

The Adornment of Prayer

First Khutbah

إِنَّ الْحَمْدَ 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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

The prayer has a great status before Allah Almighty. It is the act of worship through which Allah spoke directly to Muhammad ﷺ without an intermediary. And it is the first pillar of Islam after the testimony of faith. Its conditions, pillars, obligations, and recommended actions are discussed in the Qur'an and the Sunnah more than any other act of worship. It is the only worship for which the call is made to people five times each day and night.

Congregational prayer is obligatory for men, and it holds numerous religious and worldly benefits. It has great virtues in the religion of Allah

Khutbah.info

Almighty, and abundant rewards. Those who frequent masjids are guests of the Most Merciful. So who is more honored than them? For those who go to the masjid, Allah prepares a hospitality for them in Paradise every time that they go.

A Muslim adorns themselves appropriately for each situation and place. Undoubtedly, the places most deserving of adornment are the houses of Allah - blessed and exalted is He - which are the most beautiful places and the most beloved to Allah. Allah Almighty says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ-الْأَعْرَافِ 31

Al-A'raf (7) 31: **O children of Adam, take your adornment at every masjid.**

Hasan ibn Ali, may Allah be pleased with him, used to wear his best and finest clothes when going to the masjid. When asked about this, he said, "Allah is Beautiful and loves beauty, and I adorn myself for my Lord, and He says:

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ-الْأَعْرَافِ 31

Al-A'raf (7) 31: **O children of Adam, take your adornment at every masjid.**

Any person invited to an event prepares for it by bathing, wearing perfume, and choosing clothing suitable for the occasion, their role in the event and the status of their host. A guest of the kings of this world is not like a guest of ordinary people. Then what do you think of one who is a guest of the King of Kings, the Lord of the Worlds, and the Creator of all? Since those attending congregational prayers in the masjids are guests of Allah Almighty, certain acts and etiquettes have been prescribed for them, appropriate to this great occasion, which no worldly occasion, no matter how great, can match. The reward for these guests of Allah is proportionate to their adherence to what Allah Almighty has ordained for this great ritual.

Among these acts and etiquettes are to make one's intention purely for the sake of Allah Almighty before leaving for prayer. Also, to be aware of the greatness and the status of prayer in the religion, and its place with Allah Almighty. Consequently the prayer becomes magnified in one's

heart, so they cannot be diverted from it by any creation, no matter how great, nor can they be deterred from it by any worldly affair, however significant. And so that they give the prayer the preparation and readiness that it deserves. Imam Muslim narrated that Uthman ibn Affan, may Allah be pleased with him, performed wudu in the best fashion one day and then said:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: مَنْ تَوَضَّأَ هَكَذَا، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يَنْهَازُهُ إِلَّا الصَّلَاةُ، غُفِرَ لَهُ مَا خَلَا مِنْ ذَنْبِهِ..

I saw the Messenger of Allah ﷺ perform wudu and perfecting it, and then said: Whoever performs wudu like this and then proceeds to the masjid only for the sake of prayer, will be forgiven his previous sins.

[Muslim 232a]

Many people forget this important reflection, of remembering the greatness of prayer, before setting out to the masjid. For this preparation has become habitual and burdensome for them. And they struggle within themselves regarding it. However, if they condition themselves and strive before each prayer to contemplate its status in the religion and its place with the Lord of the Worlds, they would find the greatest pleasure and comfort in it, as our Prophet ﷺ found solace in the prayer. Certainly, prayer was the comfort of his ﷺ eyes.

Indeed, what demonstrates the greatness of prayer in the religion is what has been ordained for it in terms of purification and wudu, despite it being repeated five times each day. There are great rewards for wudu, including the expiation of sins with each limb washed, and the opening of the gates of Paradise for those who complete their ablution and perform the prescribed remembrance afterwards.

The Prophet ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَوْ فَيُسْبِغُ الْوُضُوءَ ثُمَّ يَقُولُ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ - رواه مسلم 234

There is no one among you who performs wudu and does it well, then says, Ashhadu an la ilaha ill-Allah wahdahu la sharika lah, wa ashadu anna Muhammadan 'abduhu was rasuluhu (I bear witness that there is no rightly worshipped diety except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His servant and Messenger) but the eight gates of Paradise will be opened for him and he will enter through whichever one he wants. [Muslim 234]

This purification befits the honor of this great occasion. Thus, it has been ordained to adorn oneself with clothing and perfume, and use a miswak (tooth-stick) to purify the mouth. The Prophet ﷺ said:

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

If it were not for the hardship it would cause my community, I would have commanded them to use the miswak (tooth-stick) before each prayer. [Bukhari 887, Muslim 252]

However, it is a form of disrespect to the masjid and to the prayer for a worshipper to attend in inappropriate attire such as sleepwear, sports attire, or dirty and smelly clothing. There is a strict prohibition in attending the congregation with unpleasant odors. Because that conflicts with the greatness of the occasion, and the angels and believers are harmed by it. Jabir bin Abdullah, may Allah be pleased with them, narrated that the Prophet ﷺ said:

مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لِيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ

Whoever eats garlic or onion should remain away from us or from our masjid and stay in his house. [Bukhari 7359, Muslim 564b]

And in a narration from Muslim:

مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ

Whoever eats onions, garlic, and leeks should not approach our masjid because the angels are harmed by what harms the children of Adam.

[Muslim 564c]

This is an important issue, which many people nowadays take lightly. However, part of what Umar, may Allah be pleased with him, advised the people upon knowing of his impending death, from a vision he saw, was:

إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ هَذَا الْبَصَلُ وَالثُّومَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ فَمَنْ أَكَلَهُمَا فَلْيُمِثْهُمَا طَبْحًا

O people, you eat two plants which I do not regard as anything but offensive: This garlic and these onions. I have seen the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the Masjid, commanded that he be taken out to Al-Baqi'. Whoever eats them, let him cook their odor out. [Muslim 567a]

If the prohibition was not strict, the Prophet ﷺ would not have commanded that the man be exited from the Masjid to Baqi'.

It is not permissible for a Muslim to go to the masjid with the smell of garlic or onions or smoke, or the stench of unclean socks or clothes.

Whoever eats garlic or onions should pray at home and should not offend the worshippers with their smell.

Likewise, the odor of smoking is offensive. If there was no harm in smoking, other than offending the angels and worshippers with the smell, this alone should be enough to deter those afflicted with smoking and incentivize them to strive their utmost to quit.

Some worshippers are lax in wearing tight, short, or transparent clothing, which contradicts Allah's command to adorn oneself at every prayer. The commanded adornment includes clothing that covers the 'awrah. The

'awrah for a man is from the navel to the knees, and for a woman, all of her is an 'awrah except her face and hands in prayer. Scholars unanimously agree that covering the 'awrah is a condition for the validity of the prayer.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

This adornment with which we follow the path of Islam is an incentive to reach the bliss of Paradise, which contains the perfection of every adornment and the perfection of every good. Allah Almighty says:

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ-

الْقَصَصِ 60

Al-Qasas (28) 60: And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allāh is better and more lasting; so will you not use reason?

And Allah Almighty also says:

عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ-الْإِنْسَانِ 21

Al-Insan (76) 21: **Upon them [i.e., the inhabitants] will be green garments of fine silk.**

So, be conscious of Allah, and maintain the prayer at its appointed times. Perform it with all its conditions, pillars, and obligations, and establish it in the best manner and state. Encourage your families and those under your care to maintain this prayer, educate them to revere and honor it, and teach them its rules and the etiquettes of standing before their Creator—exalted be He—as all this is part of venerating Allah and His symbols:

ذَلِكَ وَمَنْ يَعْظَمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Al-Hajj (22) 32: **That [is so]. And whoever honors the symbols [i.e., rites] of Allāh - indeed, it is from the piety of hearts.**

Do not grow weary or feel burdened in commanding prayer, for Allah Almighty has said:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Ta-Ha 132: **And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.**

May Allah make us and our offspring among those who establish prayer, diligently maintain it, focus within it, and attain the highest ranks of Paradise. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and

we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.