**Prayer is Direct Communication with Allah Almighty**

**First Khutbah**

إِنَّ الْحَمْدَ لِلَّهِ ,نَحْمَدُهُ ,وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا ,مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ 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 الّذِينَ آَمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ [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:

There is no pleasure in life that equals the pleasure of privately communicating with Allah – Exalted is He – during prayer. And there is no companionship in this world greater than the communion of those who pray and find closeness with their Lord – Glorified and Exalted is He. Whoever tastes the sweetness of communion with Allah Almighty during prayer with a present heart, will never grow weary of it. Their standing in prayer will lengthen, and their recitation will increase, just as the Prophet ﷺ once recited Surah al-Baqarah, Aal ‘Imran, and al-Nisa’ in a single rak’ah.

Hadiths clearly indicate that during prayer, whether it is an obligatory or voluntary prayer, a person is privately communicating with their Lord – Glorified is He –. And if the worshiper were to bear this in mind, their state in prayer would be transformed; their hearts and limbs would become humble and submissive. They would find a comfort and a sweetness unlike anything else. The worldly life would become insignificant in their eyes; they would never prefer any part of it over the prayer, nor would they be distracted by it while praying. That is why the Prophet ﷺ said regarding the two rak‘ahs of the established Sunnah before Fajr:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

Two rak‘ahs of Fajr are better than the world and all that is in it. [Muslim 725a]

Among the clear indications that prayer is a private communication between someone and their Lord – Glorified is He – is the hadith of Anas ibn Malik (may Allah be pleased with him), who said: The Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ، وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ

When the believer is in prayer, he is communicating privately with his Lord, so he should not spit in front of him, nor to his right, but rather to his left or beneath his foot.[al-Bukhari 413 and Muslim 551]

And in the hadith narrated by Ibn ‘Umar (may Allah be pleased with him), the Prophet ﷺ said:

إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ

When one of you is in prayer, Allah is in front of his face. [al-Bukhari 753 and Muslim 547]

So if a worshipper was mindful that as soon as they begin their prayers, that Allah – Exalted is He – is before their face, would they then become heedless, distracted, or preoccupied with worldly matters while being aware that Allah – Exalted is He – is facing them? What an immense honor it is for Allah – Exalted is He – to be in front of the one praying, and to remain so throughout the prayer, so long as they do not turn away. As in the hadith narrated by Abu Dharr (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said:

لَا يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا الْتَفَتَ انْصَرَفَ عَنْهُ

Allah – Mighty and Majestic – continues to face His servant while he is in prayer, so long as he does not turn away. But if he turns away, Allah turns away from him. [al-Nasa’I 1195, Grade: Sahih]

The Prophet ﷺ used to emphasize to his companions – may Allah be pleased with them – the importance of perfecting their prayer, because they are privately conversing with their Lord – Mighty and Majestic. In the hadith of the man who prayed poorly, the Prophet ﷺ instructed him three times to repeat his prayer because he was hasty and did not perform its pillars with tranquility. Abu Hurairah (may Allah be pleased with him) said:

The Messenger of Allah ﷺ once prayed, then turned and said:

يَا فُلَانُ أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ…

O so-and-so, will you not perfect your prayer? Should the praying person not look at how he performs his prayer? He only prays for his own self… [Muslim 423]

Meaning that the benefit of prayer is for the person praying. So it is their duty to perfect its actions, since they only praying for their own benefit. It is well known that whoever does something for their own sake will perfect it, because its benefit returns to them, not to anyone else.

Abu Hurairah (may Allah be pleased with him) said:

The Messenger of Allah ﷺ led us in the Dhuhr prayer, and after finishing it, he called upon a man who was in the last rows and said:

يَا فُلَانُ، أَلَا تَتَّقِي اللَّهَ، أَلَا تَنْظُرُ كَيْفَ تُصَلِّي؟ إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي إِنَّمَا يَقُومُ يُنَاجِي رَبَّهُ، فَلْيَنْظُرْ كَيْفَ يُنَاجِيهِ، إِنَّكُمْ تَرَوْنَ أَنِّي لَا أَرَاكُمْ، إِنِّي وَاللَّهِ لَأَرَى مِنْ خَلْفِ ظَهْرِي كَمَا أَرَى مِنْ بَيْنِ يَدَيَّ

O so-and-so, do you not fear Allah? Do you not look at how you are praying? Indeed, when one of you stands to pray, he is privately conversing with his Lord, so let him look at how he converses with Him. You think I do not see you? By Allah, I can see behind my back just as I see in front of me. [Ibn Khuzaymah 474, Grade: Hasan (Albani)]

The meaning of his words, “so let him look at how he converses with Him,” is: let him reflect upon what he is saying in this conversation, doing so with reverence and presence, synchronizing the heart with the tongue, and clearing the mind for remembrance and recitation.

Imam Ibn Khuzaymah titled this narration:

“The Chapter of the Command to Be Humble in Prayer, for the Worshiper Is Conversing with his Lord, and the One Who Converses with his Lord Must Vacate his Heart for That Conversation with his Creator – Mighty and Majestic – and Not Let his Heart Be Distracted by Any Worldly Affair That Would Distract him from His Private Conversation with his Creator.”

And because the person praying is in private conversation with their Lord – Mighty and Majestic – they should not be distracted from it or be disturbed. That is why it is prohibited to raise one’s voice in Quranic recitation in the close to someone praying, lest it disturb their private conversation with their Lord – Mighty and Majestic. Regarding this, there is the hadith narrated by Abu Sa‘id (may Allah be pleased with him), who said:

The Messenger of Allah ﷺ secluded himself in the mosque for i‘tikaf and heard people loudly reciting. He drew back the curtain and said:

أَلَا إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ، فَلَا يُؤْذِيَنَّ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعْ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ -أَوْ قَالَ-: فِي الصَّلَاةِ

Indeed, all of you are in private conversation with your Lord, so let none of you harm the other, and let none of you raise his voice over another in recitation – or he said: in prayer. [Abu Dawud 1332, Grade: Sahih Chain]

And in the hadith narrated by Ibn Omar, who said:

The Prophet ﷺ said:

إِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهُ -عَزَّ وَجَلَّ-، فَلْيَنْظُرْ أَحَدُكُمْ بِمَا يُنَاجِي رَبَّهُ، وَلَا يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقِرَاءَةِ

Indeed, the person praying is in private conversation with his Lord – the Almighty and Majestic – so let each of you consider what he is saying in his supplication to his Lord, and let not some of you raise their voices in recitation over others. [Ahmad 5349, Grade: Hasan Chain]

And some people go against this Hadith. When they come early for Jumu‘ah or congregational prayer, or when they remain in the masjed to recite Qur’an after prayer, they raise their voices with recitation, thereby disturbing others who are praying or reciting the Qur’an. They ruin their delight in devotion during prayer or their reflection upon the Qur’an. This is a form of harm that the Prophet ﷺ forbade. It may also become a gateway to showing off if the reciter finds their own voice pleasing and allows others to hear it. Therefore, one should lower their voice so that they hear themselves but others cannot hear them, even if they are near to them.

And because of the importance of private conversation with Allah during prayer and the presence of humility therein, the righteous predecessors would consciously recall this before beginning the prayer with the opening takbir, so they could summon humility by remembering it. Whoever makes takbir while being mindful that they are disconnecting from creation to connect with the Creator – Glorified is He – their prayer will not be like that of someone who is not mindful of this. Whoever senses during their prayer that they are privately speaking to the Knower of the unseen – Glorified is He – their prayer will not be like the one who does not feel this. And whoever perceives that with the takbir of entering prayer they are shifting from the lower worldly realm to ascending with their heart into the higher realm and remembering the Hereafter, will not be like the one who prays while their heart perceives none of this.

‘Abdullah ibn al-Mubarak said:

I asked Sufyan al-Thawri, ‘When a man stands for prayer, what should he intend with his recitation and prayer?’ He replied, ‘He should intend that he is conversing privately with his Lord.’

And Ibn Jurayj said:

I asked ‘Ata: Should a man place his hand over his nose or his garment (i.e., cover his mouth while praying)? He said: No. I said: Is that because he is conversing with his Lord? He said: Yes, and I prefer that he does not cover his mouth. I heard Abu Hurayrah say: ‘When you pray, you are conversing with your Lord, and your Lord is in front of you.

**أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الغَفُورُ الرَّحِيمُ**

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

**Second Khutbah**

**الحَمْدُ لِلَّهِ, وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللهِ , وَ أَشْهَدُ أَنْ لَاْ إِلَهَ إِلَّاْ اَللهُ وَحْدَهُ لَاْشَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدَاً عَبْدُهُ وَرَسُوْلُهُ**

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:

Preparing for the prayer, performing ablution (wudu’) properly for it, going early to the masjid, bearing in mind the scene of the Day of Resurrection, remembering the standing before Allah – the Exalted – for accountability, reflecting upon the Lord – Glorified is He – addressing each person on the Day of Resurrection, when He will question them about their sins without any interpreters or intermediaries – all of that helps in preparing for the private conversation before the opening takbir, and it is among the matter that bring about humility and focus in prayer.

And the Imām Muḥammad ibn Naṣr al-Marwazī said exquisite words regarding the worshiper’s private conversation with their Lord – Glorified and Exalted is He. Among what he said:

The one who is praying is as though he is no longer in this world nor in anything of it, if his whole heart and entire body are absorbed in the prayer. It is as though he is not on earth, except that the weight of his body is upon it. That is because he is in private conversation with the Greatest King. Therefore, it is not befitting that he mixes this private conversation with the Mighty with anything else. And how could he do such a thing, when the Prophet ﷺ has informed us that Allah turns His face towards him? So how can it be permissible for someone who truly believes that Allah is turning His face towards him to turn away, or to become heedless, or to think about something else, or to move in a way that displeases the One who has turned His face toward him? Indeed, being preoccupied in the prayer with anything other than the prayer—whether by turning away, fidgeting, or thinking about worldly matters—is turning away from the One who has turned to him. And no rational, discerning heart can bear that someone, who he values, turns toward him and then sees him turn away due to some thought or distraction. And every face turned toward you besides that of Allah cannot see into your inner state if you turn away inwardly. But Allah – Exalted is He – turns His face toward the praying person and sees his inward turning away with his heart, and with every limb of his body, except for the prayer for which He turned His face toward him. So how could it be possible for a rational, believing person to become bored with the prayer, or to turn away, or to become preoccupied with anything other than turning fully to the Lord of the Worlds, when the Prophet ﷺ has informed him that Allah is facing him with His Face? Would anyone behave in such a way except someone who has little regard for the One turning toward him? How could it be permissible for someone who knows that Allah is turning His Face toward him and that he is in private conversation with Him to turn away from Him with even a little – or much – of anything else?”

Therefore, the believer shall give exceptional attention to their prayer, for it is their happiness in this world and their success in the Hereafter. And they should be mindful that they are privately conversing with their Lord – Glorified is He – during it. With every word that they utter, they are addressing their Lord – the Almighty and Majestic. If one does this, they will find a sweetness in their prayer that they will not find in anything else.

Allah Almighty said:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

Al-Baqarah (2) 45–46: (45) And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah] – (46) Who are certain that they will meet their Lord and that they will return to Him.

We ask Allah – Exalted is He – to rectify our hearts and our deeds, and to make us among His righteous servants. Indeed, He is All-Hearing, Answering.

 هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُم كَمَا أَمَرَكُمْ بِذلِكَ 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 اهْدِنا فِيمَنْ هَدَيْتَ وَعَافِنا فِيمَنْ عَافَيْتَ وَتَوَلَّنا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لنا فِيمَا أَعْطَيْتَ وَقِنا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ 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 عَلِمْنا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنا 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 لَنا 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 اللّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ 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.

اُذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ واشْكُرُوهُ يَزِدْكُمْ واسْتَغْفِرُوهُ يَغْفِرْ لكُمْ واتّقُوهُ يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصّلَاة

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.