

Khutba-e-Nikah

Prophet Mohammad's Sermon (PBUH)

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With this conscious awareness a married couple will establish an exemplary family. Well-being and goodness will spread in the society, and society will be enriched.

If the 'Ummah' knew the importance of this clear judgment, felt its wide expansive demands, understood the rights and duties of domestic life, resolved them with determination and made the society firm and steadfast on these exemplary principles. Surely then among the nations of the world, this society shall be perceived as the cradle of mercy and goodness. Such a society would be an object of envy to all people. The minds and hearts of men would be filled with feelings of respect and honor for Islamic values.

The religion of Allah is perfect and complete. It is full of mercy, security, justice and equity. It is a positive solution to all perplexing problems. All that is necessary is that we follow it with honesty, sincerity and whole-heartedness so that we should enforce and establish it as a way of life for all.

May Allah guide us on the right path.

Armeen.

In the name of Allah, The Most Gracious, The Most Merciful

When a marriage is planned, tremendous preparation and extraordinary efforts are made so that every detail of the celebration runs smoothly. If you ponder this, it is all, in fact, for acknowledging the bride's and bridegroom's expression of the words 'Ijab' (*willing consent*) 'Qubul' (*bridegrooms acceptance*). This culminates the 'Nikah' according to the Shariah. But, it is a queer irony that little importance is given to the assembly of 'Nikah', although the assembly of 'Nikah' itself is the living spirit of the entire festive occasion. Every effort should be made so that a large number of people list to 'Ijab' and 'Qubul' and *Khutba-e-Nikah*. 'Nikah' is not merely a human necessity and social function; it is also a religious necessity and ceremony.

By the way of benediction, the ritual of reciting the Arabic *Khutba 'Nikah'* is completed, and rarely does anybody in the assembly bother to reflect as to why, at all, the Apostle of Allah (s.a.w.) took a particular care to recite this *Khutba* in the assembly. What reminders and cautions are given to the spouses and the audience?

The truth of the matter is that if the spouses and the audience listen to these directions carefully with full understanding and consciously makes a resolve to act on them in their day to day lives, then these instructions, shall prove solid security for their happy and wholesome married life and for the reconstruction of society on pure and virtuous lines. In the succeeding pages we will present the *Khutba-e-Nikah* in a simple and easy elucidation. It may be read in a marriage assembly and distributed for perusal and careful attention. In which case the occasions of 'Nikah' could once again pulsate with life and vigor, and it could be a source of guidance.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا مِنْ سُورٍ مِنَ الْفَسَادِ مِنْ يَهْدِيهِ
 اللَّهُ فَلَا مَضِلَّ لَهُ وَمَنْ يَضِلَّهْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 يَا أَيُّهَا النَّاسُ الْقَوَائِمُ الَّذِينَ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 سُرُوفَهَا وَبَنَى مِنْهُمَا سِرَجًا كَثِيرًا ذُرِّيَّةً ذَكَرُوا وَالْقَوْلُ لِلَّهِ الَّذِي لَسَّالُوا
 لَهُ وَالْأَسْرَحَامُ إِنَّ اللَّهَ كَانَ عَلِيمًا سَرِيسًا
 يَا أَيُّهَا الَّذِينَ آمَنُوا الْقَوَائِمُ الْحَقُّ لِقَابِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
 يَا أَيُّهَا الَّذِينَ آمَنُوا الْقَوَائِمُ وَهُوَ أَهْوَى سَلَايَا بَصِيدًا يَصْلُحُ كَمَا أَعْمَأَبَكُمْ
 وَيَغْفِرُ كَمَا تَزُورُكُمْ وَمَنْ يَطْعِ اللَّهَ وَسُؤْلَهُ فَقَدْ فَاتَرَ خَوْسًا عَظِيمًا
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ إِنْ لِي الْخَشَاكَ لِلَّهِ وَالْقَائِمُ
 لَهُ وَكَأَنِّي أَصَوِّرُهُ وَأُصَلِّيُ فَأَسْرُفُهُ وَأَتَرَفُّجُ النِّسَاءِ مِنْ غَيْبِ
 عَنْ سِنِّي خَلِيسِي هِي .

Dear Brothers and Sisters!

This is the Khutba which the Holy Prophet (s.a.w.) generally recited in marriage assemblies to solemnize the marriage. The selection of these Quranic verses is so exceeding appropriate to the occasion of 'Nikah' that no better selection could be conceived. However, a majority of Muslims are not acquainted with the Arabic language. Therefore it is necessary that audience be presented a simple and easy translation and explanation, so that they become aware and conscious of its importance.

It should be born in his mind that the demand of this 'Acceptance' also implies providing of 'Nan-Nufqa' (maintenance). To have her needs and requirements met throughout her life is her right. This right should be so fulfilled that he does not make it seem to be a heavy or unjust burden. On the contrary he should find pleasure and joy in obeying the commands of Allah. Both spouses should dedicate their lives to providing soothing comfort and tranquility of mind to their life partner, deriving thereby spiritual bliss.

A Reminder to the Bride and Groom

The fact should also be borne in mind that 'speaking words straight to the point', firmly and correctly, is not a matter for this day only, but should prevail your entire life. The long and sometimes arduous journey of your life is ahead of you. In this life you will come across various odd situations and changes. Alongside sweet and pleasant feelings, there will also be occasions in life when there will be bitter feelings. Remember well, on every occasion of bitterness, anger, reverses or changed circumstances that never should your tongue utter a weak, faint-hearted and absurd thing, thereby jeopardizing the bond of love and mercy.

It is an accepted fact Islam has made provision for divorce, but among the permitted things, the most odious in the sight of Allah is 'divorce'. Just as a successful merchant plunges into some trade without allowing his mind to dwell on the possibility of loss, a person entering into marriage should not allow the negative thought of divorce as a solution to marital problems. This is a contract to be entered into lightly. With guidance from Allah, he utters words which are measured, well thought out, firm and straight to the point; with awareness and determination that he is making a resolve before Allah and the public, that he will fulfill this covenant with nobility, humanity and good conduct. Every promise comes in the wake of demands, and no sane person can ignore these demands.

A Muslim wife uses all her resources to make her married life pleasant, wholesome and full of warmth. In a state of poverty or of affluence, she will remain faithful and sacrifice her all for her husband. In the domestic life she will wholeheartedly act on the directions and commands of Allah and His messenger. She will make her home clean, pleasant and give it a look of prosperity and progress. She will be worthy of emulation, thus discharging her duty in full obedience to Allah and His messenger.

Similarly, a Muslim husband accepts the responsibility of protecting his wife's chastity and honor and providing her with 'Nan-Nufla' (maintenance). The groom should think seriously about the meaning of the agreement that he is making with Allah and the community as witnesses. He is not merely accepting a wife, but also serious responsibilities. The demands of this covenant are spread over the entire span of his arduous journey of life. It is true that in this life man has a degree of superiority; he is in-charge of the family. But, this superiority is not one of command and dictatorship, but one that springs from love and mercy. It is the husband's duty to pay due regard to the delicate feelings and sensibilities of his life companion. He should continuously display harmonious and fair behavior towards his wife. He should try to practice civil, polite and pleasing manners. He should make an effort to encourage her Islamic convictions, so that of all worldly things she becomes the most precious, a virtuous and chaste wife.

It is the right of a wife that, as early as possible, her 'Mahr' amount be paid to her by her husband. After *Khutba-e-Nikah* the bridegroom's expression of the word 'Acceptance' should be full consciousness that he has to pay her 'Mahr'. 'Mahr' is not the culmination of any ritual, but the legitimate 'Sharay' right of the wife. With this clear concept in his mind he should utter the words 'Acceptance'.

Muslims need to be informed of the things the Apostle of Allah (s.a.w.) reminded and cautioned the people about on this special occasion. In some communities, ladies are excluded from listening to this *khutba* in the marriage assembly. It is their right, as well as, a matter of necessity that they be provided with an opportunity to listen to this *Khutba*.

I am now going to present before you a very simple and easy translation and explanation of this *Khutba* in the English language.

All praise be to Allah. Him we worship and Him we ask for help. We seek his protection alone, from the mischief of the inner self and the evil deeds. Whom Allah guides, none can lead him astray, and whom He leads astray, none can guide him. And I bear witness that there are none worthy of worship except Allah, and I bear witness that Muhammad (s.a.w.) is His servant and Apostle.

O Mankind! Be fearful of Allah (s.w.t.) who created you from a single soul and from it created its mate and from these two has spread abroad a multitude of men and women. Be fearful of your duty toward Allah in whom you claim (your rights) of one another and maintain your blood relations. Lo! Allah is every watchful over you. (4:1)

O You who believe! Be fearful of Allah, as is His due and die not save as those who have surrendered (unto Him). (3:102)

O you who believe! Be afraid of Allah and speak words straight to the point. He will adjust your actions for you and will forgive you your sins. Whoever obeyeth Allah and His Messenger, he verily had gained a great victory. (33:70-71)

According to Hadith of Bukhari, The Apostle of Allah (s.a.w) said:

“By Allah! Amongst all of you I am the most God-Fearing and amongst you all, I am the supermost to save myself from the Wrath of Allah, yet my state in this that I observe prayer and sleep too. I observe fasts and suspend observing them; I marry women also. And he who turns away from my Sunnah has no relation with me.”

In the first part of the Khutba, the foremost thing stated is the praise of Allah. He Alone has created us and the universe. He has blessed us with excellent capabilities. He has given us beautiful and appropriate physical form. Indeed he made man in the best form. He has showered us with such innumerable bounties that if we wish to count them, we cannot. Him Alone we ask for help. If He does not provide us with Divine Guidance and help, then it is inconceivable that we can even praise Him as is His due. We are sinful and ever guilty and it is Allah Alone who can forgive us. From Him alone we seek pardon for our sins. We seek the protection of His Benign Mercy. We seek protection from the mischief of our inner self. Who forever strives to lead us astray from the right path. We also seek protection from the bad effects of our evil deeds. It is a fact, whom Allah Guides, none can lead him astray; and one whom He leads astray, none can guide him.

The matter of guidance and leading astray is wholly the right of Allah. And every decision of Allah is based on knowledge, wisdom and justice. He gives guidance only to those who seek guidance. He leads astray only those who want to deviate from the right path and are indifferent to guidance. He does not force anyone to the right path. Allah knows who is the seeker of the right path and who should be the recipient of His bounty.

These are the basic beliefs which are reflected in the mind and thought of a Mu’Mim (believer) and determine his course of thinking. Following it, there is a precise declaration and testimony of faith, by accepting it as we become true Mu’Mims and Muslims:

demand on him is neither reasonable nor for any particular occasion. From the moment of man’s declaration of his confession of Faith till the moment he breathes his last breath and throughout the span of his life, in constancy he should be the most obedient and faithful servant of Allah. When death comes he should breathe his last breath in a state of submission unto Allah and as a Muslim and Mu’Mim

The last verse is worthy of utmost attention. In due deference to the auspicious occasion, this verse draws attention to a most important and essential point. It states: **‘Fear Allah’ and ‘Speak words straight to the point’**. The tongue is the interpreter of man’s heart. If the fear of Allah holds a strong grip on the heart of man, then man will not utter any weak, faint-hearted and absurd talk. Whatever he will say, it will be measured, straight and appropriate. Whatever mutual agreements he will make, he will have in full view their requirements and their honest fulfillment as long as he is alive and throughout his life he will try to fulfill his obligations.

The time of the marriage assembly is a profoundly wise time to remind the participants. In this assembly two mature and prudent persons of the society, a man and woman, are making **‘Ijab’ (willing consent)** and **‘Qabul’ (acceptance)**, which by no means is an insignificant matter. It is a decision to take on their shoulders a great responsibility. Keeping Allah and the public as witnesses, one is giving consent of herself and the other is accepting it. In Islam, which is the religion of nobility and humanity, this covenant is to be accomplished. The rights and obligations of the covenant are to be fulfilled willingly, and to the best of one’s ability. This becomes essential by virtue of this mutual binding by contract.

The bride is binding herself by this covenant to guard in secret that which Allah has guarded, that she will be a confidant, well-wisher and obedient wife to her husband for as long as she lives, she will protect her honor and make it her practice to win the heart of her husband.

Yes, there is Superiority, and that is not on the bases of Linage but according to the Qurah, the noblest of you in the sight of Allah is the best in conduct.
(49:13)

Therefore, in the choice of a marriage partner, carefully observe whether he or she is superior in religion and piety. Do not make tribe, wealth and beauty the yardstick of measuring excellence. Let religion and piety be the sole factors in judging an individuals excellence, the 'Insha Allah', your family life will be blessed with well-being and prosperity.

The second instruction is that you should pay due regard to blood relations. You should not sever ties with them, but unite with them in bonds of love and friendship and you should take utmost care to fulfill the legitimate rights of your relations. This new couple, which is now making a covenant to bind each other for life in happy and wholesome companionship, should not consider the relations of the other as his or her own and fulfill each others legitimate rights with honesty and sincerity. Alongside the right of Allah, there is the right of believer and the first right is that of keeping together the blood relations.

Further on it is said that every moment Allah is a watcher over you. The concept of the Omni presence of Allah, and the summoning before Him (on the Day of Resurrection) is alone the solid foundation which on the one hand inspires man to remain steadfast to the commands of religion and on the other hand forbids him from reprehensible acts.

In the second verse, the first instruction is that you should fear Allah in such a way as is His due. Man is afraid of many things, but the right of fear of Allah can only be fulfilled when man has in his mind the most true concept of Allah's infliction of the severest punishment and His summoning on the Day of Resurrection, His limitless Magnificence, Majesty, Tremendous Power, Omni potent and Omni science. This

“I bear witness that there is not worthy of worship except Allah, and I bear witness that Muhammad (s.a.w.) is His servant.”

This 'Kalma e Shada' (the Muslim confession of Faith) consists of two parts.

The first part is that Allah Alone is worth of worship and obedience. He has no partner, either in His person or in His attributes. His rights and His powers are absolute. Worship and obedience are His exclusive rights.

The second part of the confession of faith relates to another vital reality, that Muhammad (s.a.w.) is His messenger and His slave who has conveyed to us the religion of Allah, who has taught us the way of worship and submission unto Allah, who is our guide to the path of righteousness and who leads us to the approved path of Allah for His exclusive Will and Pleasure. The Prophet's life example alone is our model.

If we sever our connection with the Prophet (s.a.w.) or become indifferent to his teachings and guidance, then we can never follow the path of Allah. Following the Prophet (s.a.w.) in full compliance to his teachings and obedience to him alone is the unique way that earns the pleasure of Allah. He who cuts himself off from the Holy Prophet (s.a.w.) indeed cuts himself off from Allah, and he who is indifferent to him then Allah is independent and not in need of anything.

The introductory part of this Khutba, the Holy Prophet (s.a.w.) invariably read at the beginning of every Sermon. Thereafter he used to recite the three Quranic verses which I read before to you and their translation which you have listened to attentively.

These Quranic verses commence with these instructions and commands: “be fearful of Allah” & “adopt Taqwa of Allah”.

‘Taqwa’ is in fact the illuminated state of man’s heart. When man ponders over his existence and his capabilities and the limitless bounties of Allah sprinkled around him for the life, growth and protection of his physical form, then from his heart sprout forth fountains of profound love and reverence for Allah. From the innermost recesses of his heart on the one hand he begins to love his Benefactor, the Supreme Creator and Lord of the Universe, and becomes restive to sacrifice his all for His pleasure. And on the other hand, he shudders at the thought of the Day of Resurrection when he will be questioned about these bounties and the use he made of them. Indeed we will be presented before Him. Allah is Omni potent, Mighty and He is able to do all things. Lo! Allah is stronger in inflicting punishment and is swift to take account. There is none to save man from the severe punishment of Allah. His heart shudders at the realization of Allah’s tremendous power and majesty. It is this intermingling of love and fear that is termed ‘Taqwa’ (piety) and is the fountain-head of all good deeds. It is ‘Taqwa’ only that inspires man, makes him restive to do acts of piety to earn His pleasure, saves him from evil deeds, and makes him feel disgust for all evil deeds. Without ‘Taqwa’ none of man’s deeds are pure and virtuous or acceptable to Allah.

On this occasion the repeated reminder of ‘Taqwa’ is impregnated with profound Wisdom. Extreme moments of joy and of anguish are the two occasions in man’s life when he loses the inhibitions and gives into his emotional impulses. In moments of extreme pain and anguish and in moments of rapturous delight, man’s true self comes to the fore. At these moments it is clear where he stands in respect to this faith, his humanity, his thought and his temperament. His true qualities surface and he knows where he stands. A Mu’min is repeatedly reminded and cautioned about observance of ‘Taqwa’ at all times, even on this auspicious day. He should keep a strong hold

on his feelings and emotions and all the time fear Allah. Never should he express any word that would cause displeasure of Allah or His Messenger. It is the grandeur of a Mu’min that in every situation, be it joyous or sorrowful, within the limits ordained by Allah, he should remain steadfast as a rock.

After administering this extraordinary warning for observance of ‘Taqwa’ (piety), the first verse points to three vital realities. The first truth is that all human beings (*men and women*) are born equal in their humanity regardless of their lineage. They are descendants of one mother and one father and from the point of view of lineage, they are all equal. No one has excellence over the other; and in this respect, none is abject, mean or despicable. This Islamic point of view of the unity of mankind is the most irrefutable remedy for all tyranny and pernicious evil which is being perpetrated in the world today on the basis of boastful superiority of lineage, pedigree, national eminence and power. The Quran has stated in unmistakable terms:

“O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain, has spread abroad a multitude of men and women”

All men and women are the progeny of one father and one mother, on which ground there should be mutual love, sincerity, sympathy and well-wishing for one another. The relationship should not be such that it generates amongst the hatred, disgust, oppression and tyranny. It should not be that four sons of one father express their lineal superiority over one another. In such an assertion is a manifestation of ignorance.

On the occasion of marriage in particular, the question of superiority of lineage and pedigree crops up. The Quran has uprooted it lock, stock and barrel, and has shown that human beings are all alike. Any nation or tribe asserting its superiority over another on the basis of lineage is wrong.