



“BETWEEN INHERITANCE AND THE CHILDREN’S RESPONSIBILITIES”

أَحْمَدُ لِلَّهِ الْقَائِلُ: إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ
عَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، يَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ
اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Dear blessed Muslims,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta’aala* with absolute obedience, *yaqeen* (certainty), and *ikhlaas* (sincerity). It is by fulfilling all of His Commands and avoiding all of His prohibitions. May Allah *Subhaanahu Wa Ta’aala* grant us strength and ease to perform righteous deeds in attaining success in this world and the Hereafter.

The title of our *khutbah* today is “**BETWEEN INHERITANCE AND THE CHILDREN’S RESPONSIBILITIES.**”

Dear blessed audience,

The family institution, playing a crucial role and as the foundation in raising an *ummah*, is often faced with a multitude of challenges. At times, it is faced with a dilemma that is insurmountable, resulting in rifts and discord. Such matter would occur when the parents begin to require full attention and care due to old age or sickness. Even more, if they live by themselves, far away from their children’s dwelling. The saddest thing is that we find it happening with those that are educated, of high stature, including those equipped with Islamic knowledge, where they would spew out various excuses. Some of them are not even ready to care for their parents, which would then cause disputes.

¹ at-Taghaabun 64:15



It is undeniable that in the reality of our life today, there are children living far away, some preoccupied with their career or some just being selfish. Indeed, true is the expression that states, "A mother is capable of taking care of ten children, but ten children are not necessarily capable of taking care of one mother." It is as such even though the parents would not discriminate in providing love and care to their offspring, even if they were born handicapped or disabled.

Blessed Muslims,

The duty of caring for the parents should never cause a dilemma amongst the children that leads to feud. This is because it is an obligation that was ordained by Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* mentions in Soorah al-Israa', verses 23-24:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ ﴾

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "Uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small.""

(al-Israa' 17:23-24)

The children must realize that the parents are the cause of their existence. It was our parents that had cared and raised us with a sense of responsibility and compassion that we were able to learn about this worldly life and attain its pleasure. The parents were willing to favor and put the children before themselves. Verily, the sacrifices, hardship endured, and dedicated services of the parents towards their children are truly priceless and could never be compensated. Remember, the pleasures enjoyed by the children did not come with ease but through excruciating pain, hard labor, and upbringing by the parents. Moreover, the responsibilities of the parents does not just end with their demise,



and instead they would strive to ensure that they would leave behind estate to be inherited by their children so that they will not be left having to beg others.

Imaam al-Bukhaari narrated a *hadeeth* from Sa'ad bin Abi Waqqaas *radiyAllaahu 'anh* where Rasulullah صلى الله عليه وسلم said:

...إِنَّكَ إِذَا تَذَرْتَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ...

"...It is better to leave your heirs well off than to leave them poor, begging people..."

Therefore, in ensuring that the well being of the children's lives are preserved and that social justice is safeguarded, a father cannot deny the rights of the children to inherit from him. The wisdom is that the parents will continue to have the opportunity to serve their children even after their death, through inheritance. In addition to not having to beg others, the children can perform continuous (*jaariyah*) charity by having the intention to give on behalf of their parents from the inheritance.

When further scrutinized and thoroughly examined, we find parallelism between the responsibilities in caring for the parents and the rights to inherit. Whether in the duty to care for the parents or regarding the rights to inherit, priority is given to the closest heir over the more distant ones. That is the justice of Islam that was decreed by Allah, The Most Just, and The One who is Self-Sufficient.

Dear blessed Muslims,

There is one responsibility that is often misunderstood by the children, which is termed in *fiqh* as "*a'faaf*." It means controlling the *nafs* (desire) or restraining the *shahwah* (sexual lust) or to satiate the desire by finding a spouse. There are parents, whether father or mother, living alone and always feeling lonely after their spouse has passed away or after being divorced. However, their desire to remarry would always get opposed. Some would mention humiliation as an excuse, and some would even oppose due to the fear of losing their inheritance because of their stepmother's presence.



In this regard, the children should be responsible in finding a suitable spouse for their parents with their consent, if necessary. Also, the obligation of fulfilling the *mahr* (dowry), living necessities (*nafaqa*) including food and clothing, just as how they had spent on us before. We must remember that our turn will soon come one day. Allah *Subhaanahu Wa Ta'aala* is The Most Just, so it is not impossible that just as how we treat our parents, we will be treated in the same manner by our offspring.

Dear blessed audience,

How beautiful it is when this very command of Allah *Subhaanahu Wa Ta'aala* is obeyed and followed. It will generate a harmonious environment, spared from conflicts, and showered with blessings as a result of the mutual agreement in fulfilling the duty towards the parents. At the same time, always remaining grateful upon the *halaal* provision attained from the wealth inherited.

It is very unfortunate if the parents are neglected when they are in actual need of special care and attention, and at the same time the children are busy arguing over their inheritance. While the rulings of the *Shara'* gets waived, passion and reason prevails, only causing dilemma that is without a solution. There is no concordance between the responsibilities that are to be fulfilled and the rights to inheritance. When it comes to duty, one relies heavily on the siblings, but when it comes to inheritance, one would demand to be given preference. A plethora of excuses would be mentioned that one would harp or even claim false accusations against their own parents, whom are no longer around. The supplication for the parents by the righteous offspring that are hoped for has instead become the collateral in justifying those claims, solely for the purpose of attaining preferential treatment in the estate. Let us remember, indeed everything requires wealth, however wealth is not everything.

Dear respected audience,

To conclude the *khutbah*, there are several reminders and lessons that can be summarized as guidance for us, among them:



1. It is *wajib* (obligatory) for the children to fulfill their responsibilities towards the needs of the parents especially in their old age and sickness, as it was commanded by Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must truly comprehend that there is parallelism between caring for the parents and the rights to inheritance.
3. The Muslims must take great care of their parents with full sincerity, without perceiving it as a burden.
4. The Muslim *ummah* should remain grateful upon the estate inherited and have the intention to perform '*amal jaariyah* (continuous deeds) with the inherited wealth.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ



"And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."

(Luqmaan 31:14)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ

تِلَاوَتَهُو، 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، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Once again, I would like to remind all of us that Islam teaches us to remain moderate in every actions and deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah ﷺ was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds. At the same time, we are to avoid any form of deviant ideologies and extremism in which its consequences will only disrupt the harmony, unity, and security of the Muslim *ummah* and our nation.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى وَصِفَاتِكَ الْعُظْمَى أَنْ تَحْفَظَ بَعِيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ وَبِحِفْظِ وَقَائِتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ سُلْطَانَ سَلَغُورِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعَوْنَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَغُورِ، تَعَكُّو أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلِ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤْطَفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in



empowering the Muslim *ummah* especially in the state of Selangor, as an advanced state, prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic Affairs in this state.

Hence, we sincerely beseech You, O Allah, strengthen our *imaan*, accept our deeds, strengthen our unity, increase our *rizq*, enrich us with beneficial knowledge, cultivate our soul with good mannerisms, return us to the path that You are pleased with, protect us from disasters and Your severe trials such as droughts, floods, the plagues of Zika and Dengue, so that our state will always remain protected and blessed.

O Allah, we sincerely beseech You, strengthen our beliefs according to the creed of *Ahl as-Sunnah wal Jamaa'ah*, and protect us from the practices and *'aqeedah* that are astray such as *Shee'ah*, *Qadiyaani*, and other ideologies.

O Allah, open up our hearts in fulfilling the five daily prayers, performing *zakaat*, and other obligations, as well as making *waqf* and *infaaq* of our wealth especially to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf* Corporation) and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor). With these deeds, O Allah, bless our lives and widen our *rizq* with perpetual rewards until the Last Day.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ
النَّارِ. عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٥١﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ ۗ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.