

## Importance of the Fajr Prayer

### First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُودُ 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

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ حَقَّ التَّقْوَى، وَاعْلَمُوا أَنَّ مِنْ أَعْظَمِ عِلَامَاتِ حَيَاةِ الْقَلْبِ تَعْظِيمَ صَلَاةِ الْفَجْرِ، وَأَنَّ مِنْ أَعْظَمِ أَمَارَاتِ الضَّعْفِ وَالْخِذْلَانِ التَّهَؤُنَ بِهَا

Fear Allah, O servants of Allah, with true consciousness of Him. Know that among the greatest signs of a living heart is reverence for Ṣalāt al-Fajr, and among the clearest signs of weakness, lack of success, and being deceived, and giving love and precedence to these temporary and fleeting amusements of this world, is abandonment of the Fajr prayer is negligence toward it.

Servants of Allah, the Fajr prayer is a truthful scale that exposes the reality of one's faith. None consistently rises and awakens for it except the one whose heart is filled with īmān, love of Allah, remembrance of Allah, and whose soul magnifies His Creator.

وَيَا عِبَادَ اللَّهِ، لِصَلَاةِ الْفَجْرِ فَضَائِلُ عَظِيمَةٌ وَمَنَاقِبُ كَرِيمَةٌ، فَهِيَ مِنْ أَعْظَمِ الصَّلَوَاتِ عِنْدَ اللَّهِ، وَمِنْ أَنْفَلِهَا عَلَى الْمُنَافِقِينَ

Servants of Allah, the Fajr prayer possesses tremendous virtues and noble merits. It is among the greatest prayers in the sight Allah and among the most difficult prayers to perform for the hypocrites. The Prophet ﷺ said:

«مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ»

> “Whoever prays the two cool prayers (Fajr prayer and Asr Prayer) shall enter Paradise.”

And the Prophet ﷺ said:

«مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ»

> “Whoever prays Fajr is under the protection of Allah.”

فَيَا لَهَا مِنْ كَرَامَةٍ عَظِيمَةٍ أَنْ يُصْبِحَ الْعَبْدُ فِي حِفْظِ اللَّهِ وَرِعَايَتِهِ

What an immense honor it is for a servant to begin his day under the care and protection of Allah. The Prophet Muhammad also said about the virtues of the Fajr prayer:

«بَشِيرِ الْمَشَائِينِ فِي الظُّلْمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ»

“Give glad tidings to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.”.

Walking to the masjid to perform the Fajr prayer and the Isha Prayer.

Whoever goes out for Fajr in the darkness of the night, Allah will grant him light on the Day when faces and hearts are darkened.

In the Fajr prayer are the witnessing of the angels, blessing in one’s time, expansion of provision, tranquility of the chest, and strength of the heart.

As Allah tells us in the Quran:

﴿وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

“And the recitation of Quran in the Fajr prayer; indeed, the recitation of Fajr is witnessed (by the angels).”

No servant consistently guards the Fajr prayer except that he is granted light upon his face, tranquility in his heart, and blessing throughout his day.

And the Prophet ﷺ supplicated for his Ummah that blessing be placed in its early mornings, saying:

«اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا»

“O Allah, bless my Ummah in its early mornings.”

And Şakhr al-Ghāmidī, the narrator of the hadith, used to send out his trade early in the day, and because of that he became wealthy and increased in wealth.

The righteous predecessors disliked sleeping after Fajr because it is a time of remembrance, blessing, distribution of provision, and going out to seek one’s livelihood.

Whoever begins his day with prayer, remembrance, and recitation of the Qur’an, then goes out seeking his provision, Allah places blessing in his time, tranquility in his heart, and expansion in his sustenance.

If Fajr time, is a time of blessing, provision, and the witnessing of the angels, then what of the one who turns away from it and surrenders himself to sleep and

heedlessness until Shayṭān gains mastery over him and humiliates him?

فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: ذُكِرَ  
عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ، فَقَالَ النَّبِيُّ ﷺ  
«ذَلِكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ» >

In Ṣaḥīḥ al-Bukhārī and Muslim, it is narrated from ‘Abdullāh ibn Mas‘ūd رضى الله عنه that a man was mentioned before the Prophet ﷺ who slept until morning, missing the prayer. The Prophet ﷺ said:

“That is a man in who Shaytaan urinated in his ears”

وَيَا عِبَادَ اللَّهِ، تَأَمَّلُوا فِي هَذَا الْمَعْنَى الْعَظِيمِ؛ فَإِنَّ الْبَوْلَ شَيْءٌ تَسْتَقْدِرُهُ النَّفْسُ  
وَتَنْفِرُ مِنْهُ الطَّبَاعُ، وَقَدْ جَعَلَ اللَّهُ التَّطَهَّرَ مِنْهُ مِنْ شَعَائِرِ الدِّينِ وَالْإِيمَانِ

Servants of Allah, reflect upon this profound meaning. Urine is something naturally detested by all people, and rejected by human nature, and Allah has made purification from it among the symbols of religion and faith. Not protecting ourselves from the splashing of our own urine upon our clothes when answering the call of nature is a major sin and a cause of the punishment of the grave, as the Prophet Muhammad said when he came across two graves:

أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ

“As for one of them, he did not protect himself from his urine.”

فَدَلَّ ذَلِكَ عَلَى أَنَّ التَّهَؤُونَ بِالنَّجَاسَةِ وَالتَّسَاهُلَ فِي التَّطَهُّرِ مِنَ الْبَوْلِ مِنْ  
أَسْبَابِ عَذَابِ الْقَبْرِ

So if this is the result and punishment of carelessness regarding impurity and negligence in cleansing oneself from urine, and is among the causes of punishment in the grave. Then how and what is the situation with those who let mankind’s greatest enemy-Shaytaan -urinate in their ears!!! For being careless and negligent about the Fajr prayer!!!

If the urine of humans and animals is naturally detested, and one is commanded to protect and purify himself from it, then what of the Muslim in whose ear Shayṭān himself has urinated?!

What is the situation of a Muslim whose weakness and heedlessness became so severe that his greatest enemy- Shaytaan- humiliates and mocks him in this degrading manner, by urinating in his ears, because he abandoned Fajr and turned away from the call of Allah?

The scholars said: this hadith shows the severity of Shayṭān's domination over the one who neglects the Fajr prayer until the servant becomes overcome in his heart, mind, and body.

فَأَمَّا أَثْرُهُ عَلَى الْقَلْبِ: فَبِقَسْوَتِهِ وَظُلْمَتِهِ وَضَعْفِ الْإِيمَانِ وَثِقَلِ الطَّاعَةِ وَفُتُورِ  
الْهَمَّةِ

As for its effect upon the heart: it causes hardness, darkness, weakness of faith, heaviness toward worship, and loss of spiritual ambition.

وَأَمَّا أَثْرُهُ عَلَى الْعَقْلِ: فَبِالْعَفْلَةِ وَالتَّسْتُّتِ وَكثْرَةِ النَّسْيَانِ وَضَعْفِ الْبَصِيرَةِ

As for its effect upon the mind and intellect: it causes heedlessness, distraction, forgetfulness, and weakened insight.

As for its effect upon the body: it causes laziness, heaviness, and sluggishness, as the Prophet ﷺ said in the hadith of the knots:

«فَأَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ»

“He awakens foul-hearted and lazy.”

Some of the Salaf said: no servant is struck with a punishment greater than hardness of the heart and deprivation from obedience.

فَمَنْ تَعَوَّدَ تَرَكَ الْفَجْرِ، اسْتَوَلَى عَلَيْهِ الْكَسَلُ وَالْعَقْلَةُ، وَضَعَفَتْ صَلَاتُهُ بِاللَّهِ،  
وَقَلَّتِ الْبَرَكَاتُ فِي وَقْتِهِ وَعَمَلِهِ وَحَيَاتِهِ

Whoever becomes accustomed to abandoning Fajr becomes overtaken by laziness and heedlessness, his connection with Allah weakens, and blessing diminishes from his time, deeds, and life.

By Allah, this is among the greatest signs of abandonment and hardness of the heart. We ask Allah for safety and protection.

تَأْمَلُوا يَا رِعَاكُمُ اللَّهُ هَذَا التَّعْبِيرَ الْمُرْعَبَ، فَلَمْ يَقُلِ النَّبِيُّ ﷺ: غَلَبَهُ النَّوْمُ، أَوْ  
أَخْطَأَ، بَلْ صَوَّرَ حَالَهُ بِأَبْلَغِ صُورِ الْإِهَانَةِ وَالِاسْتِخْفَافِ

Reflect, may Allah have mercy upon you, over this terrifying expression. The Prophet ﷺ did not merely say, “Sleep overtook him,” or “He made a mistake.” Rather, he

described his condition with one of the most humiliating images imaginable.

Servants of Allah, Shayṭān does not merely seek that a servant misses one prayer. Rather, he seeks to extinguish the light of the heart, sever the servant from his Lord, and accustom him to heedlessness until it becomes normal.

Fajr specifically is the prayer of sincerity and truthfulness, because it comes at the time of comfort, warmth, and bodily rest. None rises for it except the one who places love of Allah above love of the self. Allah tells us in the Quran:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

“Their sides forsake their beds, calling upon their Lord in fear and hope.” And Allah says:

﴿وَقُرْآنَ الْفَجْرِ ۗ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

> “And the recitation of Fajr; indeed, the recitation of Fajr is witnessed.”

Meaning: the angels of the night and the angels of the day witness the Fajr prayer, who is praying it, who is in congregation and who is sleeping during it.

يَا مَنْ أَضَاعَ الْفَجْرَ، أَيْنَ الْغَيْرَةَ عَلَى دِينِكَ؟ أَيْنَ تَعْظِيمَكَ لِرَبِّكَ؟ كَيْفَ يَهُونُ عَلَيْكَ أَنْ يُنَادِيكَ اللَّهُ إِلَى الصَّلَاةِ، ثُمَّ تُؤْتِرَ عَلَيْهِ الْفِرَاشَ وَالنَّوْمَ؟

O you who neglect the Fajr prayer, where is your concern for your religion? Where is your reverence for your Lord? How can it become easy for you that Allah calls you to prayer, yet you choose the bed and sleep over Him?

كَمْ مِنْ أَنْاسٍ يَسْتَيْقِظُونَ لِأَجْلِ الدُّنْيَا مُبَكِّرِينَ، وَلَوْ كَانَ فِي الْأَمْرِ مَالٌ أَوْ وَظِيفَةٌ أَوْ مَوْعِدٌ مِنْ مَوَاعِيدِ الدُّنْيَا لَقَامُوا مُسْرِعِينَ، ثُمَّ إِذَا كَانَ الْمَوْعِدُ مَعَ اللَّهِ ثَقُلَتِ الْأَجْسَادُ وَفَنَرَتِ الْأَهْمَمُ

How many people wake early for worldly matters? If wealth, work, or worldly appointments awaited them, they would rise quickly. Yet when the appointment is with Allah, bodies become heavy and ambitions collapse.

وَاللَّهِ مَا تَقُلْتُ صَلَاةَ الْفَجْرِ إِلَّا لِثِقَلِ الذُّنُوبِ عَلَى الْقُلُوبِ

By Allah, Fajr does not become heavy except because sins have weighed down the hearts.

قَالَ بَعْضُ السَّلَفِ: «حُرْمَنَا قِيَامَ اللَّيْلِ بِالذُّنُوبِ

Some of the Salaf said: “We were deprived of night prayer because of our sins.”

Sins darken the heart, weaken faith, and make worship burdensome until alarms become more familiar to a person than the Qur’an itself. A tragic achievement of modern civilization: thousands can wake instantly for notifications, markets, flights, and gym memberships, yet the adhān of Fajr passes over them like distant static.

## Second Khutbah

Servants of Allah, among the greatest means of remaining steadfast upon Fajr is sincere dependence upon Allah, striving against the soul, and refusing to indulge its laziness. The Prophet Muhammad said:

«...يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ» >

“Shayṭān ties three knots at the back of one’s head when he sleeps...”

فَإِذَا ذَكَرَ اللَّهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، وَإِذَا صَلَّى انْحَلَّتْ الْعُقْدُ كُلُّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ

If he remembers Allah, one knot is untied. If he makes wuḍū’, another is untied. If he prays, all the knots are untied, and he awakens energetic and pure-hearted. Otherwise, he awakens lazy and foul-hearted.

Reflect, may Allah have mercy upon you, how the Prophet ﷺ connected spiritual laziness with the domination of Shayṭān.

فَاحْفَظُوا صَلَاةَ الْفَجْرِ، وَعَلِّمُوا أَوْلَادَكُمْ تَعْظِيمَهَا، وَاجْعَلُوا بُيُوتَكُمْ بُيُوتَ طَاعَةٍ وَذِكْرِ، فَإِنَّ الْبُيُوتَ الَّتِي يُذَكَّرُ اللَّهُ فِيهَا تَفِرُّ مِنْهَا الشَّيَاطِينُ

Guard the Fajr prayer. Teach your children to honor it. Make your homes homes of worship and remembrance, for the homes in which Allah is remembered are homes from which devils flee.

اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allah, aid us in remembering You, thanking You, and worshipping You properly.

اللَّهُمَّ اجْعَلْنَا مِنْ أَهْلِ الْفَجْرِ، وَمِنَ الَّذِينَ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ابْتِغَاءَ  
مَرْضَاتِكَ

O Allah, make us among the people of Fajr, among those whose sides forsake their beds seeking Your pleasure.

اللَّهُمَّ لَا تَجْعَلْ لِلشَّيْطَانِ عَلَيْنَا سَبِيلًا، وَاعْفِرْ لَنَا ذُنُوبَنَا، وَأَصْلِحْ قُلُوبَنَا، وَأَحْيِهَا  
بِطَاعَتِكَ

O Allah, do not grant Shayṭān authority over us. Forgive our sins, rectify our hearts, and revive them through Your obedience.

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

فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ  
مَا تَصْنَعُونَ