




جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
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...



**TEN WILLS
OF ALLAH IN
AL-QUR'AN**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I solemnly remind myself
and esteemed audience
that let us strive to
increase our *taqwa* of
Allah *Subhaanahu Wa*
Ta'aala by intensifying

**our commitment in
remaining upon His Path,
that may we always
remain on the Straight
Path by fulfilling all of the
commands of Allah and
avoiding His prohibitions.**

Today, I will be discussing upon a *khutbah* titled ...



Allah *Subhaanahu Wa Ta'aala* mentions in verses 151-153 of Soorah al-An'aam, ten *wasiyyah* (wills or testaments) that are *waajib* (obligatory) for us to abide by, and they will be the main subject for today's *khutbah*.

The First Will:

“Say, “Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him...””

Do not commit *shirk* or associate anything with Allah. *Shirk* or associating anything with Allah is a matter that is of utmost danger, encompassing all evils, moreover it is the worst

of all evils that will not be forgiven by Allah.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 116 of soorah an-Nisaa', which means:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.”

Shirk is of two types, namely apparent and hidden *shirk*. The apparent *shirk* is any form of *'ibaadah* and worship for other than Allah, while hidden *shirk* is *riyaa'* that is doing good deeds with the intention of showing off to others.

The Second Will:

“...and to parents, good treatment...”

In another chapter
(*soorah*), through verse
24 of *soorah al-Israa'*,

**Allah *Subhaanahu* *Wa*
Ta'aala mentions:**

“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.””

**There are just too many
condemnations upon
those that are undutiful
and disobey their
parents, among them is
those that disobey their
parents will not enter
Paradise.**

The Third Will:

“..And do not kill your children out of poverty; We will provide for you and them..”

Allah *Subhaanahu Wa Ta'aala* forbade burying one's daughter alive and killing one's own son for fear of poverty or destitution. On the other hand, Allah provides *rizq* (sustenance) for the

parents and the child that is to be born. With that, do not be afraid of becoming poor, which is only an assumption, and do not fear destitution in the coming future. Our responsibility is to strive

and educate our children
in the best possible
manner so that they will
abide by the authentic
teachings of the religion
and possess noble
akhlaaq (character).

The Fourth Will:

“..And do not approach immoralities - what is apparent of them and what is concealed..”

This refers to major sins, its evil and harm, whether through utterances or actions. Likewise, with evils that are done privately and in secret. In the time of *Jaahiliyyah* (Ignorance),

they deemed that committing *zinaa* (adultery) in private is not wrong, only when committed openly it is deemed as bad. Same goes to fornication

**these days, it is only
deemed as unlawful
if there is no consent
from both parties.**

The Fifth Will:

“..And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right..”

Allah has forbade killing another human being without a just cause. Similarly, with what is going on these days, murdering infants without any feeling of pity, and other killings committed with cruelty.

The Sixth Will:

“And do not approach the orphan’s property except in a way that is best until he reaches maturity..”

The sixth will is the command to preserve the property of the orphans with care. It is a major sin if the orphan's property is not administered properly and if it is taken without a valid reason.

The Seventh Will:

“...And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity ...”

This will and command is with regard to giving full measurement and weight with justice. Allah admonishes those that cheat in their weighing and measurement. That is, when they are

**weighing for others
they would give less,
but when they are
getting measurements
and weighing for
themselves they would
demand their full rights.**

**Allah's severe
warning is mentioned
in verses 1-3 of
soorah al-Mutaffifeen,
which means:**

“Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss.”

The Eight Will:

“..And when you testify, be just, even if [it concerns] a near relative..”

Example for being just in giving testimony is that comments, likes, shares, and subscribes upon a matter must be done with the balance of justice. It is a major sin for those that commit oppression

upon others even if it involves one's own relatives, as mentioned in the *hadeeth* of 'Abdullah ibn 'Umar *radiyAllaahu 'anhuma* where the Prophet ﷺ said:

“Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection.”

(al- Bukhaari)

The Ninth Will:

“..And the covenant of Allah fulfill..”

It is *waajib* upon the Muslim *ummah* to fulfill

its covenant relating to the *Sharee'ah* of Allah, every matter deemed as lawful (*halaaal*), unlawful (*haraam*), obligatory, and matters in which its ruling was determined in al-Qur'an.

The Tenth Will

is adherence to the teachings of al-Qur'an.

“And, [moreover], this is My path, which is straight, so follow it.”

To end the *khutbah* today, let us altogether derive lessons and reflections to be taken as guidance in this life, as follows:

1. The Muslim *ummah* must abide by all that have been commanded and leave out all that have been prohibited.

2. The Muslim *ummah* must have certainty that every good deeds will be rewarded with Paradise, and every evil deed will be rewarded with Hellfire.


3. The Muslim *ummah* must remain *istiqamah* (steadfast) with the religion of al-Islam, and not be influenced by heresy and *shirk*.

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”


(Soorah al-An‘aam 6:153)




**THE SECOND
KHUTBAH**




Once more, I would like to remind all of us to always have the taqwa of Allah *Subhaanahu Wa Ta'aala* by guarding ourselves and our families from abominable deeds and disobedience against



Allah *Subhaanahu Wa Ta'aala*. At the same time, we will continue to pray so that our country will always remain blessed and protected from all forms of threat, as well as contagions from the Covid-19 pandemic.



May we become among the slaves of Allah that are patient while enduring all diseases afflicted, and disciplined in adhering to the Standard Operating Procedures (SOP) and deriving lessons from




**everything that has happened,
always vigilant and mindful
though we have been given a
bit of freedom to move about.
This is because the entire
nation is still fighting the
Covid-19 pandemic, for the**



sake of our own safety and the society as a whole.


For those that are truly affected by this pandemic, do not take the easy way out by harming



and injuring ourselves. We must be selfless, patient, and strong mentally and physically, built upon solid *imaan*.




**Let us altogether increase
our *salawaat* upon our
beloved Prophet Muhammad
ﷺ as Allah has commanded:**




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, make us among Your slaves whom are always exalting Your Word and Religion. Keep us away from groups and those that like to criticize, curse, and insult Your Religion.



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



Perbadanan Wakaf Selangor
(Selangor Endowment
Corporation) and *Tabung Infak*
Jariah Umat Islam Selangor
(TIJARI, Selangor Continuous
Charity for Muslims Fund),



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



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**