



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
جَابَطَانِ اِلَامِ سِلَانْجُور

JABATAN AGAMA ISLAM SELANGOR

ADVICE FOR THE HUSBAND



I would like to first remind myself and then fellow audience to increase our fear, awe, and consciousness of Allah *Subhaanahu Wata'aala*. Let us also increase our servitude and absolute love of Him, *Rabbul 'Aalameen*.

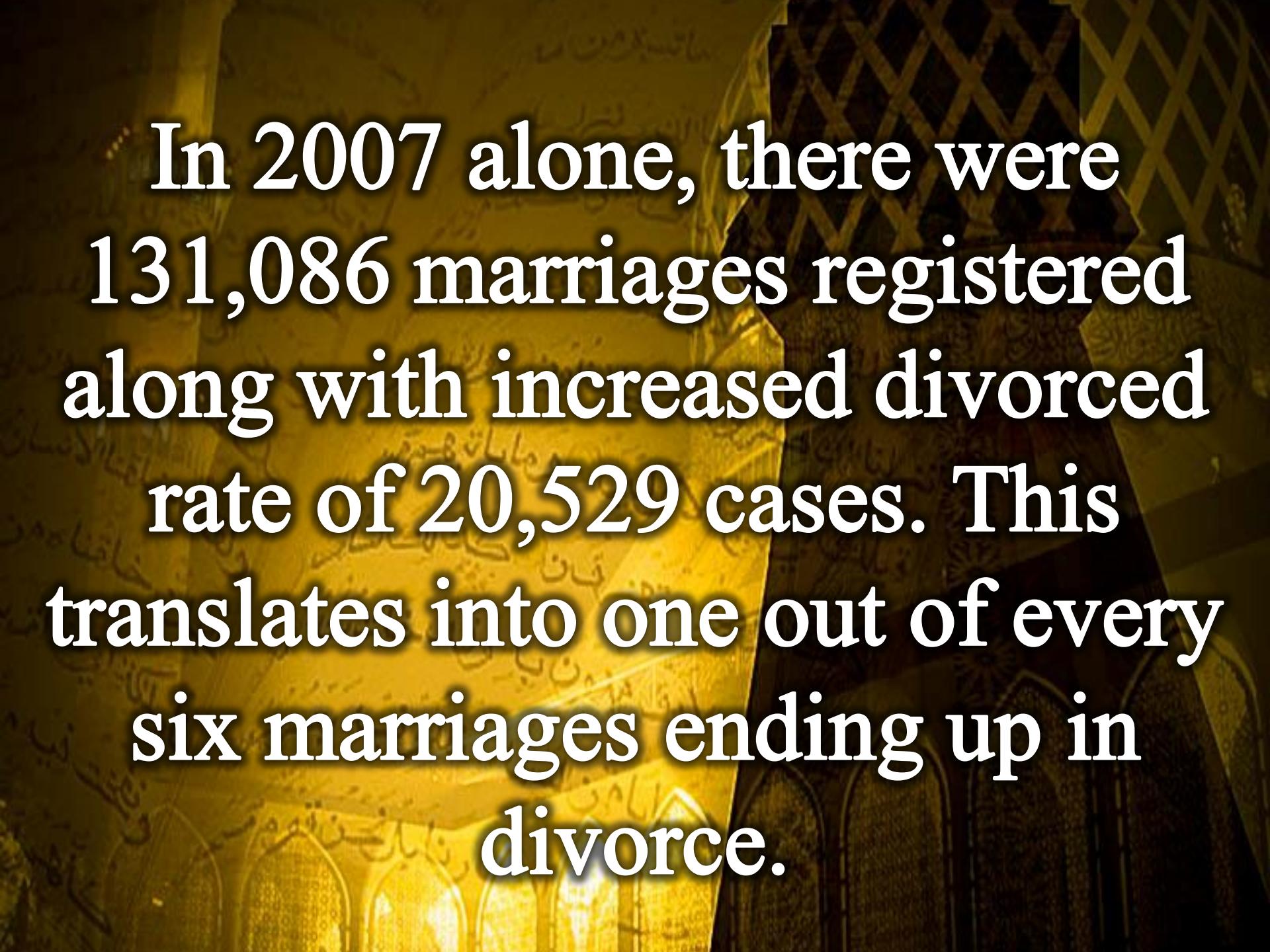
The happiness of a household largely depends on the husband. It is the husband who dictates the direction of the household. It is he who institutes the learning and upbringing that is instilled to the spouse and children.

Thus, the good or bad of household affairs rests on the shoulders of the husband. If he is good and responsible, then the family will turn out good.

But if he is neglectful and irresponsible, then the household will be torn and

A photograph of a mosque interior, likely the Masjid Wilayah Persekutuan in Kuala Lumpur, Malaysia. The image shows the ornate gold-colored decorations on the walls and ceiling, featuring intricate geometric patterns and calligraphy. The lighting is warm, creating a golden glow.

broken down. Statistics indicated that the rate of marriage breakdown among Malaysian Muslims is at an alarming rate.



In 2007 alone, there were 131,086 marriages registered along with increased divorced rate of 20,529 cases. This translates into one out of every six marriages ending up in divorce.

In 2009, there were a total of 17,299 marriages registered in the state of Selangor. Moreover, there were 4,560 cases of divorce. There are two main contributing factors leading to the failure or breakdown of a marriage,

namely the Internal and External factors.

Internal Factors are:

- 1- The husband's deficiency in leadership skills
- 2- The wife's deficiency in exercising her role of managing the household

While the External Factors are:

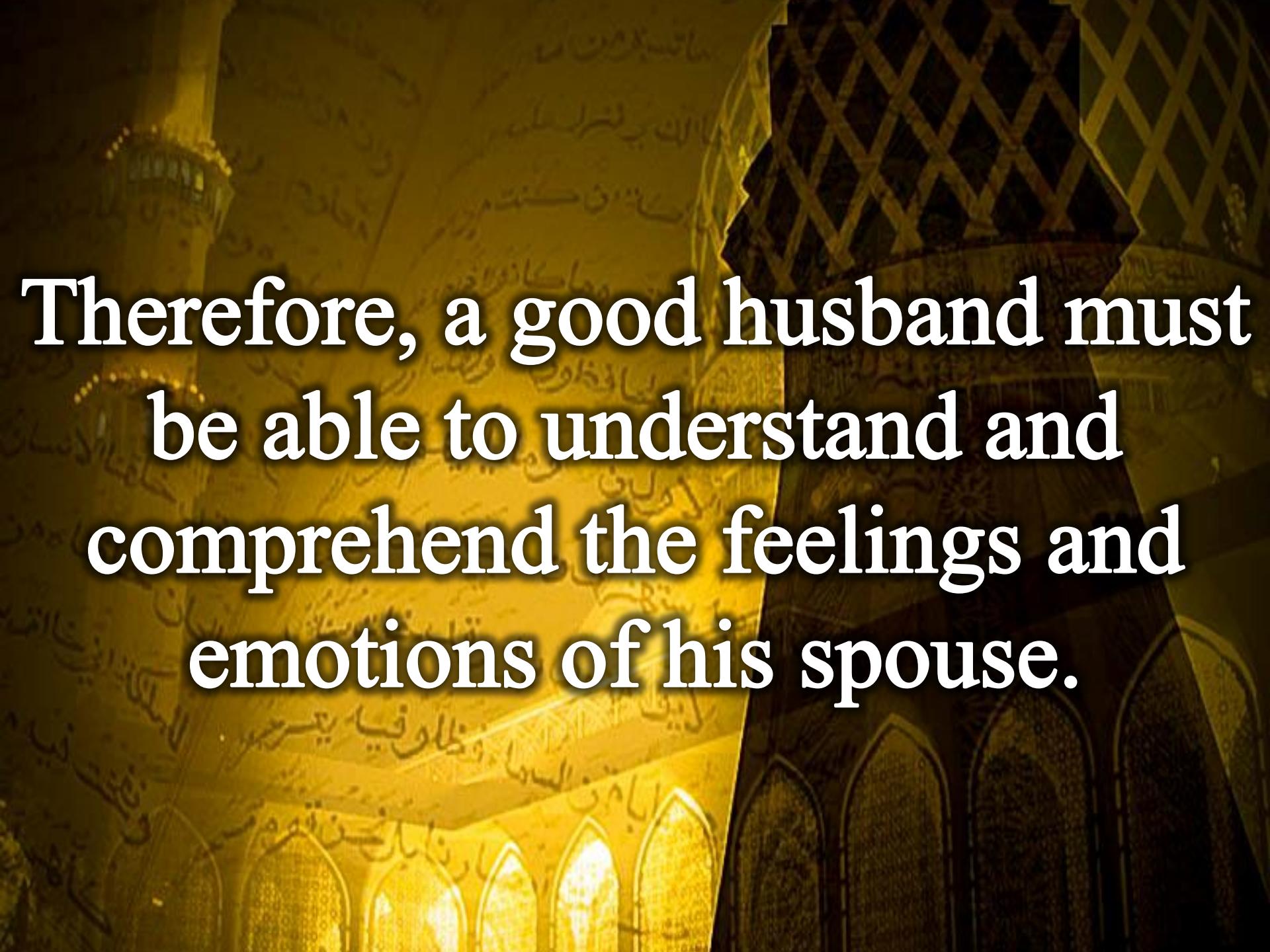
- 1- Economic status that leads to hardship and difficulties in life
- 2- Pressure from workplace
- 3- Unhealthy intervention by the extended family or third party.

Islam heavily emphasizes on kind treatment of the wife. In his Farewell Sermon, Rasulullaah *sallAllaahu ‘alayhi wasallam* gave a stern reminder on the good treatment and care of the women and wives.

In his book *Riyadus Saaliheen*, Imam an-Nawawi included a chapter regarding *ahadeeth* demanding kind treatment of women (*Chapter 34: Recommendations With Regard To Women*).

The women, including our spouses, have been created by Allah *Subhaanahu Wata ‘aala* with physical and emotional deficiencies. However this does not mean that their ‘*aql* (intellect) is deficient as well.

Many a times, their intellectual capacity is far greater than men, but in terms of emotions and sensitivity they may be easily hurt or affected.



Therefore, a good husband must
be able to understand and
comprehend the feelings and
emotions of his spouse.

Knowing the women's characteristics and behavior is imperative so as to develop tolerance and respect amongst each other. Take heed of this *hadeeth*, in which the Messenger of Allah *sallAllaahu 'alayhi wasallam*

stated a must have trait for the husband in dealing with the deficiency of the women. Abu Hurayrah *radiyAllaahu ‘anh* reported: The Messenger of Allah *sallAllaahu ‘alayhi wasallam* said:

“Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked 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.”

(Agreed Upon)

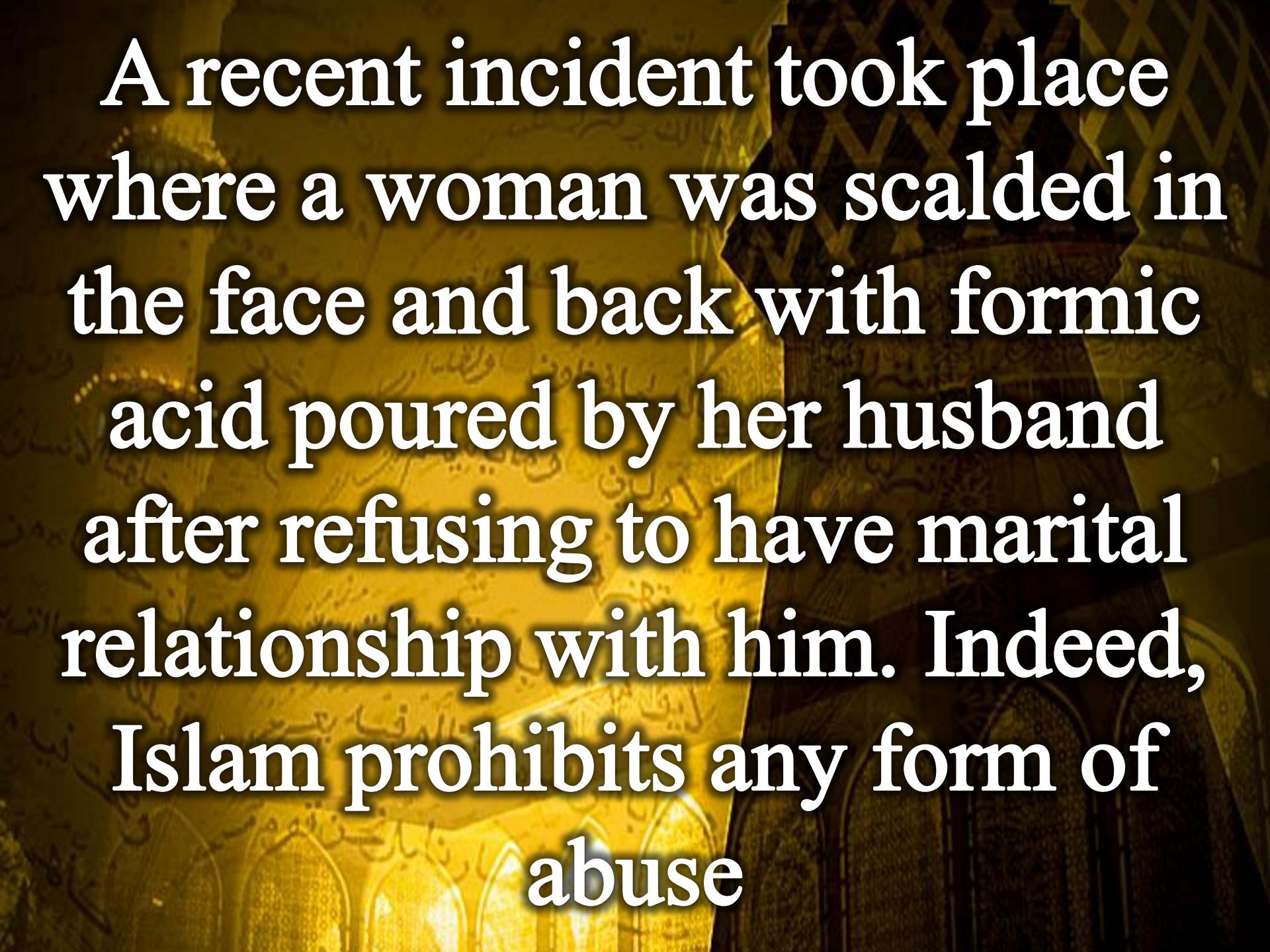
The bent rib mentioned in the *hadeeth* illustrates the deficiency of women that must be accepted with an open heart and contentment. However this does not mean that the men have no deficiency or weaknesses.

What is meant by this *hadeeth* is that the good husband is one who can accept the weakness and deficiency of his spouse. If both the husband and wife can accept each other's weaknesses,

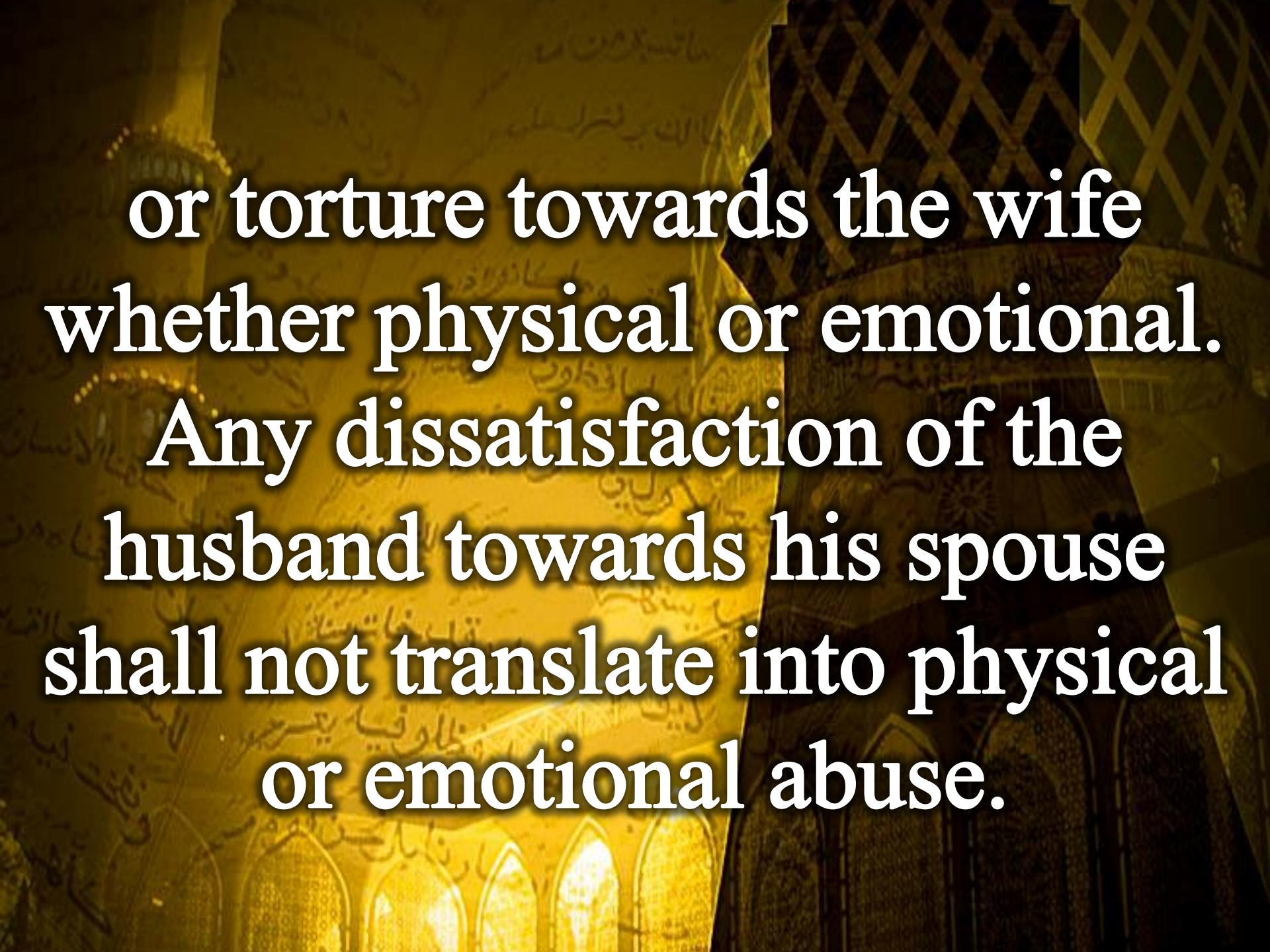
then it will lead to a blissful marriage. If a husband seeks perfection in his spouse, he definitely would not find such a thing, even if he marries more than one or replaces them. The husband definitely will not find a spouse with

absolute obedience and attentively listens to him with 100% approval without dissatisfaction or objection. This weakness and deficiency should be viewed in a positive light, as Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

“... And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.” (an-Nisaa’ 4:19)

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A recent incident took place where a woman was scalded in the face and back with formic acid poured by her husband after refusing to have marital relationship with him. Indeed, Islam prohibits any form of abuse



or torture towards the wife whether physical or emotional. Any dissatisfaction of the husband towards his spouse shall not translate into physical or emotional abuse.

In a narration regarding women,
on the authority of ‘Abdullah
bin Zam‘ah *radiyAllaahu ‘anh*:
the Prophet *sallAllaahu ‘alayhi
wasallam* said:

“...How does anyone of you beat his wife as he beats his slave and then he may embrace (sleep with) her?”
(al-Bukhaari and Muslim)

The rights and duties of the husband towards his spouse

have been mentioned by

Rasulullaah *sallAllaahu 'alayhi wasallam* in various *ahadeeth*.

Mu‘awiyah bin Haydah *radiyAllaahu 'anh* reported:

I asked the Messenger of Allah
sallAllaahu 'alayhi wasallam:
“What right can any wife
demand of her husband? He
replied: “You should give her
food when you eat,

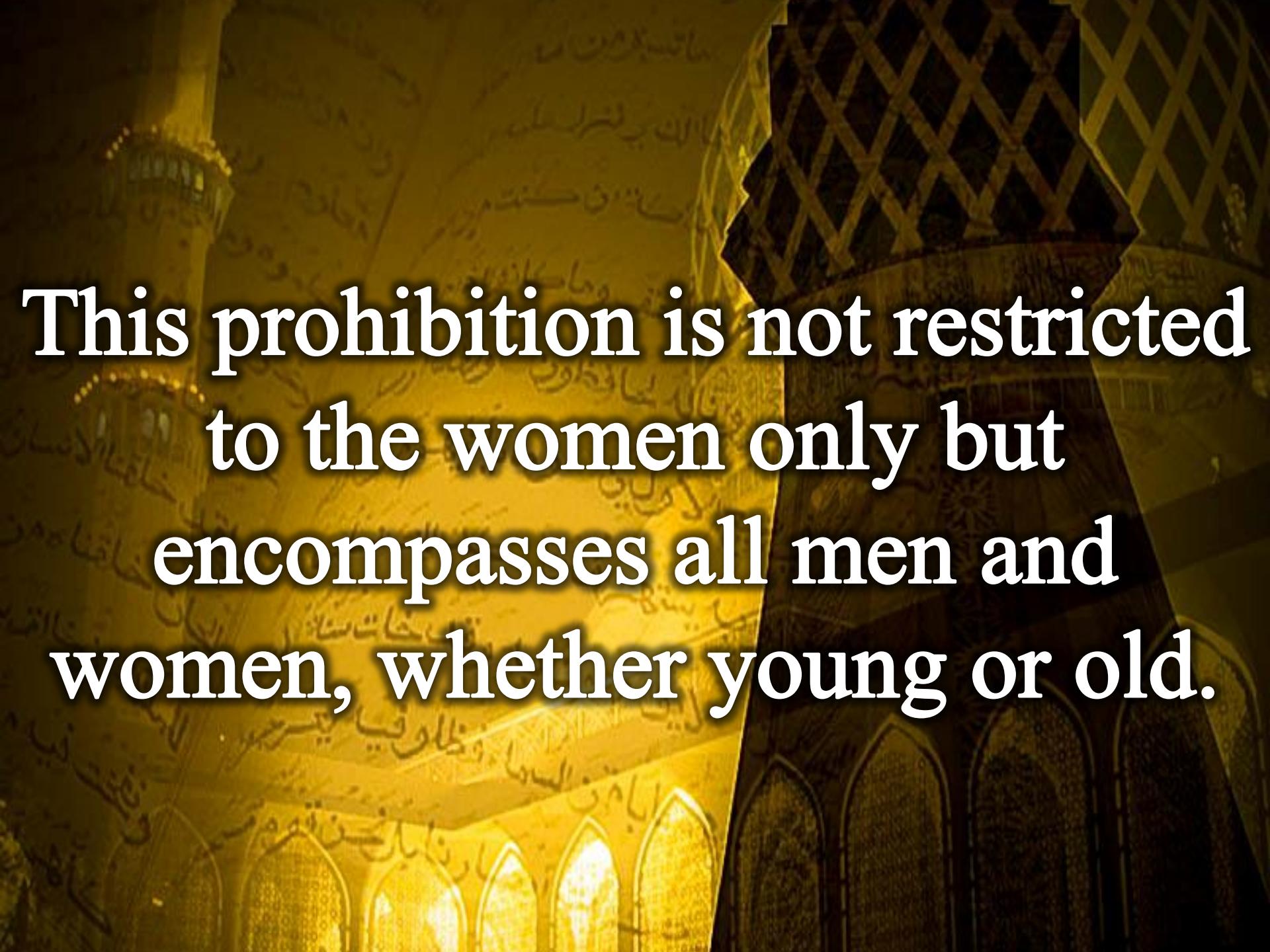
clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house.”

(Abu Dawood: *hasan*)

This *hadeeth* provides complete guideline for the husband in leading his household. Food and clothes are from the responsibilities of the husband to be provided to the spouse. In another narration,

Rasulullaah *sallAllaahu ‘alayhi wasallam* stated that even the morsel of food that is fed into the mouth of the wife will be rewarded by Allah *Subhaanahu Wata ‘aala* as an act of charity (al-Bukhaari and Muslim).

The *hadeeth* above also elucidates the prohibition of hitting the wife in the face. This is because the face symbolizes honor and dignity, in addition to being a manifestation of a woman's beauty.



This prohibition is not restricted to the women only but encompasses all men and women, whether young or old.

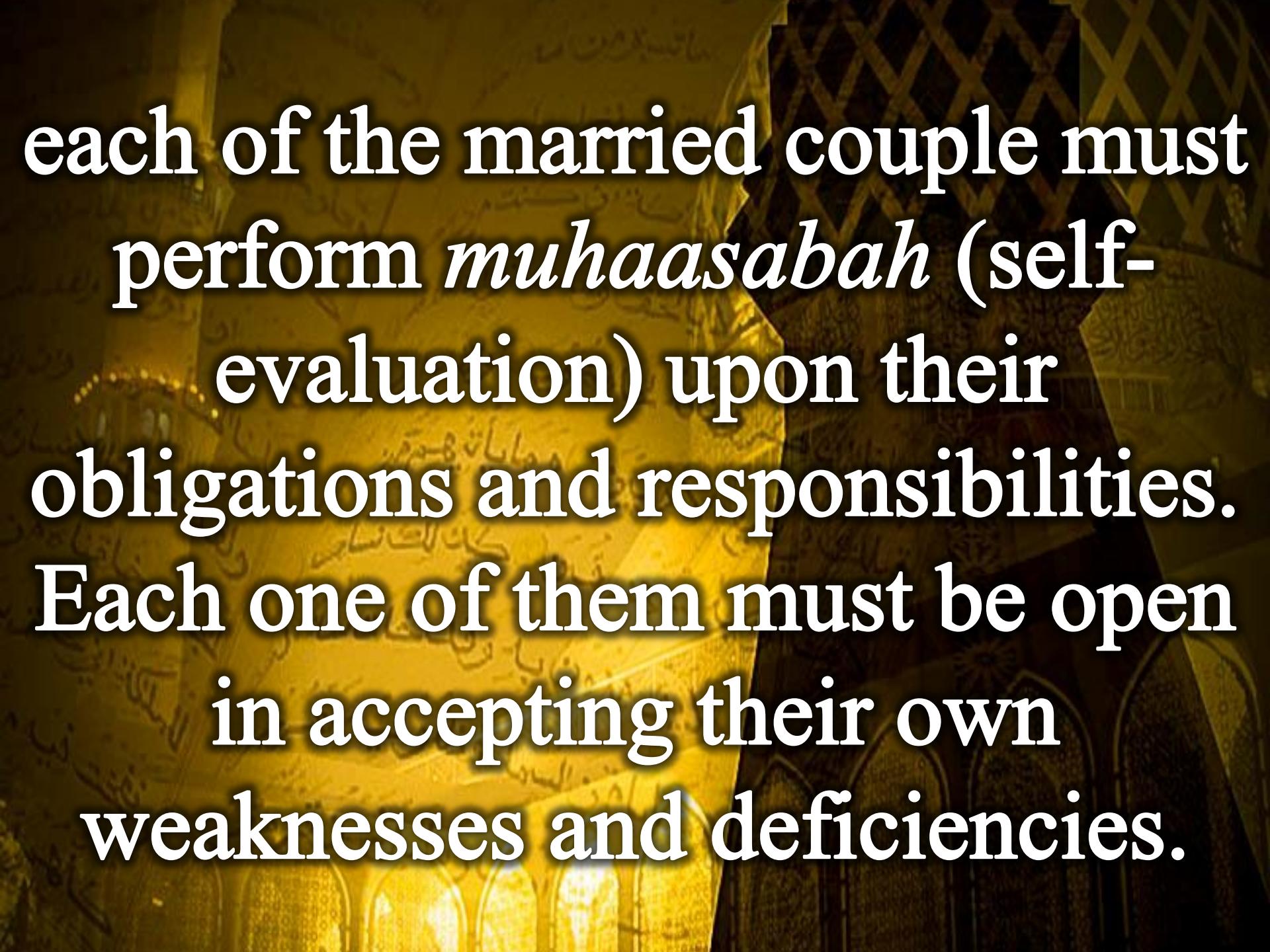
Slander, insulting, and backbiting between the husband and wife and other family members are forbidden and prohibited in Islam.

Rasulullaah *sallAllaahu 'alayhi wasallam* provides the best model for the husband to emulate in leading their household. He *sallAllaahu 'alayhi wasallam* regarded himself as the best one to his own family, as it was narrated:

“The best of you are those who
are the best to their wives, and I
am the best of you to my
wives.”

(at-Tirmidhi and ibn Maajah;
saheeh)

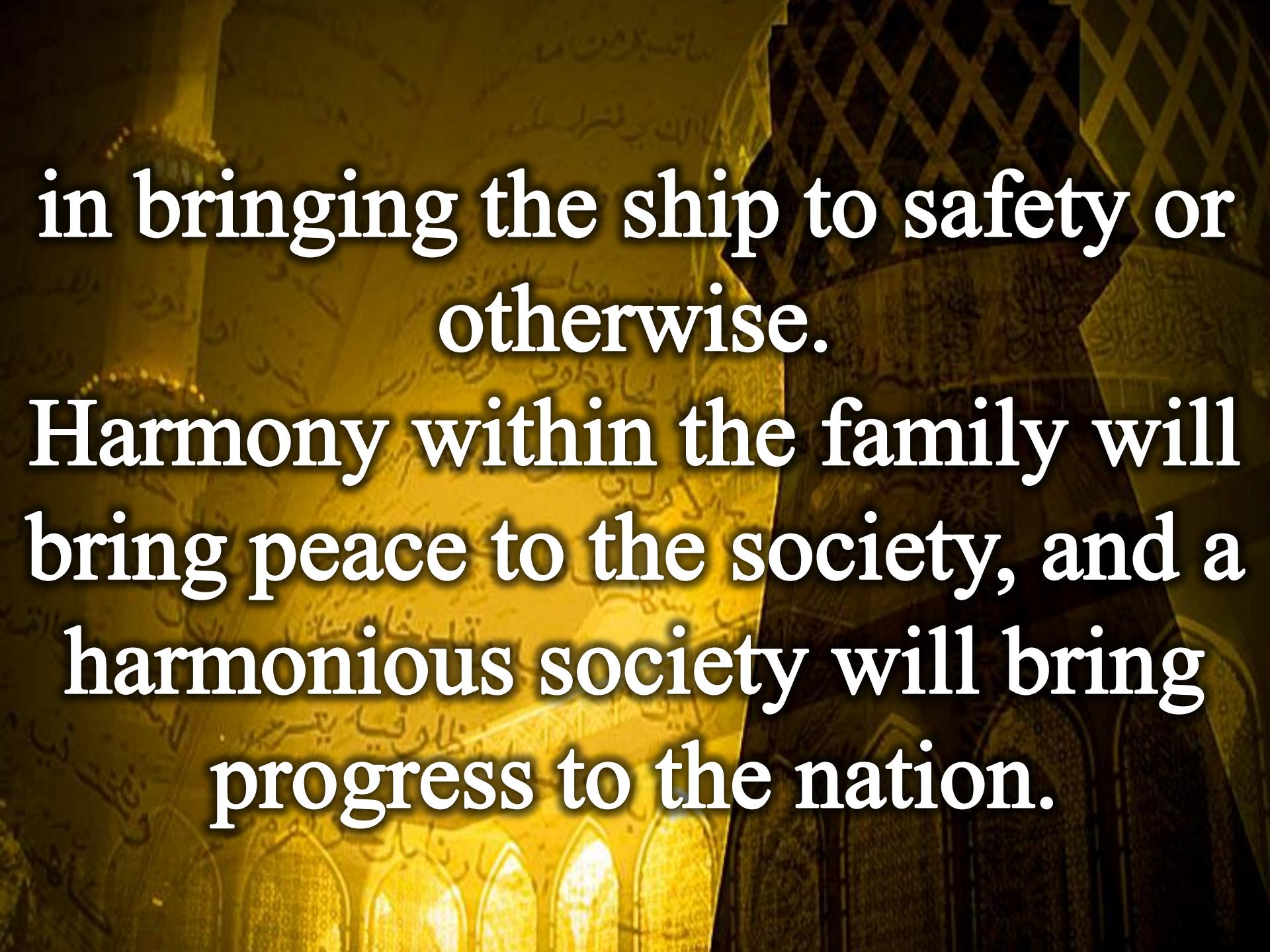
It is very unfortunate that there are individuals that are kind to their friends but wicked and cruel to their own family. In restoring the harmony and happiness in the marriage,



each of the married couple must perform *muhaasabah* (self-evaluation) upon their obligations and responsibilities. Each one of them must be open in accepting their own weaknesses and deficiencies.

For the husband, every negative characteristic such as short-tempered, egotistical, taunting, and physically abusive must be eliminated. If they are not eliminated, the harmony within the household will not be achieved.

We must remember that matrimonial life is like a small ship in the middle of a vast ocean, sailing through huge waves in the unpredictable weather. As the captain of the ship, the husband will steer through the journey,



in bringing the ship to safety or otherwise.

Harmony within the family will bring peace to the society, and a harmonious society will bring progress to the nation.

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” (ar-Room 30:21)

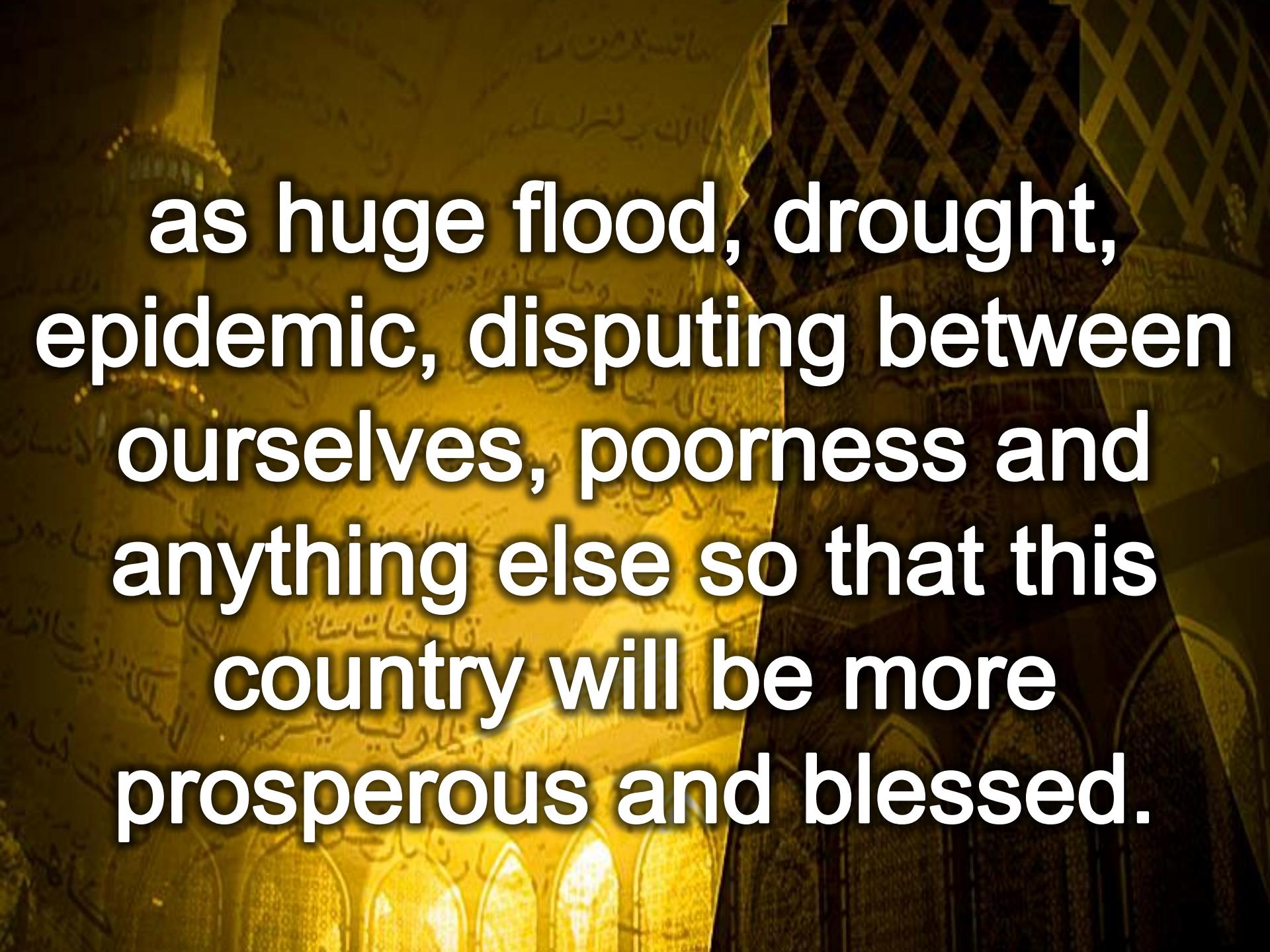
بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّجِيمُ

O Allah,

The most merciful god, we thank you for all the mercy and pleasure that you gave so that we can enhance and strengthen our Islamic country especially Selangor as a developed and peaceful country.

O Allah,

We beg you to increase our practice, brace up our unity, give us prosperous life, make us rich with good knowledge, flourish our soul with noble character, bring back our youngsters to the right path, save us from your biggest test such



as huge flood, drought, epidemic, disputing between ourselves, poorness and anything else so that this country will be more prosperous and blessed.



DI SEDIAKAN OLEH :
UNIT KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT
JABATAN AGAMA ISLAM SELANGOR