



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
جَاْبَاتُانِ اَجَامَاْ اِلَّاْمٰ سِلَانْجُور

JABATAN AGAMA ISLAM SELANGOR

THE BLESSED

WALEEMAH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I remind myself and all of us to
strive in increasing our *taqwa* of
Allah *Subhaanahu Wata'aala*
by fulfilling all of His
Commands and avoiding all of
His prohibitions.

Indeed, may we attain
blissfulness in this world and
the Hereafter.

“The Blessed Waleemah.” That
is the title of today’s *khutbah*
that will be discussed on this
blessed day.

Waleemah means the wedding reception. It is held to declare and celebrate the newlywed couple. Its ruling is *sunnah mu'akkadah*, for it is a good and noble deed. *Waleemah* is important

because it helps to avoid *fitnah* and serves as proof that the newlywed is now lawfully married as husband and wife.

Based on local tradition, the newlywed couple is crowned as the

“king of the day.” Hence, they are recognized and celebrated with various ceremonies to spice up the occasion. This is befitting, due to the implicit desire, so that such occasion occurs

only once within the newlywed couple's life. This gives a great impact hoping that their marriage will remain intact until they die.

So, fulfilled is the *waleemah* as
a symbol of happiness and
gratefulness in attaining the
pleasure of Allah *Subhaanahu
Wata 'aala.*

Indeed, *waleemah* is an ‘ibaadah. Therefore, anything that contradicts the principles of ‘ibaadah must be avoided so that one will attain the reward and blessing, and also the

pleasure of Allah Subhaanahu
Wata 'aala. Among the
objectives of having a
waleemah is that it is a symbol
of gratefulness by the parents
that their offspring have finally
found

a soul mate, signifying the fulfillment of their religious duty, an *amaanah* in the upbringing of their offspring, raising them until they finally tie the knot. *Waleemah* also helps to

strengthen the ties between the families of the bride and groom into becoming a larger family, and also foster brotherhood amongst the attendees in general. For that, avoid showing off and

boasting, which can deprive us from attaining blessings, after having derailed from the actual objective of ‘ibaadah.

The best *waleemah* is that of a moderate one. This does not mean that we cannot have a big wedding reception with a large invitation, especially for those who can afford to do

so. However, we must avoid from falling into debt and wastefulness. Essentially, hosting a wedding reception is highly recommended in Islam.

On the authority of Anas bin Maalik, that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw remnants of yellow coloring on ‘Abdurrahman ibn ‘Awf *radiyAllaahu ‘anh* and asked him: Narrated Anas *radiyAllaahu ‘anh*:

The Prophet ﷺ saw the traces of *Sufra* (yellow perfume) on ‘Abdur-Rahmaan bin ‘Awf and said, “What is this?” ‘Abdur-Rahmaan, said, “I have married a woman and

have paid gold equal to the weight of a datestone (as her *mahr*).” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him, “May Allah bless you: Offer a wedding banquet even with one sheep.”

(Agreed upon)

What matters is the ceremony that could further add to the merriment, but at the same time provides added value in attaining blessings such as the *khatm* of Qur'an, beating of drums,

singing *nasheed* and uttering
salawaat for the purpose of
educating and remembrance of
Allah *Subhaanahu Wata ‘aala.*

With regard to the physical
appearance of the bride and
groom, it must

be in accordance with the *Shara'*, without excessive adornment as desired by some quarters, and without imitating the practice and customs of other cultures such as exposing the '*awrah*

or imitating the rituals of other religions. Furthermore, the reception intends to introduce the newlyweds to the immediate family, friends, neighbors, and esteemed guests.

In terms of invitations and the feast, the larger the crowd, the greater the mercy and blessings upon the *waleemah*. This is because those in attendance are comprised of mixed

background, from the rich to the poor, young and old, religious scholars, especially from among the orphans and surrounding neighbors, whom are always praying for the wellbeing of the hosts.

Therefore, avoid from being selective when sending out invitations such as inviting only the wealthy ones while rejecting the poor, which could cause vanity and nullifies the blessings from

Allah *Subhaanahu Wata ‘aala.*

For the feast, feed everyone without serving different menus or dishes to the guests.

However, serving the food and determining guest

seating arrangements are permissible according to the need, such as segregating between the male and female guests, esteemed guests, ‘*alim ‘ulamaa*’ and the people of knowledge, and

also senior citizens, in paying homage to them.

Indeed, fulfilling the invitation to the *waleemah* is *waajib*, with the exception of specific circumstances that prevents one from attending.

Narrated Abu Hurayrah
radiyAllaahu ‘anh:

“The worst food is that of a
wedding banquet to which
only the rich are invited while
the poor

are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle.”

(al-Bukhaari)

Nowadays, we see an inclination for fashionable clothing during the *waleemah*. Not to mention that some would actually don garments that is inappropriate and exposing

the ‘awrah. As guests, we should respect the hosts whom are sincerely hoping for their ceremony to attain the mercy and blessings of Allah *Subhaanahu Wata ‘aala*, as it is also a

form of ‘ibaadah. It is feared that even though the event is filled with *du‘aa* begging for blessings, it is not pleasing to Allah due to a handful of guests whom are not aware of the *halaal* and *haraam* of

clothing. Other than clothing, the guests should not dispute on the menu or variety of food served.

It must always be remembered
that the festivity of the
waleemah embedded with
various activities and programs
does not guarantee a household
that is built upon happiness and
remains

intact until death. Today, we are seeing the craziness of the society in evaluating wedding receptions that are splashed in the newspapers. But the problem of broken homes in the aspects of

fulfilling the responsibility as husband and wife is not highlighted as it should be. In addition, statistics for the divorce rate is always on the rise. It was reported that a divorce occurs every four

minutes. Just imagine the great impact that this will leave on our future generation. The home which is supposed to be a place to nurture love and care has instead turned into a

hell-hole, where matters pertaining to rights and responsibilities have to be resolved in the courthouse instead. Typically, it is this type of scenario that when it is brought to the court,

normally ends up in divorce.

Hence, to ensure that the *waleemah* truly attains the blessings from Allah

Subhaanahu Wata ‘aala, several measures must be taken, namely:

1- Ensure that the ceremony is not filled with acts of disobedience. The newlywed should not go overboard in adorning themselves, and avoid matters that could create *fitnah*.

2- The reception should be done with moderation according to one's ability, not extravagant causing one to fall into debt, and intending to show off which only results in wastefulness.

3- Invitations should not be made selectively and the guests present should observe their *adaab*, decency in their clothing, speech, and while eating.

4- Utilize the *waleemah* as the catalyst in fostering and strengthening brotherhood and *silaaturrahm*.

5- *Waleemah* is a form of ‘ibaadah, so avoid matters than can take away and nullify its blessings.

“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.”

(an-Nisaa’ 4:1)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

O Allah, you are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah* especially in Selangor, as an advanced state, prosperous, and providing welfare.

Hence, we sincerely beseech
you, O Allah, strengthen our
imaaan, accept our deeds,
strengthen our unity, increase
our *rizq*, enrich us with
beneficial knowledge, cultivate
our soul with good
mannerisms,

**return us to the path that you
are pleased with, protect us
from disasters and your severe
trials, so that our nation will
become more peaceful and
filled with blessings.**

O Allah, we sincerely beseech you, strengthen our beliefs according to the creed of *Ahlus Sunnah wal-Jamaa'ah*, and protect us from deeds and 'aqeedah that are astray such as the extreme *Shee'is*, *Qadiyani*, and other ideologies.

O Allah, open up our hearts in fulfilling the five daily prayers, performing *zakaat*, and other obligations. Bless those that have fulfilled their *zakaat* and loving the *fuqaraa'* and *masaakin*, and those that have

made *waqf* and gave up their wealth for the *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor) with continuous reward until the Day of Judgment.



سُبْحَانَ رَبِّ الْعَالَمِينَ

JABATAN AGAMA ISLAM SELANGOR

DISEDIAKAN OLEH :

UNIT KHUTBAH, BAHAGIAN PENGURUSAN MASJID
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR