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***“STRENGTHEN THE BOND OF
MARRIAGE, AVOID DIVORCE”***

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"STRENGTHEN THE BOND OF MARRIAGE, AVOID DIVORCE"

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ ﴿٢١﴾¹

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

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

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٤﴾²

Dear blessed Muslims,

I humbly call upon all of us to 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 happiness and success in this world and the Hereafter.

¹ ar-Room 30:21.

² Aal 'Imraan 3:102



On this glorious day, I will discuss upon a *khutbah* titled "**STRENGTHEN THE BOND OF MARRIAGE, AVOID DIVORCE.**"

Dear blessed Friday audience,

Marriage is an *'ibaadah* (act of worship) in Islam. It is also the bond of covenant bounded by Allah *Subhaanahu Wa Ta'aala* between a man (husband) and a woman (wife). Al-Qur'an depicts the strength of bond between the husband and the wife as having a very close and cordial relationship that is akin to clothing, which protects the one wearing it.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 187 of soorah al-Baqarah:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

"They [your wives] are clothing for you and you are clothing for them."

The husband or wife's need for their spouse is akin to their need for clothing. Hence, this verse likens the husband and wife as clothing for his or her partner, for they protect each other. If the purpose of the clothing is to cover the defects on their body and protect it from any harm, then the husband and wife will preserve the nobility of their respective spouses, safeguarding the dignity and providing tranquility. In the end, there will be solace and blissfulness for them.

Marriage and family life can aid one in attaining perfection in religious living. It is enjoined in Islam and it is also from the *sunnah* of Rasulullah ﷺ.

In the *hadeeth* of 'A'ishah *radiyAllaahu 'anha*: Rasulullah ﷺ said:

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي



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

(ibn Maajah)

Among the objectives of the legislation of matrimony is to train *sabr* (patience) in preserving human dignity, the purity of offspring, noble lineage, and instilling love and responsibility within the household built. Therefore, this will then result in tranquility within the soul and mutual love between the two families including the parents, relatives, all the way to the children.

However, there are times when the calmness, warmth, and affection that were built no longer remain and marks the end of a matrimonial bond. This is due to several factors, among them are communication breakdown among spouses, negligence regarding *nafaqah* (alimony or financial support), disregarding the spouse's feelings, neglecting religious duties, and the presence of a third party.

Blessed Muslims,

From among the power and greatness of Allah *Subhaanahu Wa Ta'aala* is creating husbands and wives with diversity in terms of attitude, preferences, and ways of thinking. As His mature servants, we must strive to adapt and celebrate the differences among spouses. Create an atmosphere of harmonious communication between spouses by having open discussion in solving all arising issues. Seek advice from those who are more experienced such as advisory officers from the Religious Office, if there are any confusion. Throw out our ego, selfishness, and stop blaming one another. Moreover, refrain from using vulgar words with our spouses, but instead reprimand with prudence, and always be mindful of each other's feelings.



In addition to further strengthen the bond of marriage, the husband must be fully aware of the obligations that are to be fulfilled. Providing *nafaqah* by the husband to his family is *wajib* (obligatory). The refusal by the husband to fulfill his responsibilities in providing *nafaqah* is a grave sin. Providing *nafaqah* is akin to *sadaqah* (charity) that is *wajib* to be rewarded by Allah *Subhaanahu Wa Ta'aala*.

In the *hadeeth* of Abu Mas'ood al-Ansaari *radiallahaahu 'anh*: Rasulullah ﷺ said:

إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ
صَدَقَةً

"When a Muslim spends something on his family intending to receive Allah's reward, it is regarded as sadaqah for him."

(al-Bukhaari)

The presence of a third person in the marital relationship can lead to conflicts that results in divorce. Islam strongly prohibits for a person to destroy the relationship between a wife and her husband.

In the *hadeeth* of Abu Hurayrah *radiallahaahu 'anh*: Rasulullah ﷺ said:

مَنْ خَبَّبَ زَوْجَةَ امْرِئٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا

"If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us."

(Abu Dawood)

Takhbib refers to the action of the third person who destroys or disrupts the relationship between a wife and her husband, to a level that can cause divorce. The Muslim scholars have opined that *takhbib* is *haram* (unlawful)



and it is a major sin. Moreover, Prophet Muhammad ﷺ did not acknowledge this third person as from among his *ummah*.

Dear esteemed Friday congregation,

Perhaps there are deficiencies and weaknesses within the married couple, but we must realize that as humans, we are not spared from committing mistakes. In a married life, we as husbands must complement our wife's shortcomings and weaknesses, and vice versa for the wives. Take heed, for every deficiency that our spouse possesses, there are blessings that Allah *Subhaanahu Wa Ta'aala* has bestowed without us realizing it. Therefore, do not make viral on the social media regarding the ugliness, evil, and fault of our spouses for it violates the *shara'* and Islamic *akhlaaq* (character).

In a married life, we must accept the stark reality that there will be shortcomings and weaknesses within our spouses. As humans, we are not infallible. The husband in the household must complement the weaknesses and deficiencies of his wife, and similarly for the wife. Remember, for every shortcomings that we find within our spouse, there are blessings that Allah *Subhaanahu Wa Ta'aala* has bestowed without us realizing it. Hence, it is unbecoming if they are widely broadcasted on the social media regarding the ugliness, deficiencies, and fault of our spouses, for it clearly contradicts the *shara'* and Islamic *akhlaaq*.

Lately, we often find news going viral in the newspapers and social media regarding divorces involving famous personalities within society. The widespread coverage of news regarding these divorces shows that the media has no respect for the privacy and private lives of these individuals, which can have negative effects upon these couples. Divorce is not something that is to be raved and hyped about, for it is a very personal, bitter, and painful experience. Instead, the media should assume the role in building a society that is positive and healthy, not making things even worse.



The media should disseminate news that is balanced and not just stir up controversy. The media platform is intended to educate the masses regarding the importance of maintaining a healthy relationship and ways to properly manage separation.

Blessed Muslims,

Every married couple must always remain wise in facing the challenges within the household and manage them with positiveness, calmness, and *sabr*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 19 of soorah an-Nisaa':

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا

كَثِيرًا ﴿١٩﴾

“For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.”

In creating a harmonious atmosphere within the household, it necessitates sound knowledge, that is by increasing one's knowledge especially in the field of communication and psychology pertaining to the household, as well as authentic religious knowledge, specifically in the *fiqh* (jurisprudence) of family relations. Hence, seek knowledge by attending structured lessons, especially Islamic courses, lessons at the masjid, and read up on the responsibilities of the husband and wife.

To internalize fully the teachings of Islam in the married life, one can begin with fundamental matters such as strengthening of the *'aqeedah*, praying in congregation with family members, recite al-Qur'an and *tadabbur* (ponder) together with family members, mutual aiding in completing daily routines with the spouse, and practicing the *sunnah* of Rasulullah ﷺ. Lead and guide our families to the path that is pleasing to Allah *Subhaanahu Wa Ta'aala*, so that



we will all attain success in this world and the Hereafter, as well as the marriage that we long for, namely *sakeenah* (tranquility), *mawaddah* (love), and *rahmah* (mercy).

Blessed Muslims,

To end the sermon today, let us derive several lessons as guidance in our lives, as in the following:

1. The Muslim *ummah* must have certainty that the command to get married is from Allah *Subhaanahu Wa Ta'aala*, in safeguarding the Muslims from committing a major sin, namely *zinaa* (adultery).
2. The Muslim *ummah* must strive to strengthen the bond of marriage by fully practicing the Islamic way of life.
3. The husband and wife that are facing marital conflict must refer to religious offices, and do not express emotions and weakness of the spouse to inappropriate individuals or through social media, except those permitted by the *shara'*.
4. Every married couple who has decided to pursue divorce as their last resort must remain patient while waiting for the divorce process to take its due course. However, the divorce process determined by the authorities must be efficient and not oppressive upon anyone.
5. The Muslim *ummah* must increase in supplicating for guide and guidance from Allah *Subhaanahu Wa Ta'aala* so as to be bestowed with *mawaddah* and *rahmah* in the marriage.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ

وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾



“And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.”

(Soorah ash-Shoora 42:26)

بَارِكَ 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! أَوْصِيكُمْ 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 وَأَصْحَابِهِ
أَجْمَعِينَ.

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

اللَّهُمَّ أَصْلِحْ 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
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِيُؤَيِّدَ عَهْدَ سَلَاطُونِ، تَعَاوَنَ أَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ



عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقاصِدَهُمَا 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.