



جَابَاتَانْ اِغَامَا اِيسْلَامْ سِلَانْغُورْ
JABATAN AGAMA ISLAM SELANGOR

...

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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
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***



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:

“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.**

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*.

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)

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.”***

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.


“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)



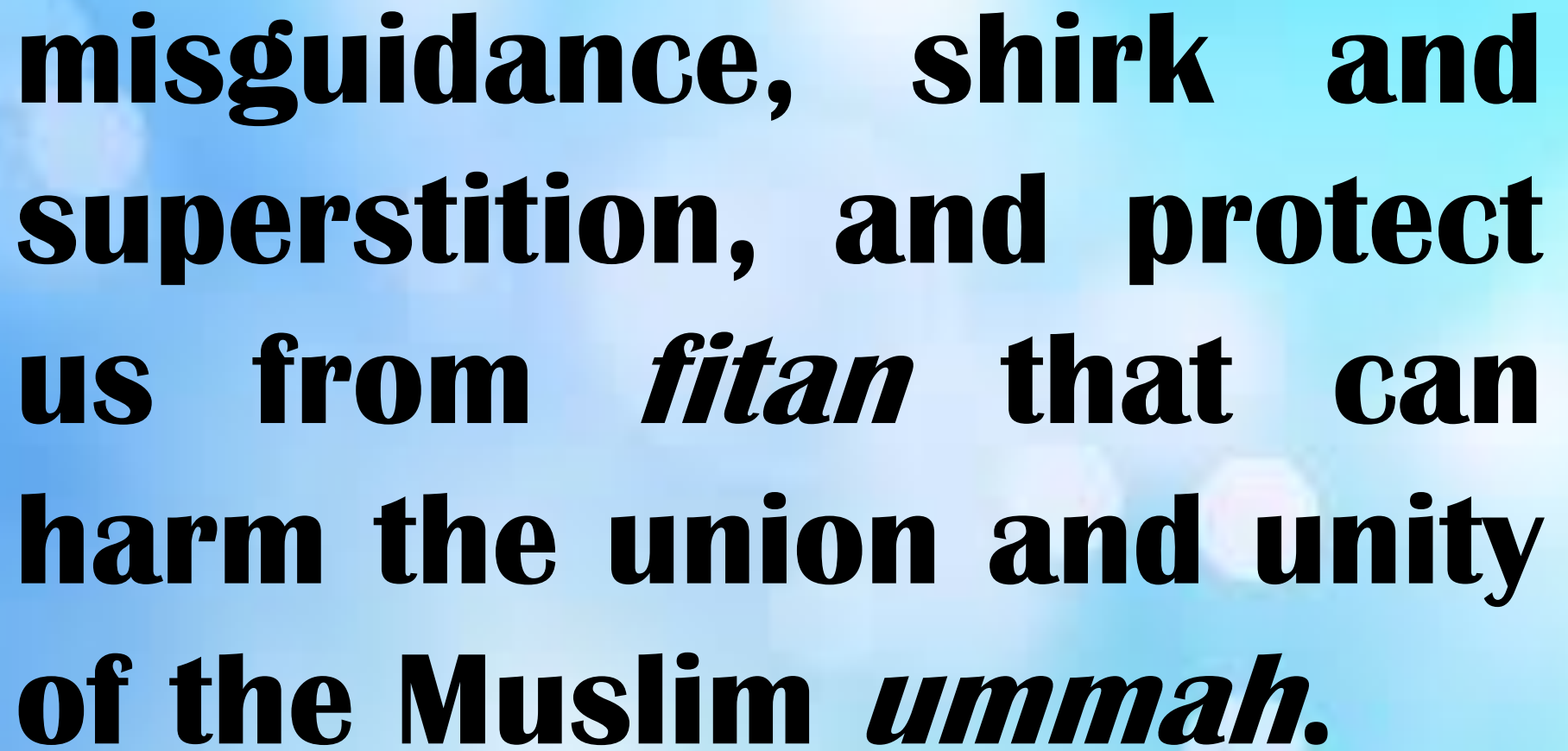
THE SECOND KHUTBAH



**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, abuse of
power, as well as



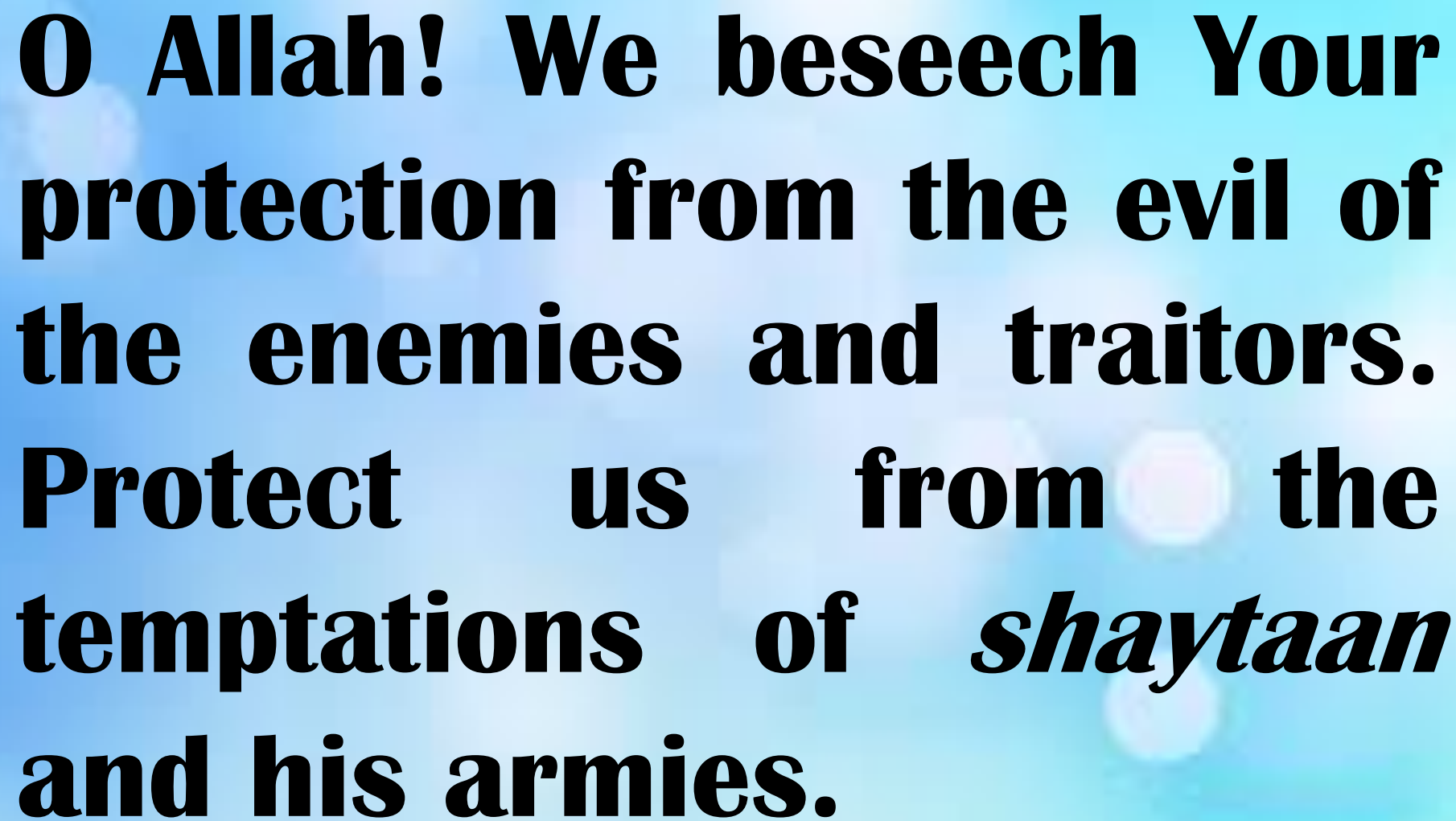
**misguidance, shirk and
superstition, and protect
us from *fitan* that can
harm the union and unity
of the Muslim *ummah*.**




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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**