

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

Building a Marriage that Pleases Allah

DELIVERED AT

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ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Building a Marriage that Pleases Allah

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Ṭā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

Marriage: One of Allah's Greatest Signs

Dear brothers and sisters, of all the relationships that Allah has woven into the fabric of human life, few are as intimate, as testing, and as full of reward as the bond between a husband and a wife. It is a relationship that begins with a contract of a few words yet reshapes the entire trajectory of a person's worship, character, and destiny in the Hereafter. And yet, how strange is our condition today. We prepare for months for a single evening of celebration, arranging the hall, the guests, the food, and the photographs, while barely spending an hour preparing our hearts for the years of companionship that follow. We invest in the wedding and neglect the marriage.

When culture replaces revelation, expectations swell beyond what any human being can satisfy, emotions govern where patience should rule, and the sacred trust between two believers begins to fracture. So this morning, let us return to the source. Let us look at marriage not through the lens of films, social media, or the inherited customs of our forefathers, but through the light of the Book of Allah and the Sunnah of His Messenger ﷺ. For in that light we discover that marriage is not a mere social arrangement. It is an act of worship, a shelter for our faith, a means of purity, and a path that, if walked correctly, leads its travellers to the gardens of Paradise.

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وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ *

And among 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 reflect.

Sūrah ar-Rūm (30:21)

Reflect, brothers and sisters, on the order Allah chose in this verse. He did not begin with beauty. He did not begin with wealth. He did not begin with lineage or status. He began with sakīnah, tranquility, that quiet settling of the heart when a soul finds rest in another. Imam al-Qurṭubī explains that Allah made the wife a place of repose for the husband and the husband a place of repose for the wife, so that each finds in the other a stillness that the world outside cannot provide. Imam as-Sa’dī adds that this tranquility flows precisely because Allah has placed between the two hearts mawaddah, deep affection, and raḥmah, mercy, and it is these two that hold a marriage together across the changing seasons of life.

And how the seasons change. There are days of excitement and days of exhaustion. There are days of laughter and days of sickness. There are months of ease and months of financial strain. Emotions rise and fall like the tide; no human being can command the heart to feel the same intensity every single day. This is why Allah did not rest the marriage upon feelings alone. He rested it upon mercy.

Affection is what draws two people together; mercy is what keeps them together when affection is tired. When one spouse is unwell, it is mercy that nurses them. When one is wrong, it is mercy that forgives them. When one is difficult, it is mercy that endures. Ask yourself honestly, brothers and sisters: when I walk through my own front door, am I carrying sakīnah into my home, or am I carrying my stress, my anger, and my complaints into the very place Allah made for peace?

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ

The most complete of the believers in faith are those with the best character, and the best of you are those who are best to their wives.

Source: Jāmi' at-Tirmidhī **Hadith No:** 1162 **Authenticity:** Ṣaḥīḥ per al-Albānī

Notice what the Prophet ﷺ did not say. He did not say the best believer is the one who appears most pious in the marketplace, or the most eloquent in the gathering, or the most generous with strangers while cold to his own family. He tied the completeness of a man's faith directly to the treatment of the one who sees him at his most private and least guarded. Character is not what we display to the crowd; it is what we practise behind our own walls, where no one is watching except Allah and the family He entrusted to us.

Two Garments Wrapped Around One Another

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ *

They are a garment for you and you are a garment for them.

Sūrah al-Baqarah (2:187)

Consider, brothers and sisters, the profound image Allah has chosen. Of all the metaphors in creation, He described spouses as clothing for one another. What does a garment do? It clothes us and protects us from the heat and the cold. It beautifies us and grants us dignity before others. It stays closest of all things to the body, touching the skin itself. And most tenderly, it conceals what we would not wish the world to see. Imam Ibn Kathīr comments that the meaning is one of comfort, closeness, and mutual concealment; each spouse shields the other and covers what the other would keep hidden.

So your spouse should be your greatest source of comfort, not your greatest source of fear. A husband should be a covering for his wife's mistakes, and a wife a covering for her husband's weaknesses. Yet see how Shayṭān works to reverse this divine design. He whispers to a person to take the very faults they were entrusted to conceal and broadcast them to their mother, their sisters, their friends, and now, in our age, to the entire watching world through a glowing screen. A moment of anger becomes a post; a private argument becomes a story shared with strangers. But the garment does not expose; the garment protects. When we tear off that covering to shame our spouse before others, we do not

merely wound them, we strip ourselves bare, for their disgrace is our disgrace, and their exposure is our own.

Marriage Begins with Taqwā

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.

Sūrah an-Nisā' (4:1)

It is no accident, brothers and sisters, that the sūrah devoted more than any other to the rulings of family, marriage, inheritance, and the rights of women opens with a command to taqwā, and closes its opening verse with the reminder that Allah is ever watching over you. The scholars of tafsīr observe that Allah frames the entire discussion of family life within the fear of Him, because the moment two people forget that Allah is watching, they begin to trespass upon each other's rights. Taqwā is the true foundation of every home. When a husband and wife fear Allah more than they love winning an argument, their marriage grows sturdy. When they fear disappointing their Lord more than they fear losing face, they forgive quickly and reconcile easily.

So when the next dispute arises, and it will arise, train yourself to ask a different question. Not, how do I prove that I am right? Not, how do I make my spouse admit their fault? But rather: what response, in this moment, would please Allah? For the argument you win at the cost of your spouse's heart is an argument you have lost with your Lord.

Living Together with Kindness

وَعَاشِرُوهُمْ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُمْ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا *

And live with them in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good.

Sūrah an-Nisā' (4:19)

Here Allah commands the standard of ma'rūf, that recognised and established goodness which every sound heart knows to be right: gentle speech, honourable conduct, patience, and care. Then Allah teaches something extraordinary that dismantles the very way we tend to judge our spouses. He says that you may dislike a quality in the one you married while Allah has hidden within that same person an abundance of good. Imam Ibn Kathīr explains that a man may dislike a trait in his wife yet, if he is patient, that very patience becomes a doorway to great blessing, perhaps children, perhaps softening of the heart, perhaps good in this world and the next that he could not foresee.

Understand this, brothers and sisters. Every husband has weaknesses. Every wife has weaknesses. No marriage in history has ever survived because two flawless people found each other, for such people do not exist. Marriages survive because two imperfect human beings choose, again and again, to extend mercy where they could have withheld it. The one who searches for a spouse without faults will search until the grave and find nothing but loneliness.

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ

Let no believing man hate a believing woman. If he dislikes one of her traits, he will be pleased with another.

Source: Ṣaḥīḥ Muslim **Hadith No:** 1469 **Authenticity:** Ṣaḥīḥ

What balance the Prophet ﷺ teaches. Shayṭān wants us to fix our gaze upon the single quality we cannot stand until it fills the whole horizon of our vision and we can see nothing else. The Prophet ﷺ commands us to widen the lens: yes, this quality troubles you, but look, here is her patience, here is her care for your children, here is her preservation of your honour, here is her worship. Gratitude is a muscle, brothers and sisters. The one who trains himself to count blessings will always find the marriage rich; the one who trains himself to count faults will always find it poor, no matter whom he married.

A Relationship of Mutual Rights

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ *

And due to them is similar to what is expected of them, according to what is reasonable. But the men have a degree over them. And Allah is Exalted in Might and Wise.

Sūrah al-Baqarah (2:228)

Islam never described marriage as domination on one side and oppression on the other. Al-Qurṭubī notes that this verse establishes a principle of reciprocity: as the wife owes duties, so she is owed rights of the same kind and measure, in a manner recognised as fair. Ibn ‘Abbās, may Allah be pleased with him, reportedly said regarding this verse that he loved to beautify himself for his wife just as he

loved that she beautify herself for him, because the rights are mutual. This is the spirit of a believing home.

Every spouse would do well to hold two questions in the heart at once. The first: what rights has Allah given to me? And the second, which we forget far too easily: what responsibilities has Allah placed upon me? A marriage collapses when both parties become experts in the first question and strangers to the second, each keeping a ledger of what they are owed. But a marriage flourishes when two servants of Allah stand side by side, each racing to fulfil their duty before demanding their due.

Leadership That Serves

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ *

Men are the caretakers and maintainers of women, by what Allah has entrusted to some over others, and by what they spend from their wealth.

Sūrah an-Nisā' (4:34)

Brothers, let none of us misread this verse as a licence for harshness. The word qawwām does not mean tyrant; it means the one who stands responsible, the one who bears the weight, the one who is accountable before Allah for the wellbeing of those in his care. Leadership in Islam is a burden before it is an honour. The greater the authority, the greater the answerability on the Day of Judgment. And the model of this leadership is the Messenger of Allah ﷺ himself, who never led his household through fear. He listened. He smiled. He consulted his wives. He served in his home. He raced 'Ā'ishah, may Allah be pleased with her, and let her win. He mended his own sandal and patched his own garment.

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ

He used to be engaged in the service of his family, and when the time for prayer came, he would go out to the prayer.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 676 **Authenticity:** Ṣaḥīḥ

When 'Ā'ishah, may Allah be pleased with her, was asked what the Prophet ﷺ did inside his home, this was her answer: he served his family. Let that settle upon the hearts of the men here. If the Messenger of Allah ﷺ, upon whose shoulders rested the weight of revelation, the guidance of a nation, the wars, the treaties, and the daily worship that turned his blessed feet swollen through the night, still helped in his own home and considered it no diminishment of his honour, then which one of us has an excuse to sit as a guest in the house his family calls home? Helping your wife is not a loss of your standing, brothers; it is the very Sunnah of the greatest man who ever lived.

Guard the Tongue, for Words Build and Words Destroy

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُبِينًا *

And tell My servants to say that which is best. Indeed Shayṭān sows discord among them. Indeed Shayṭān is ever, to man, a clear enemy.

Sūrah al-Isrā' (17:53)

How precisely Allah has diagnosed the danger. He commands the best speech, and in the very same breath He names the enemy who waits in the gap between two careless words: Shayṭān, who sows discord. One thoughtless sentence, spoken in a flash of temper, can undo years of patiently built trust. And often, brothers and sisters, the wound is not caused by what was said but by how it was said, the tone that turned a request into an accusation, the sarcasm that turned a small matter into a battle. Before we speak to our spouses, especially in anger, let us pass our words through a gate of four questions: Is it true? Is it beneficial? Is it kind? And will it draw us closer to Allah or push us apart? If a sentence fails these tests, silence is the safer worship.

The Strength of Restraining Anger

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ قَدْ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ *

And those who restrain anger and who pardon the people; and Allah loves the doers of good.

Sūrah Āl 'Imrān (3:134)

Allah praises here two acts that every marriage tests daily: swallowing anger, and pardoning the one who wronged you. No home is free of disagreement, and any marriage that claims to have never known a cross word is either very young or not entirely honest. The measure of a successful marriage is not the absence of conflict but the presence of two people who know how to calm their own souls before they open their mouths in response.

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

The strong man is not the one who overpowers others in wrestling. The strong man is only the one who controls himself when he is angry.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6114 **Authenticity:** Muttafaquun 'Alayh

So the strength that impresses Allah is not the strength of the arm but the strength of the self, and there is no arena that tests this strength more than one's own home. Any man can shout, and any man can slam a door; that is weakness dressed up as power. The truly strong one, the one the Prophet ﷺ praised, is the one who feels the anger surge, recognises the whisper of Shayṭān behind it, and masters himself. The Prophet ﷺ taught us the practical steps: seek refuge in Allah from the accursed Shayṭān, and if you are standing, sit; if you are sitting, lie down; and if the fire still burns, rise and perform wuḍū', for anger is from fire and water extinguishes fire.

Suspicion, the Silent Destroyer

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا *

O you who have believed, avoid much suspicion. Indeed some suspicion is sin. And do not spy, nor let some of you backbite others.

Sūrah al-Ḥujurāt (49:12)

How many marriages, brothers and sisters, have been destroyed not by facts but by assumptions? A delayed reply, a closed expression, a change in routine, and immediately the mind, prompted by Shayṭān, builds an entire story of betrayal from nothing. He does not care. She is hiding something. They no longer respect me. Allah forbids the spying and the surveillance that suspicion drives us toward, the checking of the phone, the interrogation, the search for a crime that was never committed. Trust, brothers and sisters, is built slowly, brick upon patient brick over years. Suspicion demolishes it in an afternoon. Assume the best of the one you married until you have certain knowledge, for the believer covers, and the believer thinks well of others, and no one deserves your good opinion more than the one who shares your life.

Protecting the Marriage Before the Danger Reaches the Door

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ *

Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed Allah is acquainted with what they do.

Sūrah an-Nūr (24:30)

Allah gave this same command to the believing women in the verse that follows. And notice, brothers and sisters, that the protection of a marriage begins far from the marriage itself. It begins with the eyes, with the heart, long before any temptation ever crosses the threshold of the home. In our age this warning is more urgent than in any generation before us, for the temptations that our forefathers had to travel to find now arrive uninvited in our pockets, on our screens, in the endless scroll of images engineered to make a person dissatisfied with the blessing Allah gave them. Every unlawful glance, every comparison to a curated illusion on a screen, quietly erodes a person's gratitude for their own spouse. The one who feeds his eyes on forbidden beauty will return home and find his own wife plain, not because she changed but because his heart was corrupted. Guard the gate of the eyes, and you protect the sanctuary of the home.

The Throne of Iblīs Upon the Water

إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ، فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمَهُمْ فِتْنَةً...
يَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ، فَيَدْنِيهِ مِنْهُ وَيَقُولُ: نِعَمَ أَنْتَ

Indeed Iblīs places his throne upon the water, then he dispatches his troops. The closest of them to him in rank are the greatest of them in causing tribulation. One of them comes and says: I did not leave him until I separated him from his wife. So Iblīs draws him near and says: How excellent you are.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2813 **Authenticity:** Ṣaḥīḥ

Reflect, brothers and sisters, upon what this hadith reveals about the priorities of our enemy. Shayṭān has soldiers who tempt people into a great catalogue of sins, and no doubt he is pleased with all of them. But among all the reports his devils bring back, there is one he singles out for the highest praise and the closest seat: the breaking of a marriage. Why? Because when a marriage collapses, it is never one soul that suffers. Children are wounded and grow up carrying that wound. Families are torn between two sides. Wealth is scattered. And the community itself, which Allah built home by home, is weakened by every home that falls. Destroy one marriage and you have struck at the foundation of the entire ummah, and Iblīs knows this well.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ
يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ *

O you who have believed, do not follow the footsteps of Shayṭān. And whoever follows the footsteps of Shayṭān, indeed he enjoins immorality and wrongdoing.

Sūrah an-Nūr (24:21)

Ponder the wisdom in that single word: footsteps. Allah did not say do not leap into the way of Shayṭān; He said do not follow his steps, one after another, for that is precisely how he works. Marriages rarely collapse in a single night. They collapse the way a person walks a long road, one small step at a time. First a little pride that refuses to apologise. Then a harsh word that goes unrepaired. Then quiet comparison to other couples. Then resentment nursed in silence. Then emotional distance, two people living under one roof as strangers. Then suspicion. Then a heart that has decided it will never forgive. No single step felt fatal, yet together the footsteps led to ruin. So catch the first step, brothers and sisters. Repair the small crack before it becomes the collapse of the wall.

Provision as Worship

إِنَّكَ لَنْ تَنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَتْ عَلَيْهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ

You will never spend anything, seeking thereby the Face of Allah, except that you are rewarded for it, even the morsel of food you place in the mouth of your wife.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 56 **Authenticity:** Muttafaqun 'Alayh

Let the working man hear this and let it lighten the weight upon his shoulders. Every hour you labour, every bill you pay, every plate of food you provide for your family, when done seeking the pleasure of Allah, is not a mundane transaction but an act of worship recorded in your book of good deeds. The Prophet ﷺ counted even the small morsel a man lovingly places in his wife's mouth as a rewarded charity. Providing is not merely paying the bills; it is 'ibādah when the intention is pure. And, sisters, the flip side of this is your own worship: to appreciate that effort, to recognise the tiredness in your husband's eyes when he returns, to thank him rather than to greet him with a list of demands. Gratitude expressed is love renewed. A word of thanks costs nothing and buys everything.

Two Portraits: The Best Husband and the Best Wife

What, then, does Allah love a husband to be? He is a man who fears Allah in private before he is seen in public, who guards his prayers, who softens his tongue in his home even when his day was hard, who provides according to his true ability without stinginess and without ruinous show, who consults his wife rather than dictating to her, who masters his anger, who notices and praises the small efforts that others take for granted, who buries his family's secrets in his chest and never exposes them, who makes his home a place of peace, and above all who takes his family by the hand and leads them, gently, toward Allah.

And what does Allah love a wife to be? She is a woman who loves Allah above all else and above everyone, who guards her modesty as a crown rather than a burden, who protects the trust of her home and the wealth and honour of her husband in his absence, who encourages righteousness and reminds her family of Allah, who speaks with respect even in disagreement, who appreciates her

husband's efforts rather than measuring him against other men, who raises her children upon the love of their Lord, who forgives quickly and does not store grievances, and who, by her presence, turns a house into a place of tranquility. These two, brothers and sisters, are not opposites competing for the upper hand; they are two travellers on a single road, and the destination they seek together is Jannah.

Building a Home for Paradise

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ *

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones.

Sūrah at-Taḥrīm (66:6)

When ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, heard this verse, he asked, we protect ourselves, but how do we protect our families? And the answer of the early scholars was clear: you protect them by teaching them, by commanding them to good and forbidding them from evil, and by making obedience to Allah the very atmosphere of your home. The purpose of marriage, brothers and sisters, was never merely to buy a house, to fill it with furniture, and to raise the standing of the family in the eyes of the neighbours. The purpose is to build a home where Allah is remembered, where the Qur'an is heard on the tongues of the parents and then the children, where kindness is the language spoken at the table, where forgiveness is so ordinary that no grudge survives the night, and where every member helps the others walk toward Paradise. That is a home worth building. Everything else is decoration on walls that will one day crumble to dust.

I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Closing of the First Khutbah

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

Compete in Serving, Not in Being Served

Dear brothers and sisters, in the first khutbah we traced marriage from its foundation in Allah's signs, through the garment of mutual protection, the taqwā that steadies it, the kindness that sustains it, the mutual rights that balance it, the leadership that serves rather than dominates, the tongue and the anger and the suspicion that must be guarded, and finally the schemes of Shayṭān who prizes no victory more than the breaking of a home. Now let us gather all of this into something we can carry out of this masjid and into our own front doors this very day. For knowledge that never becomes action is a lamp we admire but never use to light the way.

Before you leave this place, reverse the question that most spouses ask. Do not walk home asking, is my husband fulfilling my rights, is my wife giving me what I am owed? Walk home asking instead, am I fulfilling the rights that Allah has entrusted to me? For the happiest marriages are not those with the fewest problems; every home has problems. The happiest marriages are those where two people compete, quietly and sincerely, to please Allah by serving one another, rather than competing to be served.

A Practical Plan for the Believing Home

Begin with the roof over your marriage, which is your salah. A husband and wife who pray, and who from time to time pray together and read a little Qur'an together, have anchored their home to something Shayṭān cannot easily shake. Then make forgiveness a daily practice. Do not let the sun set upon an unresolved grievance if you can help it; the Prophet ﷺ warned that the deeds of the servants are raised to Allah and He forgives all except two who are estranged in bitterness. Choose, tonight, to be the one who repairs first, and know that being the first to reconcile is a sign of strength, not defeat.

Then guard your tongue in your home as carefully as you would guard it before a stranger you wished to impress, for the ones we love most often receive the worst of our speech, and this is a shame upon us. Speak a word of appreciation to your spouse today that you have been withholding. Overlook a fault today that you would normally seize upon. Seek refuge in Allah from Shayṭān the moment you feel anger rising, and if it will not leave, then leave the room before you leave a wound. And make du‘ā for your spouse, in secret, in your sujūd, for the angel says āmīn and adds, and for you the same. Ask Allah privately to guide, to soften, and to bless the one you married, and watch how your own heart softens toward them in the asking.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

The most beloved of deeds to Allah are the most constant of them, even if they are few.

Source: Ṣaḥīḥ al-Bukhārī **Hadith No:** 6464 **Authenticity:** Muttafaqun ‘Alayh

Take this principle into your marriage, brothers and sisters. You do not need grand gestures once a year. You need small, faithful, consistent kindness: the daily greeting with a smile, the regular word of thanks, the steady patience, the constant du‘ā. A marriage is not saved by one dramatic apology and then years of neglect; it is built by the small good repeated until it becomes who you are. And balance your hope and your fear as you walk this path. Do not despair when you fail and the argument gets the better of you, for the door of repentance is open to you as it is open in every other matter. And do not grow complacent when things are easy, thinking your home needs no tending, for the garden left untended is the garden overtaken by weeds.

Ask yourself before Allah tonight: what kind of home will I be raising to Him on the Day I stand alone before Him? Will it be a home He recorded as full of His remembrance, or a home recorded as full of complaint and neglect? Will my spouse testify that I brought them nearer to their Lord, or further from Him? These are the questions that outlast every argument and every reconciliation, for this life is short and its troubles will pass, but the reward of patience with those Allah entrusted to us is written in a Book that does not perish.

Closing Supplication

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا *

And those who say: Our Lord, grant us from among our spouses and offspring comfort to our eyes, and make us leaders for the righteous.

Sūrah al-Furqān (25:74)

O Allah, make our spouses and our children the coolness of our eyes, and make us leaders for those who fear You. O Allah, set right the homes of the Muslims, join together the hearts of husbands and

wives, grant them affection and mercy between them, and fill their homes with faith and with the recitation of the Qur'an. O Allah, unite them in this world upon Your obedience, and gather them in the Hereafter in the highest ranks of Paradise.

O Allah, relieve the distress of the ummah of Muhammad ﷺ wherever they are, aid the oppressed among them, heal their sick, and grant safety to the fearful. O Allah, forgive our parents and have mercy upon them as they raised us when we were small, and forgive our believing brothers and sisters who have passed on before us. O Allah, accept our deeds, purify our intentions, grant us knowledge that benefits, and seal our lives with the best of endings upon faith.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, the same command with which we opened and with which Allah closes the affair, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Naḥl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ