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Title:

***“MARRIAGE: UNITES THE HEART,
COMPLETES THE RELIGION”***

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Unit Khutbah

Bahagian Pengurusan Masjid

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"MARRIAGE: UNITES THE HEART, COMPLETES THE RELIGION"

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمِنْ عَايَتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ¹.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ 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 تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I sincerely 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 abandoning all matters that He forbade. May we be

¹ ar-Room 30:21.

² Aal 'Imraan 3:102.

granted with happiness and success in this world and the Hereafter. Fellow congregants are reminded not to talk and play with the cellular phone while the *khutbah* is being delivered.

On this glorious day, I will expound on a *khutbah* titled "**MARRIAGE: UNITES THE HEART, COMPLETES THE RELIGION.**"

Dear blessed Friday audience,

Marriage is not merely the union of two individuals, moreover it is an '*aqd*' (contract) that is *ma'nawi* (inner or meaningful) in its nature, which is a contract that binds the married couple with an *amaanah* (trust) and huge responsibility. Through this '*aqd*', responsibilities and rights that are *wajib* (obligatory) to be preserved are established, by understanding the role of the husband as the head of the family that provides *nafaqah* (financial support), guidance, and protection. While the wife as the companion who is obedient, safeguarding the dignity of the family and herself, and supplementing any existing shortcomings. In this regard, the Prophet ﷺ had firmly stated in the *hadeeth* of 'Abdullah bin 'Amr *radiyAllaahu 'anhuma* where he ﷺ said:

فَإِنَّ لِّجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِّعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ
لِّزَوْجِكَ عَلَيْكَ حَقًّا

**"Your body has a right over you, your eyes have a right over you
and your wife has a right over you."**

(al-Bukhaari).

This prophetic narration provides the reminder that in building a household, it becomes *waajib* upon the husband to fulfill the rights of his wife. Similarly, the *shara'* obligates the wife to fulfill the rights of her husband. When these rights are preserved, by the Leave of Allah *Subhaanahu Wa Ta'aala*, a prosperous family that is founded upon *sakeenah* (tranquility), *mawaddah* (love), and *rahmah* (mercy) is born. However, if there is any deficiency in fulfilling the responsibilities, whether by the husband or wife, then prioritize upon *ihsaan* (kindness), *sabr* (patience), and *shukr* (gratitude) so that the bond that was built remains preserved and attains the *barakah* (blessings) of Allah *Subhaanahu Wa Ta'aala* in this world and the Hereafter.

Similarly, to bring the marriage upon the path that is pleasing to Allah *Subhaanahu Wa Ta'aala*, we need more than just the feeling of affection. Love alone will not be sufficient. We need to have knowledge in comprehending the limitations sanctioned by *sharee'ah* and *adab* (etiquette) in managing the household. We need to know the principles in fulfilling the commitment and *amaanah* in carrying out the responsibilities. We must have religious values to nurture the attributes of *ihsaan*, affection, mutual respect, and tolerance. Aside from that, it behooves us to have maturity in administering the soul and emotions in enduring the challenges of married life that comes one after another.

Respected Friday audience,

Often, we hear the word *sakeenah*, *mawaddah*, and *rahmah* as vital elements in building a prosperous household. However, what is really meant by those terminologies?

Sakeenah here means peace of mind and serenity within the heart that comes from the husband-wife's interactions while living through their daily lives. *Mawaddah* means sincere love and deep affection that are not just words, but manifested through sacrifice, attention, and loyalty upon the spouse. While *rahmah* means compassion that demands tolerance, patience, mutual forgiveness, and putting one's spouse first in all matters.

When all three of these elements become the core, the household not only becomes a place of refuge from the *shahwah* (lustful desire) but also as the nurturing institute for the righteous generation. It is these children that are raised from an upbringing that is filled with love and religious discipline that will become leaders in the future, and bringing benefits to the entire *ummah*, as history has proven that 'Umar bin 'Abdul 'Azeez, who was a caliph that was well-known for his justice and *wara'* (piety), was raised in the upbringing of parents who were *zuhd* (ascetic) and always fearing Allah *Subhaanahu Wa Ta'aala*.

Dear esteemed Muslims,

Islam never once undermines the dignity of the wife or deem marriage as an obstacle in *'ibaadah* (worship). This matter is clearly different than the practice of the priests in Europe during the medieval era, who rejected marriage in their lives, as if marriage becomes the obstacle upon the holiness of their lives. Islam is never once like that. Rasulullah ﷺ himself got married, and his Companions also got married. Even ibn Mas'ood *radhiyAllahu 'anh* himself said:

"If I only had ten days to live and I knew that I would die at the end of them, and I had any desire to get married, I would get married, for fear of fitnah (temptation)."

Therefore, Islam truly encourages marriage as a path to complete one's religion, and at the same time prohibits *tabattul*, which is to prevent oneself from getting married solely to isolate and fully focus on *'ibaadah* (worship).

Here, it must be clarified that it is unbecoming for a Muslim who is able to avoid marriage with the excuse of focusing on *'ibaadah* or preoccupied with career or even worldly matters. This matter was firmly stated in the *hadeeth* of Anas bin Maalik *radiyAllaahu 'anh* where Rasulullah ﷺ said:

"By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; I perform salaah and sleep at night and I also marry women. So whoever turns away from my sunnah does not belong to me."

(*al-Bukhaari*)

Dear blessed Muslim youths,

Before venturing into the realm of marriage, prepare oneself in the best manner possible. That preparation is not only in the physical aspect but also encompasses mental intelligence, sanity, and emotional stability, as well as spiritual strength. Similarly, the challenge of this age necessitates for us to be proficient in financial management, efficient in communicating, and wise in managing life affairs according to sound Islamic teachings for they are all important ingredients in establishing a household that is prosperous and blessed by Allah *Subhaanahu Wa Ta'aala*.

Rasulullah ﷺ had called upon the youth to be prepared in these regards. In the *hadeeth* of 'Abdullah ibn Masood *radiyAllaahu 'anh*, Rasulullah ﷺ said:

"O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual desire."

(al-Bukhaari and Muslim)

On this basis, some scholars opined that marriage is *fard* (obligatory) upon a Muslim who is able, and it should not be abandoned for as long as he or she is capable of doing so. It is unbecoming for a Muslim to refrain from getting married for fear of destitution or feeling burdened with responsibilities to be shouldered. Moreover, the Muslim is demanded to strive and make effort to earn a living, with full certainty that Allah *Subhaanahu Wa Ta'aala* has promised the vastness of *rizq* (provision) for those with families.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 32 of Soorah an-Noor:

"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."

Blessed Friday congregants,

To end the *khutbah* today, let us internalize upon several lessons that can be garnered as guidance in our lives, namely:

1. The Muslim *ummah* must comprehend that harmony within the household is not only based on love and affection alone, but it requires sound knowledge, internalization upon religious principles, and maturity in managing life affairs according to religious ideals.
2. The Muslim *ummah* must have certainty that Allah *Subhaanahu Wa Ta'aala* has promised *rizq* for those pursuing marriage in preserving their self-dignity.
3. The Muslim *ummah* must have certainty that marriage is not just a union between two individuals, but it is a contract that demands responsibility, rights, love, and kindness. It is the *sunnah* of Rasulullah ﷺ in completing one's religion and serves as fortress from *fitnah* (trials) and disobedience.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

"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. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."

(Soorah an-Nisaa' 4:1)

بَارَكَ 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 أَنْزَلَ الشَّرِيعَةَ هُدًى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ



ISLAMIC SAVOUR OBEEDIENCE

وَعَلَى آلِهِ وَأَصْحَابِهِ 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.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

³ al-Ahzaab 33:56.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْر، تَغْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظُفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*. Spare us from all forms of bribery and abuse of power, as well as misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of *fitnah* and calamities such as murder, bullying, and

oppressing others. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! We beseech Your protection from the evil of the enemies and traitors. Protect us from the temptations of *shaytaan* and his armies. Guide us to always remain *istiqamah* in fulfilling all of Your Commands and abandoning all of Your prohibitions.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.