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“MARRIAGE KEPT IN SECRET”

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“MARRIAGE KEPT IN SECRET”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ
عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٣٢﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَىٰ سَيِّدِنَا
مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions. May we all be bestowed with blissfulness and success in this world and the Hereafter.

¹ an-Noor 24:32

² Aal 'Imraan 3:102



On this blessed day, I will be discussing upon a *khutbah* titled **“MARRIAGE KEPT IN SECRET.”**

Dear blessed Friday audience,

Marriage is a bond established through a valid *nikaah* (marriage) contract that legitimizes between a man and a woman to live together as husband and wife, and fulfilling their respecting rights and responsibilities.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 32 of soorah an-Noor that was recited at the beginning of the *khutbah*:

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”

This verse mentions the encouragement to get married because of the significance and beauty of the realm of marriage. However, this beauty can be tainted at times due to the negative attitude of the husband or wife. A valid marriage must be recognized, not kept in secret. In other words, it must be recorded and registered according to the law.

Nowadays, there are many couples that would hide their marriage status. They would hide it from being known by the *wali* (legal guardian), family members, or spouses due to certain interests. There are many reasons as to why this happens, such as marrying a non-citizen that do not possess proper documentation, or having extramarital affair, polygamy, and many others.

Verily, Islam demands that marriage should be announced to the family members, neighbors, relatives, friends, and colleagues, and it should not be kept secret so that it will not cause *fitnah*.



As it was mentioned in the *hadeeth* of ‘A’ishah *radiallahu ‘anha*, where Rasulullah ﷺ said:

أَعْلِنُوا هَذَا النِّكَاحَ

“Publicize this marriage.”

(at-Tirmidhi)

In another *hadeeth* narrated by Anas bin Maalik *radiallahu ‘anh*, Rasulullah ﷺ said:

أَوْلِمَ وَلَوْ بِشَاةٍ

“Hold a wedding feast, even if only with a sheep.”

(al-Bukhaari)

Beloved Friday congregation,

Based on the records from religious authorities, there are many cases of marriage conducted in secret or syndicated, whether locally or abroad. There is no concerted effort by the couples to register their marriage, to the point where their offspring became adults and want to getting married. Some would only register their marriage at crucial and desperate moments, where in the end it is the marriage registrar at the respective Islamic Religious Department that catches the heat and criticism, when it is all due to the couples’ own negligence.

Unregistered marriages can cause adverse impacts and effects upon individuals, family members, and also the society. Among them:



First: Injustices upon the wives, where those whose husbands have passed away will face difficulty in claiming inheritance for there is no proof of their marriage registration. Only their deceased husbands would know of the matters and affairs regarding their syndicated marriage. Such predicament will only make it more difficult for the wives to proceed and register the marriage on her own, in claiming her rights in the estate of the deceased husband.

Second: Fraudulent marriage status with the purpose of remarrying. Since a marriage is unregistered, one's marriage status cannot be proven whether single, divorced, widowed, or married. Hence, we find cases where the husband enters polygamy without authorization and also a wife having two husbands.

Third: Injustice upon the children. This is because these children that were born from unregistered marriage will have their birth registered with the National Registration Department (JPN) as “illegitimate child”.

Fourth: Disorderliness in the *nasab* (lineage). Marriages that are not registered can cause matrimony to occur among *mahram* such as *nikaah* between siblings, mother or uncle, and others. This will have profound effect upon the marriage because it must be *faraq* or separated.

Fifth: The difficulty for the daughter to get married because her father's marriage was not officially registered. This will add pressure and difficulty upon the child to complete their documentations for marriage application according to the regulations and procedures stipulated.

Esteemed audience,

Would a father be willing to abuse his own progeny only because of his refusal, ego, and negligence in ensuring that his marriage is authorized?



Is the husband willing to allow his lineage to remain unrecognized in the eyes of the law, just for refusing to register his marriage?

Is the husband willing to allow his spouse to live in despair due to the adverse effect endured after his demise?

Is the husband certain that the *nikaah* kept in secret is a legitimate marriage according to the *shara*? There have been cases where the court did not validate marriages, whereby the husband has passed away. The question is, what is the ruling regarding their relationship all these while?

The act of binding a relationship through a valid marriage contract but not complemented with official registration according to the law is oppression upon one's own self, spouse, and children. It will also impose difficulties upon other parties involved such as the Islamic Religious Department regarding marriage registration records, the National Registration Department (JPN) regarding birth certification, as well as the *Sharee'ah* Judicial Department (JKSM) regarding lineage and claims arising from the matrimony.

Beloved Friday audience,

Islam is a religion of justice and prohibits oppression. This includes injustices within the realm of matrimony. Is a husband willing to abandon his children and wife in a state of oppression? There are verses in al-Qur'an and narrations from Rasulullah ﷺ that reviles and forbids acts of oppression.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 18 of soorah Hood:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

“Unquestionably, the curse of Allah is upon the wrongdoers.”



If we are to internalize upon the messages and reminders of Rasulullah ﷺ regarding the importance of treating one’s spouse with kindness, definitely the household will be decorated with beauty and delights of *dunya* for every married couples.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

“Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women.”

(al-Bukhaari and Muslim)

Dear beloved Friday congregants,

To end the *khutbah* today, let us derive several lessons from the sermon as guidelines in our lives, namely:

1. The Muslim *ummah* must have certainty and realization that *nikaah* between the husband and wife is a *sunnah* of Rasulullah ﷺ and a religious act that is greatly demanded in the religion.
2. The Muslim *ummah* must prioritize upon the *maslahah* (public interest) of the *ummah* by announcing and registering the marriage, for it is a necessity within the religion and according to the law of the land.
3. Every Muslim must know that matrimony is a huge *amaanah* (trust) and responsibility from Allah *Subhaanahu Wa Ta’aala*.
4. Every Muslim must strive to avoid all of the problems or *fitan* upon the household left behind after becoming deceased.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ
سَمِيعًا بَصِيرًا ﴿٥٨﴾

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing."

(Soorah an-Nisaa' 4:58)

بَارِكْ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ 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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ يَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ اصْلِحْ أُمَّةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونِ، تَغْكَو أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.