



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us altogether strive
to have the *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* in its absolute
sense. May we become

among those having
imaan (belief) and
attain blissfulness in
this world and the
Hereafter.

Today, I will discuss upon the topic of ...



***PLANNING THE
ESTATE STRENGTHENS
THE TIES OF KINSHIP***

Some people actually think that estate management can only be resolved through the distribution of *faraa'id* (inheritance) alone. Such attitude can be deemed as among the cause for

**the delayed distribution
of estate for the
deceased.**

**The delays in the affairs
of inheritance
distribution will occur if
all heirs do not know the**

status of the estate and who are actually deemed as heirs to the deceased. Such predicament will cause the estate of the deceased especially real estate (immovable properties) such as

house, land, shop lot
premise, as well as
movable properties such
as savings, EPF funds,
Tabung Haji savings,
stocks, company shares,
jewelries, and others, will
be frozen and cannot be

properly managed.

The failure in properly managing the estate will contribute to crisis within the family institution that can lead to strife between the heirs. This is because

there are heirs that would occupy the deceased's property without the consent of other heirs, or usurping the wealth of the deceased in a wrongful manner. Even more unfortunate, there

are heirs that are willing to give false statement in front of the judge, solely to seize those properties.

Allah Subhaanahu Wa Ta'aala mentions in verse 188 of Soorah al-Baqarah:

“And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

Truthfully, to avoid the estate from being frozen and the heirs from fighting one another, it can be effectively managed if our society would make early planning, organized and

systematic, before one passes away. The planning made for inheritance distribution is to attain four (4) objectives, namely:

First: That we perform
'amal jaariyah
(continuous deeds) for
ourselves;

Second: That we provide
wealth for our loved
loves;

Third: To ensure our heirs will not have to beg for sympathy from others; and

Fourth: That we distribute our estate to those deserving.

As slaves of Allah
Subhaanahu Wa Ta'aala
whom have been blessed
with the opportunity to
live on this earth, whether
we can or not, we are
highly encouraged to
stock up on the provision

of *sadaqah jaariyah*
(continuous charity)
before we meet Allah
Subhaanahu Wa Ta'aala.
In this regard, one can
divide up his wealth while
still living, through
sadaqah (charity) and

waqf (endowment),
whether in the form of
movable or immovable
property. As mentioned in
the *hadeeth* of Abu
Hurayrah *radiyAllaahu*
'anh, where Rasulullah ﷺ
said:

“When a person dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).”

(Muslim)

We are also encouraged to give away our wealth to our loved ones such as our offspring by way of *hibah* (gift), so that it will further strengthen the ties of kinship. As in the *hadeeth* of Abu Hurayrah

radiyAllaahu ‘anh, where
Rasulullah ﷺ said:

***“Give gifts and you
will love one
another.”***

(al-Adab al-Mufrad of al-Bukhaari)

The distribution as *hibah* is highly commendable and it can be done while one is still alive. It has no limitation and anyone can receive it including the heirs.

If the division of the estate is to be done after one's demise, one can plan to leave a *wasiyyah* (will) especially to an adopted child or heir who is prevented from receiving the estate.

This means that one can prepare for such plan while living, and it is to be executed right after passing away, at a total of not more than 1/3 of the estate. The society must fully realize upon the

importance of writing a *wasiyyah* for it is a way that allows one who is prevented from receiving estate to actually enjoy a portion from the fruits of the toil and arduous effort exerted in earning wealth.

The encouragement to write a *wasiyyah* was explained in the *hadeeth* of ‘Abdullah ibn ‘Umar *radiyAllaahu ‘anhuma*, where Rasulullah ﷺ said:

“It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having a written will with him.”

(al-Bukhaari)

However, the awareness regarding the need to write a will is very low, especially amongst the Muslims, while it should be made as part of their living necessities as Muslims.

Why did it become like that? The answer is because some Muslims do not even ponder upon death that will surely come at any time, or possibly that our knowledge and

information pertaining to estate management is deficient and superficial. It is weird and perplexing that some Muslims are willing to spend hundreds of Ringgit just to be able to use WhatsApp and

send out 'short messages' daily, and yet they would fail to spend for the sake of 'writing the last will' that is only done once in a lifetime.

The advantage of writing a will is that, among others, it facilitates in the estate division process, avoids misunderstanding and disputes between heirs, as well as being able to appoint a

waasi (executor/trustee)
or administrator who is
deemed as responsible,
trustworthy, and
effective in
administering our
estates later.

**As wealth proprietor,
we should also ensure
that the heirs would
receive inheritance
from us. We definitely
do not want to see, that
one day, our heirs will**

beg from others or
hoping for sympathy
from any quarters. In
the *hadeeth* of Sa'ad
bin Abi Waqqaas
radiyAllaahu 'anh,
Rasulullah ﷺ said:

“For you to leave your heirs independent of means is better than if you were to leave them poor, holding out their hands to people.”

(al-Bukhaari)

Remember, verily wealth
is an *amaanah* (trust)
bestowed from Allah
Subhaanahu Wa Ta'aala.
All of our wealth will be
questioned and held
accountable with regard
to how they were

acquired and how they were spent. Hence, let us ensure that our wealth will be managed properly and channeled to those that are beloved and deserving, in the most equitable manner.

Traversing through the *khutbah* today, I would like to conclude several important guidelines for us to altogether reflect upon, namely:

1. The Muslim *ummah* must realize that planning and dividing the estate is a requirement from the *Shara'*.

2. It is highly recommended for the Muslim *ummah* to pursue *'amal jaariyah* before meeting Allah *Subhaanahu Wa Ta'aala* on the Last Day.

3. The Muslim *umamah* should divide its estate through *hibah* and *wasiyyah* as methods that are permissible in Islam.

4. The Muslim *ummah* should make proper planning while still living so as to avoid difficulties upon its heirs later on.

***“And let those
[executors and
guardians] fear
[injustice] as if they
[themselves] had left
weak offspring***

behind and feared for them. So let them fear Allah and speak words of appropriate justice.”


(an-Nisaa' 4:9)



**THE SECOND
KHUTBAH**




“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (al-Ahzaab 33:56)




O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *barakah* upon this state, which continues to remain advanced and prosperous, with its residents



**united 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 and creed according
to that of *Ahl as-Sunnah wal-
Jamaa'ah*, and protect us
from teachings that are**



**outside the fold of Islam such
as *Ahmadiyyah* or *Qadiyaani*
and teachings declared as
astray such as *Shee'ah* and
DAESH Militant Movement. **O**
Allah, *Ya Rahman,***



***Ya Raheem*, unite our hearts,
bestow upon us *rizq* with
blessings, enrich us with
beneficial knowledge, protect
us from calamities. O Allah,
bestow upon us guidance in**



**performing the five daily
prayers in congregation,
fulfilling *zakaat* through
Lembaga Zakat Selangor
(Selangor *Zakaat* Board),
making *waqf* and *infaaq* of**



**our wealth to *Perbadanan
Wakaf Negeri Selangor*
(Selangor *Waqf* Corporation)
and *Tabung Amanah
Pembangunan Islam Selangor*
(Islamic Development Trust
Fund of Selangor).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**