



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

THE IMPORTANCE OF PRESERVING THE LINEAGE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I call upon all of us to
altogether strive to
increase our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by fulfilling all of
His Commands and

avoiding all of His prohibitions. Let us increase our *dhikr* (remembrance) of Allah *Subhaanahu Wa Ta'aala* and increase our *salawaat* (blessings) and *salaam* (peace) upon our

beloved Prophet
Muhammad ﷺ, in
addition to always
striving to perform all of
his *sunnah*. May all these
efforts bring about
benefit to us in this world
and the Hereafter.

On this glorious day, I will deliver a *khutbah* titled ...



***THE IMPORTANCE
OF PRESERVING
THE LINEAGE***

[#bahagianpengurusanmasjid](#)

Islam highly encourages its adherents, those who have the capability, to get married. It is the *sunnah* of the Prophet ﷺ that can produce offspring and lineage of mankind on earth as its

vicegerents. The matrimony will build a happy family that is according to the *shara'*.

The Prophet ﷺ had said, as in the narration of 'A'ishah *radiyAllaahu 'anha:*

“Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me.”

(ibn Maajah)

It is from this bond of matrimony that the lineage is built, forming one family. This family will continue to grow unto becoming one *ummah*. This is

**recognized and
acknowledged by Islam
as a result of
procreation and lineage
that were founded upon
a valid marriage.**

Safeguarding or preserving the lineage is from among the *maqasid ash-sharee'ah*, which is the objectives of Islamic laws, and that matrimony serves as the main path towards the preservation

of lineage. In other words, marriage is not merely to gain the physical and spiritual pleasure, but also as the means to procreate and continue the legacy in a legitimate manner.

Allah *Subhaanahu Wa Ta'aala* mentions in the 1st verse of soorah an-Nisaa':

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women...”

Children and lineage are truly *ni'mah* (bounties) from Allah *Subhaanahu Wa Ta'aala* upon His slaves. Aside from being the bond of love between the married couple, it is also the reason for

**gratefulness and pride
from one generation to
another without
interruption. No one can
erase and damage the
honor of a lineage that
had resulted from the
bond of matrimony that**

**is complete and in
accordance with the
authentic Islamic mold.**

**Therefore, we have been
commanded to
appreciate and utter
gratefulness to Allah and**

also our parents who became the cause for our existence, by the will of Allah *Subhaanahu Wa Ta'aala*. Allah mentions in verse 14 of soorah Luqmaan:

“...Be grateful to Me and to your parents; to Me is the [final] destination.”

The nobility of a lineage in Islam will only be accepted through the bond of marriage that has been determined by the *shara'*. This has been explained by the Prophet and became the

method in
determining one's
lineage (*nasab*), as
mentioned on the
authority of 'A'ishah
radhiyAllaahu 'anha:

“The child is to be attributed to one on whose bed it is born, and stoning is for the fornicator.”

(Muslim)

This is the justice of Islam through its *sharee'ah*, which is the way of life that governs every human action, not purely through intuition and logical reasoning. Following the *nafs* (desire) and

disregarding the *sharee'ah* will only lead to destruction and disorder within the lineage that is supposed to be safeguarded.

To avoid disorder within the lineage of the Muslim *ummah*, the Selangor *Fatwa* Committee has determined circumstances that can cause the status of the child to be deemed as illegitimate, namely:-

i. A child born out of wedlock whether due to adultery, rape, or scientific means that contradicts the *shara*‘;

ii. A child born less than 6 months *2 lahzah qamaariyyah* from the time of “*imkaan ad-dukhool*” (intercourse) and not resulting from *shubhah* (doubtful) intercourse; and

iii. A child born more than 6 months *2 lahzah qamaariyyah* from the time of “*imkaan ad-dukhool*” after a valid marriage, but there is evidence in terms of the *shara*‘ that the child is

**born out of wedlock
through the oath of
those concerned (the
husband and the wife,
or one of them), or 4
witnesses that fulfilled
their conditions.**

This shows how the matter of lineage cannot be overlooked, rather it is greatly emphasized in Islam.

Based on the *hadeeth*
of 'A'ishah *radiyAllaahu*
'anha mentioned earlier,
Imaam an-Nawawi
firmly stated that a man
who fornicated has no
lineage rights upon the

**child that was born
through his partner.**

**It is clear upon us that
illegitimate children
cannot be attributed
with “bin” or “binti” to**

**their biological father.
However, if it is done so
for whatever reason,
even if it is logically
sound, then it can incur
harm and greater
problems, among them:-**

i. The marriage of an out-of-wedlock child represented by the biological parent is deemed invalid. The result is that there will be harm within the family institution due to invalid marriage contract (*'aqd*).

ii. Children born out of wedlock will demand the same rights as other children when it comes to inheritance, while in reality he does not inherit and bequeath to his biological father. He only

**inherits from his mother.
If he still inherits, then it
falls into the category of
usurping the rights of
others through unlawful
means.**

iii. It will produce an *ummah* having problematic lineage, for attributing a person to ineligible lineage, according to the *shara'*.

iv. It will lead to the widespread birth of illegitimate children within the society.

Hence, based on this harm and destruction, the ruling of attributing an out-of-wedlock child to his biological father is impermissible. This is based on the maxim of *fiqh* (jurisprudence):

دَفْعُ الْمَفَاسِدِ أَوْلَىٰ مِنْ جَلْبِ
الْمَصْلِحِ

***“Removing harm takes
precedence over
bringing about benefit.”***

Indeed, the child that is born does not bear the sins of his mother and the person whom she committed *zinaa* (adultery) with. This child was born upon *fitrah* (natural disposition).

Islam recognizes his rights in the matters of *'ibaadah* (worship), education, and righteous deeds. Therefore, I would like to advice fellow respected audience to not look down upon

children born out of wedlock. The Muslim *ummah* is urged to not disregard *Sharee'ah* rulings simply due to stigma and negative perception that have become the norm,

which is to be rectified.

Let us altogether
empower the family
institution and
vehemently say no to
zinaa. It is this immorality
of *zinaa* that becomes the

main cause for the birth of illegitimate children. Hence, let us avoid adultery and all paths that lead to it.

***Allah Subhaanahu Wa Ta'aala* mentions in verse 32 of soorah al-Israa':**

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

This verse firmly states that *zinaa* is a heinous act, and all paths that can lead to it are prohibited.

**At this very opportunity,
due to the rapid spread
of the Covid-19 virus
that is becoming very
detrimental in many
countries around the
world, and also**

**detected in this
country, I would like
to remind fellow
congregation to take
the following
preventive measures:**

1. Always maintaining high level of personal hygiene such as frequently washing the hands with water and soap or hand sanitizer,

2. Always covering the mouth and nose with a tissue when coughing or sneezing, and immediately washing the hands after that,

**3. When on a trip,
always carry a mouth
and nose cover, as
well as hand sanitizer
to be utilized when
necessary,**

4. Avoid going to crowded areas and do not mingle with affected individuals,

**5. Avoid visiting
animal farms,
premises that sells
live animals,
abattoir, or touch
any type of animal,**

6. Seek medical treatment immediately if one falls sick (respiratory tract infection such as fever, cough, or even breathing difficulties)

**within 14 days after
returning from a trip. At
the same time, disclose
the travel history from
the afflicted country to
the treating physician.**

To end the *khutbah* for this week, I would like to advice fellow audience to cling firmly upon these guidelines:

1. It is *waajib* (obligatory) upon the Muslim *ummah* to return to the guidance of al-Qur'an and *as-Sunnah*, in attaining salvation in this world and the Hereafter.

2. The Muslim *ummah* must give priority and preserve its lineage by avoiding matters that can lead to disruption within the lineage.

**3. The Muslim
ummah must avoid
zinaa and anything
that leads to it.**

***“Then is it the judgment
of [the time of]
ignorance they desire?
But who is better than
Allah in judgment for a
people who are certain
[in faith].”***


(al-Maa'idah 5:50)



**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 Millah
Abraham.**




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

**and epidemics such as
Covid-19 and others.**


مَا شَرَّ مِنَ النَّامَاتِ اللهُ بِكَلِمَاتٍ نَعُوذُ
اسْمِهِ مَعَ يَضُرُّ لَا الَّذِي اللهُ خَلَقَ، بِسْمِ
فِي شَيْءٍ

الأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ. اللَّهُمَّ ادْفَعْ عَنَّا الْوَبَاءَ وَالْغَلَاءَ
وَالرِّبَا وَالزُّنَا وَالْمِحْنَ وَسُوءَ الْفِتَنِ مَا
ظَهَرَ مِنْهَا وَمَا بَطَّنَ عَنْ بَلَدِنَا هَذَا
خَاصَّةً عَنِ بَلَدِنَا هَذَا خَاصَّةً

وَعَنْ سَائِرِ بِلَادِ الْمُسْلِمِينَ عَامَةً يَا رَبُّ
الْعَالَمِينَ. اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ،
أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، نَعُودُ بِكَ
مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ
وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ



**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**