, we find three guiding principles that the Prophet s.a.w. demonstrated in navigating **grief** over the **passing** of loved ones:

Firstly: Remembering the good deeds of the deceased

Sayyidatina Aishah r.a. said that whenever the Prophet s.a.w. mentioned the name “Khadijah”, he would speak highly of her. Sayyidatina Aishah became jealous and said, *“You mention her so often, yet Allah has given you someone better than her.”*

The Prophet s.a.w. replied, *“Allah has not replaced me with anyone better than her. She believed in me when people disbelieved, and she accepted me when people rejected me. She supported me with her wealth when others deprived me, and*

Allah blessed me with her children when He deprived me of the children of other women.’” (Ahmad)

Observe how the Prophet s.a.w. continuously spoke of the virtues of Sayyidatina Khadijah r.a. He remembered her contributions and praised her qualities even after her **passing**.

Likewise, we too should mention the goodness of those who have departed. When we lose someone we love, let us remember their kindness. Recall the love, service, and good deeds they left behind, even if they were small or brief. Indeed, doing so brings a measure of **comfort** to the heart and helps ease the weight of **grief**.

Secondly: Maintaining a holistic perspective on death

The Prophet Muhammad s.a.w. understood that **death** is merely a transition from this temporary world to another realm. For Muslims, this is the reality of life. It is not limited to our time on this Earth, but continues into the everlasting life of the Hereafter.

After the **passing** of Sayyidatina Khadijah r.a., the Prophet s.a.w. found tranquillity in the certainty that she was under the mercy of Allah and in a far better place. Their separation was temporary, while their reunion awaited in Paradise. This was the perspective that gave him strength.

Similarly, having a holistic understanding of **death** can help calm our hearts when we are grieving. Our loved ones are not gone

forever; they have simply moved into a more enduring place. By Allah's permission, we too will follow, and we will meet them again in the Hereafter, in the presence of Allah's love and mercy.

Thirdly: Turning to Allah for patience, wisdom, and strength

My dear brothers,

In times of **grief** and mourning, return to Allah s.w.t. Seek from Him and pray to Him, for it is Allah s.w.t. who grants **patience** in the face of trials, wisdom to understand them, and strength to endure them. There is no wounded heart that cannot be healed through remembrance of Allah, through supplication, and through placing our trust in Him. In remembering Allah, there is tranquillity; and in relying upon Him, there is strength.

The Prophet s.a.w. said that Allah s.w.t. declares: *"I have no reward for a believing servant of Mine, when I take away the person he loves most in this world, and he remains **patient** and anticipates My reward, except Paradise."* (Al-Bukhari)

This hadith reminds us that **patience** in the face of loss is not merely an act of controlling our emotions. Rather, it is a path that draws us closer to Allah and leads us to His Paradise. Therefore, let us embrace **patience** in our moments of **grief**, with full conviction that through steadfastness and perseverance, we draw nearer to Allah and attain His eternal reward in the Hereafter.

Dear brothers,

One of the best times to make supplications is during the time the khatib is seated between the two Friday sermons. So let us utilise this time to remember and dedicate heartfelt supplications for our loved ones who are no longer with us. May Allah s.w.t. accept all our noble and sincere supplications and reunite us with all of our loved ones in the most noble abode in the hereafter. Amin, ya Rabbal 'Alamin.

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

Second Sermon

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى فِيمَا أَمَرَ، وَانْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ وَزَجَرَ.

أَلَا صَلُّوا وَسَلِّمُوا عَلَى النَّبِيِّ الْمُصْطَفَى، فَقَدْ أَمَرَنَا اللَّهُ بِذَلِكَ حَيْثُ قَالَ فِي كِتَابِهِ الْغَزِيرِ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقُرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنْ مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ ادْفَعْ عَنَّا الْبَلَاءَ وَالْوَبَاءَ وَالزَّلَازِلَ وَالْمَحَنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، عَنِ بَلَدِنَا خَاصَّةً، وَسَائِرِ الْبُلْدَانِ عَامَّةً، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ أَنْصُرْ إِخْوَانَنَا الْمُسْتَضْعِفِينَ فِي عَرَّةٍ وَفِي فَلَسْطِينَ وَفِي كُلِّ مَكَانٍ عَامَّةً، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزْنَهُمْ فَرَحًا، وَهَمَّهُمْ فَرَجًا، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْتُبِ السَّلَامَ وَالسَّلَامَ وَالْأَمْنَ وَالْأَمَانَ

لِلْعَالَمِ كُلِّهِ وَلِلنَّاسِ أَجْمَعِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً،
وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ
يَذْكُرْكُمْ، وَاشْكُرُوا عَلَى نِعَمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ
اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.