



جباةن اءامء اءلام سلءور  
JABATAN AGAMA ISLAM SELANGOR

...



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

#bahagianpengurusanmasjid  
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.**

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

A photograph of a man and a woman in a garden. The man, on the left, has a beard and is wearing a brown jacket over a light-colored shirt. The woman, on the right, is wearing a brown hijab and a patterned top. They are both smiling and embracing each other. The background is a lush garden with various flowers and greenery.

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

[#bahagianpengurusanmasjid](#)

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:

***“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:

***“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.



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 *waajib* (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

*waajib* to be rewarded by  
Allah *Subhaanahu Wa*  
*Ta'aala.*

In the *hadeeth* of Abu  
Mas'ood al-Ansaari  
*radiyAllaahu 'anh:*

Rasulullah ﷺ said:

***“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 *radiyAllaahu*  
*'anh*: Rasulullah ﷺ said:

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

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.**

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':

***“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 Rasulallah 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).

**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.

***“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)***




**THE SECOND  
KHUTBAH**




**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  
the Muslims and 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,**

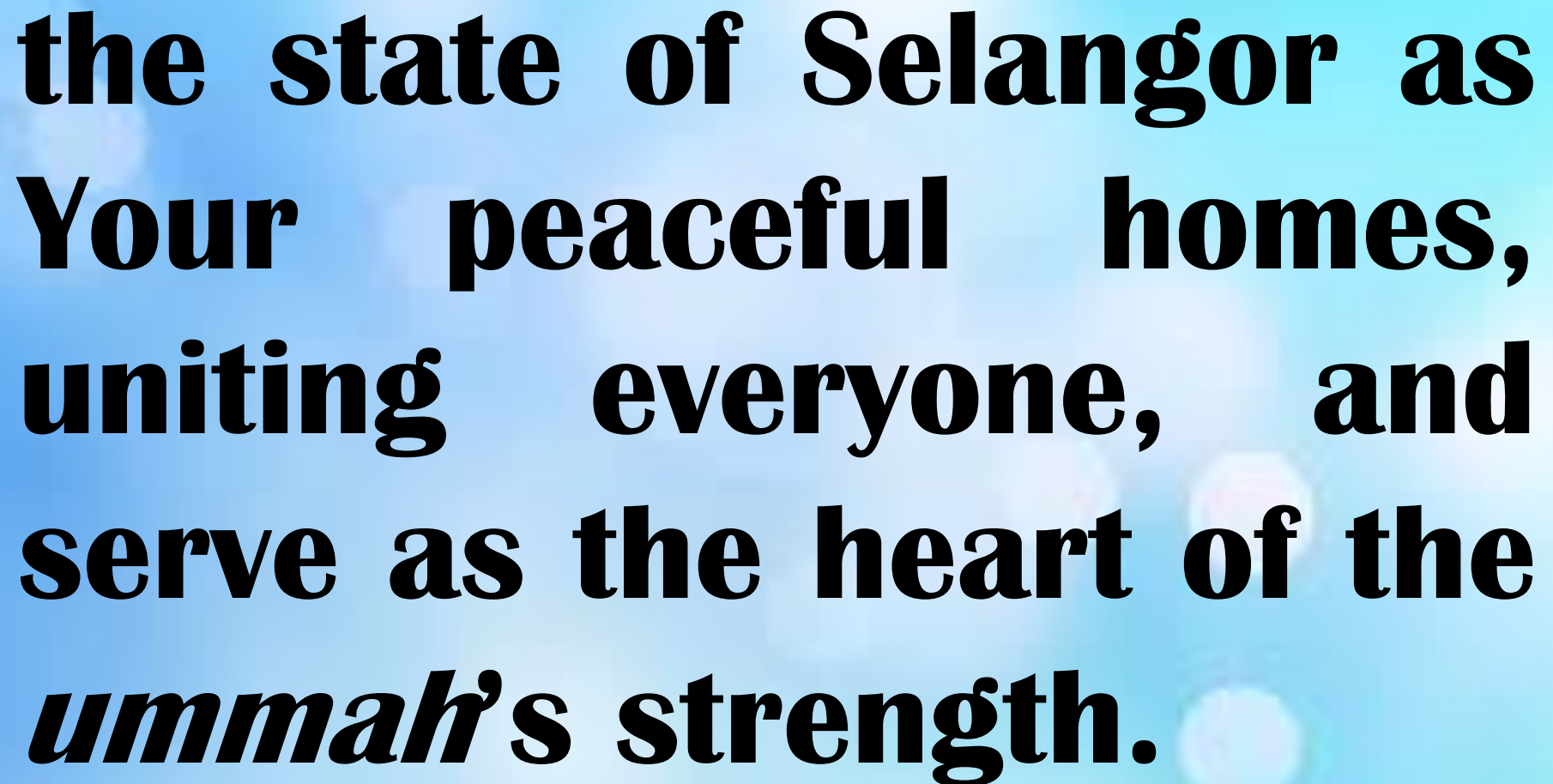




**and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest,**



**as well as firm and  
courageous in upholding  
the truth and executing  
justice according to the  
*Sharee'ah*. O Allah, make  
the *masaajid* and *suraus* in**



**the state of Selangor as  
Your peaceful homes,  
uniting everyone, and  
serve as the heart of the  
*ummah's* strength.**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**

