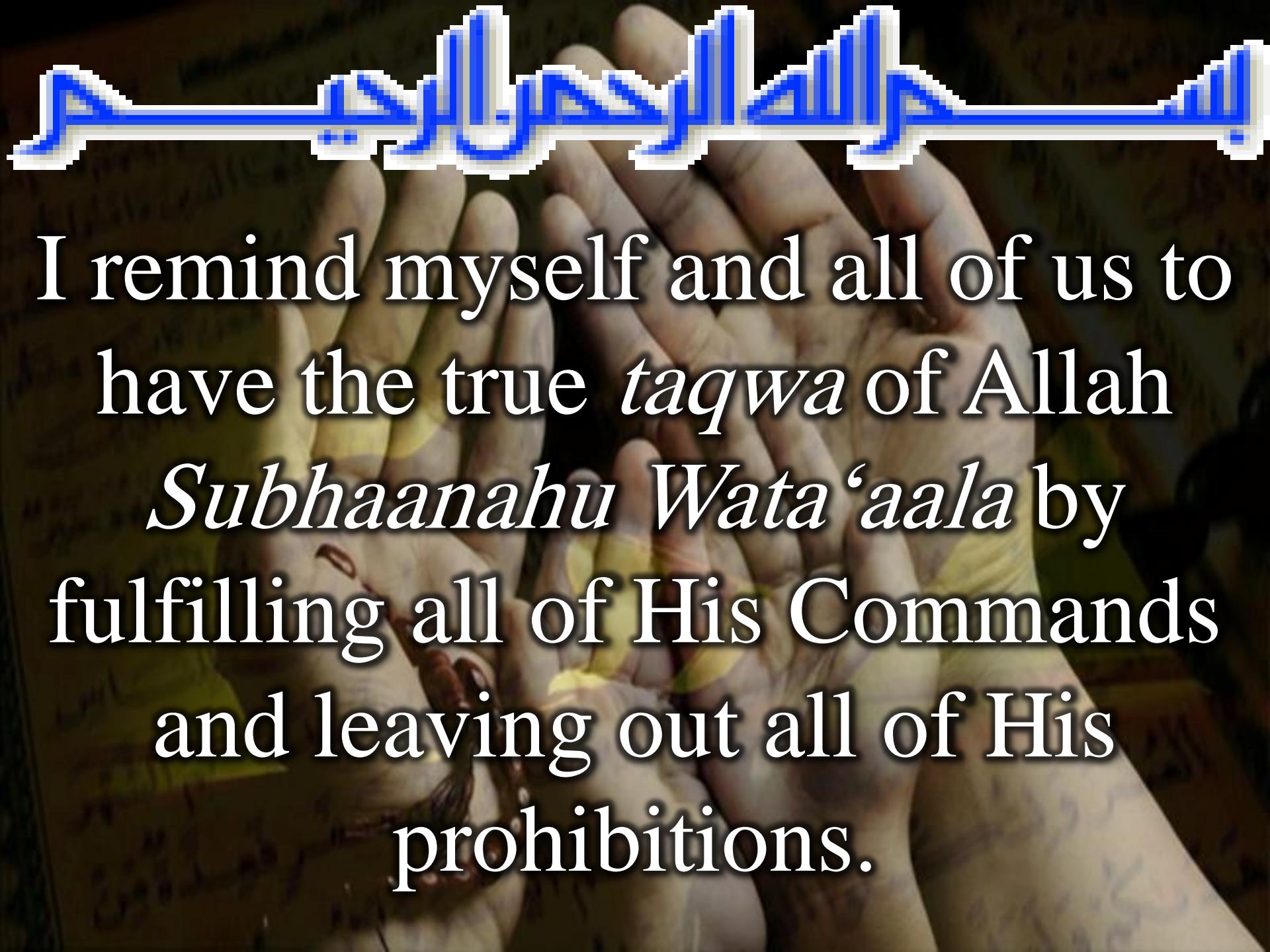




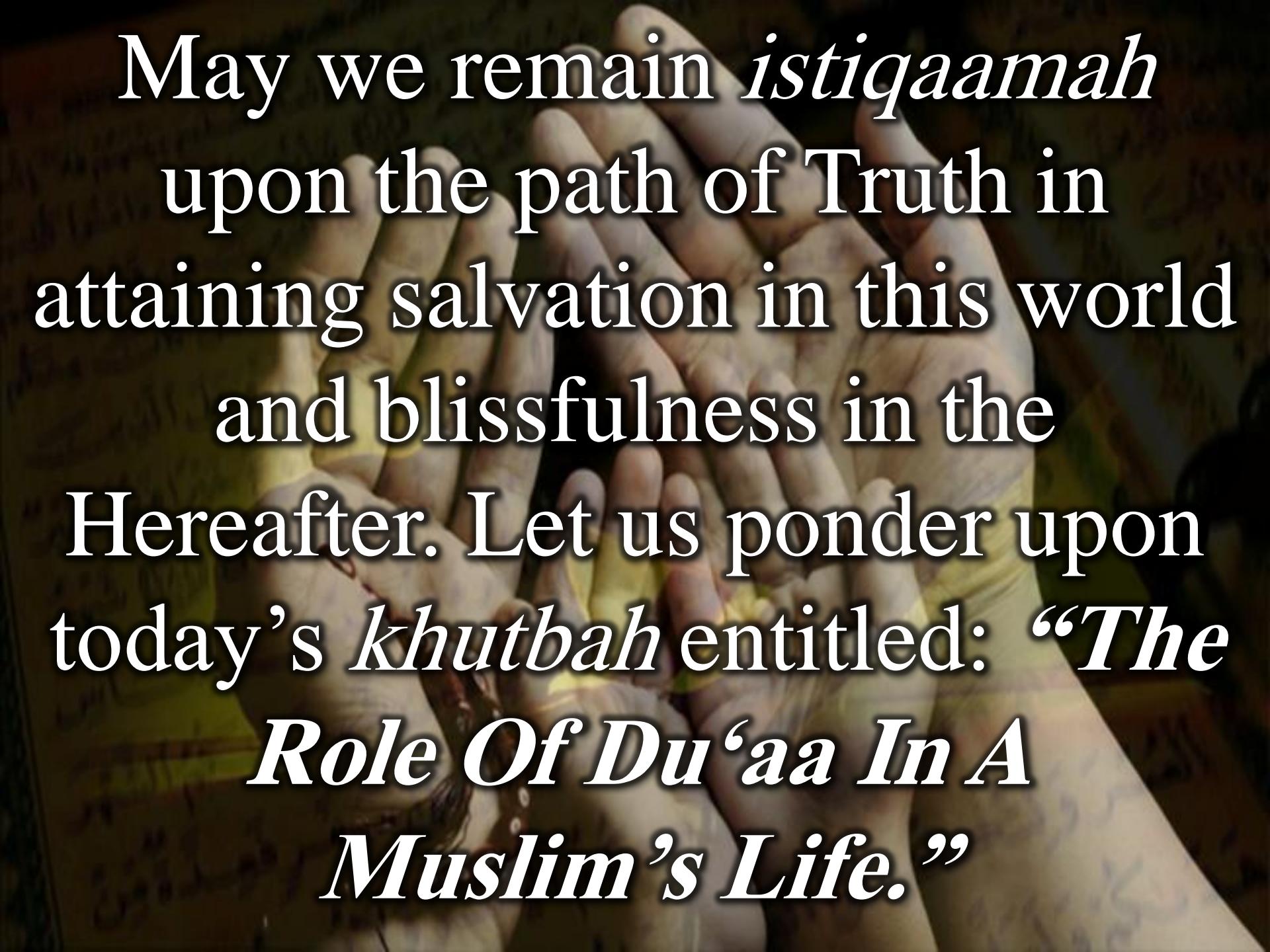
جَابَطَانُ الدِّينِ إِيمَانٌ وَرِبَاطٌ  
جَابَطَانُ الدِّينِ إِيمَانٌ وَرِبَاطٌ

JABATAN AGAMA ISLAM SELANGOR

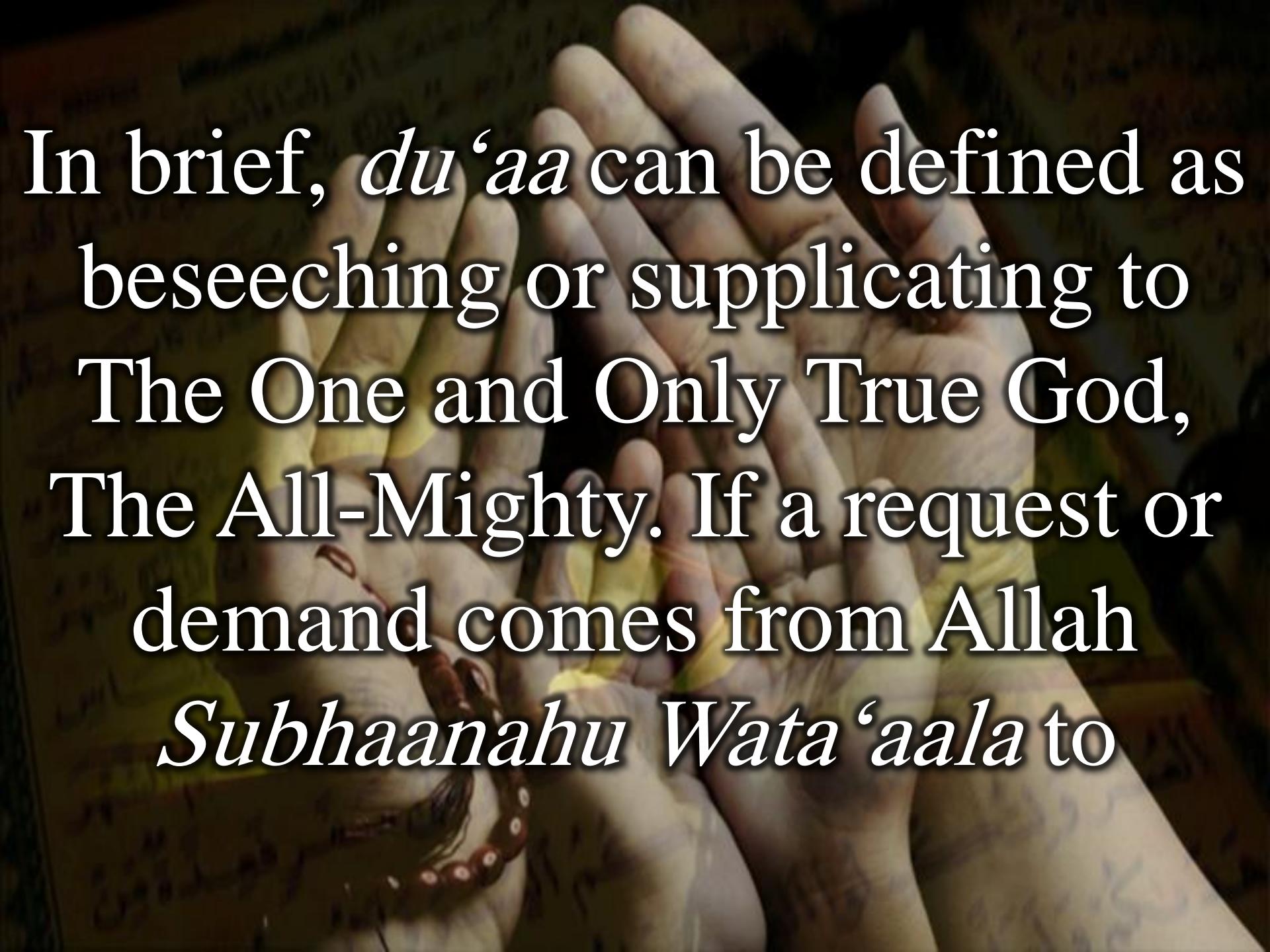
# THE ROLE OF DU'AA IN A MUSLIM'S LIFE



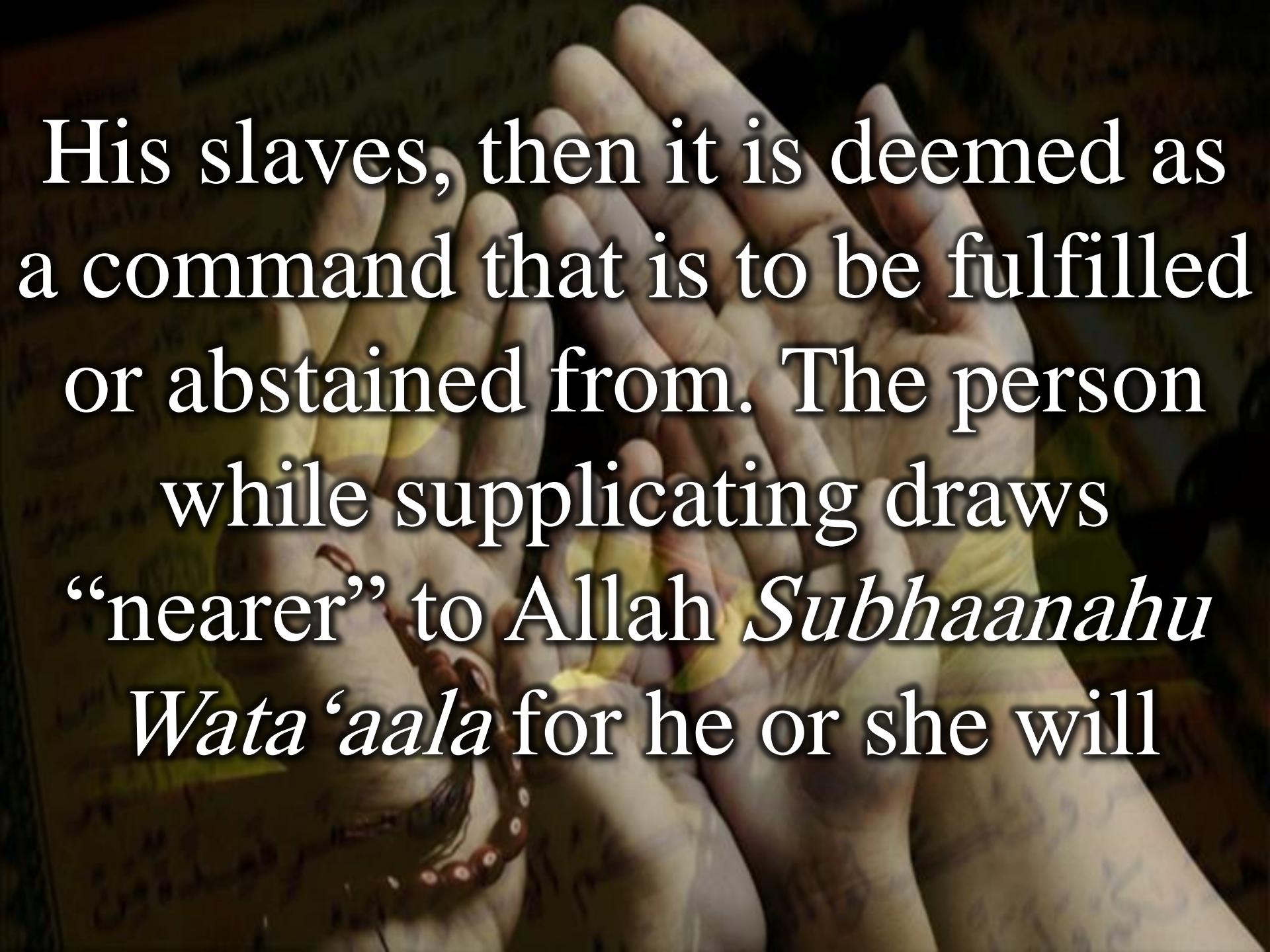
I remind myself and all of us to  
have the true *taqwa* of Allah  
*Subhaanahu Wata‘aala* by  
fulfilling all of His Commands  
and leaving out all of His  
prohibitions.



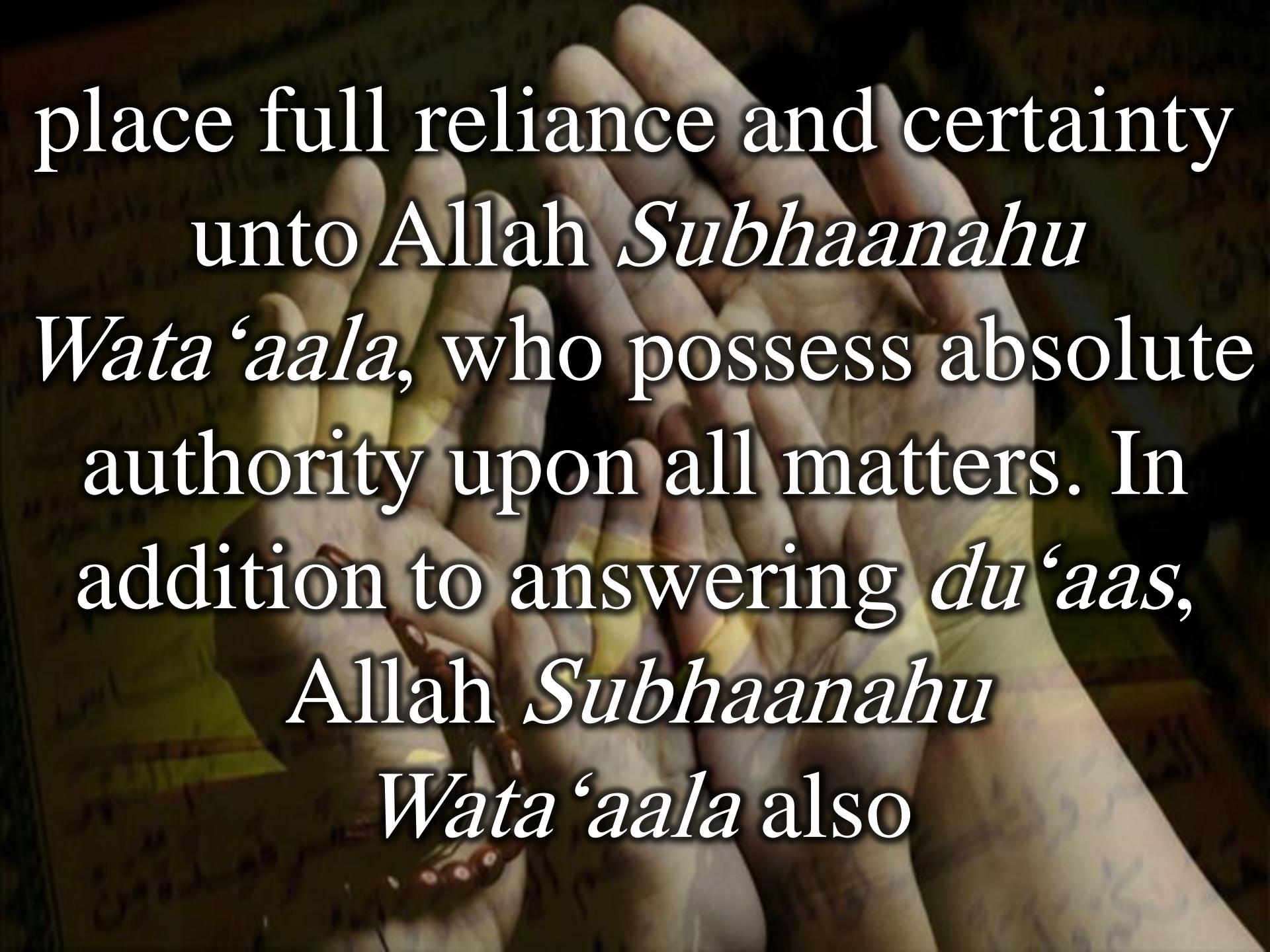
May we remain *istiqaamah*  
upon the path of Truth in  
attaining salvation in this world  
and blissfulness in the  
Hereafter. Let us ponder upon  
today's *khutbah* entitled: “*The  
Role Of Du‘aa In A  
Muslim’s Life.*”



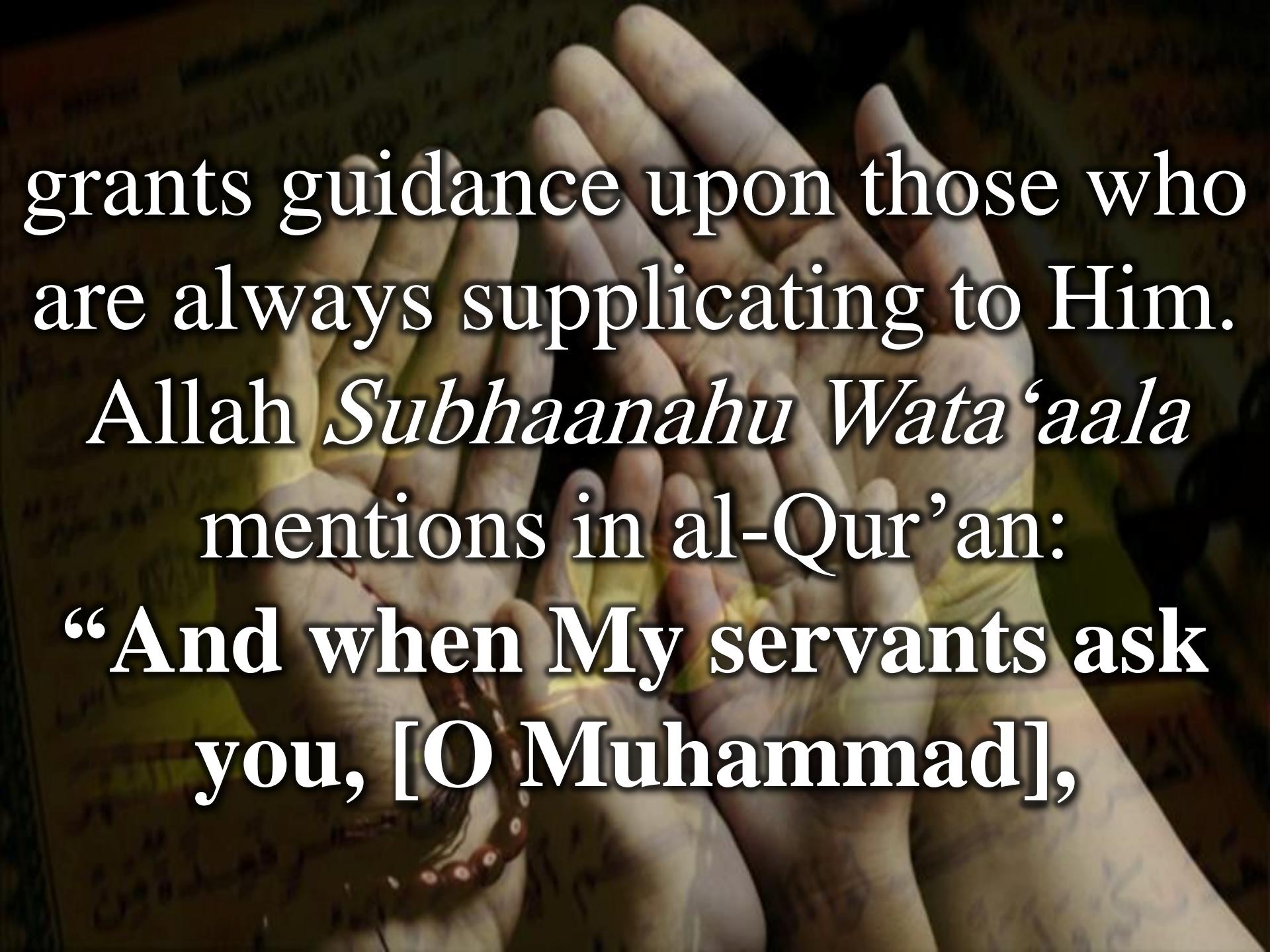
In brief, *du‘aa* can be defined as beseeching or supplicating to The One and Only True God, The All-Mighty. If a request or demand comes from Allah *Subhaanahu Wata‘aala* to



His slaves, then it is deemed as a command that is to be fulfilled or abstained from. The person while supplicating draws “nearer” to Allah *Subhaanahu Wata‘aala* for he or she will



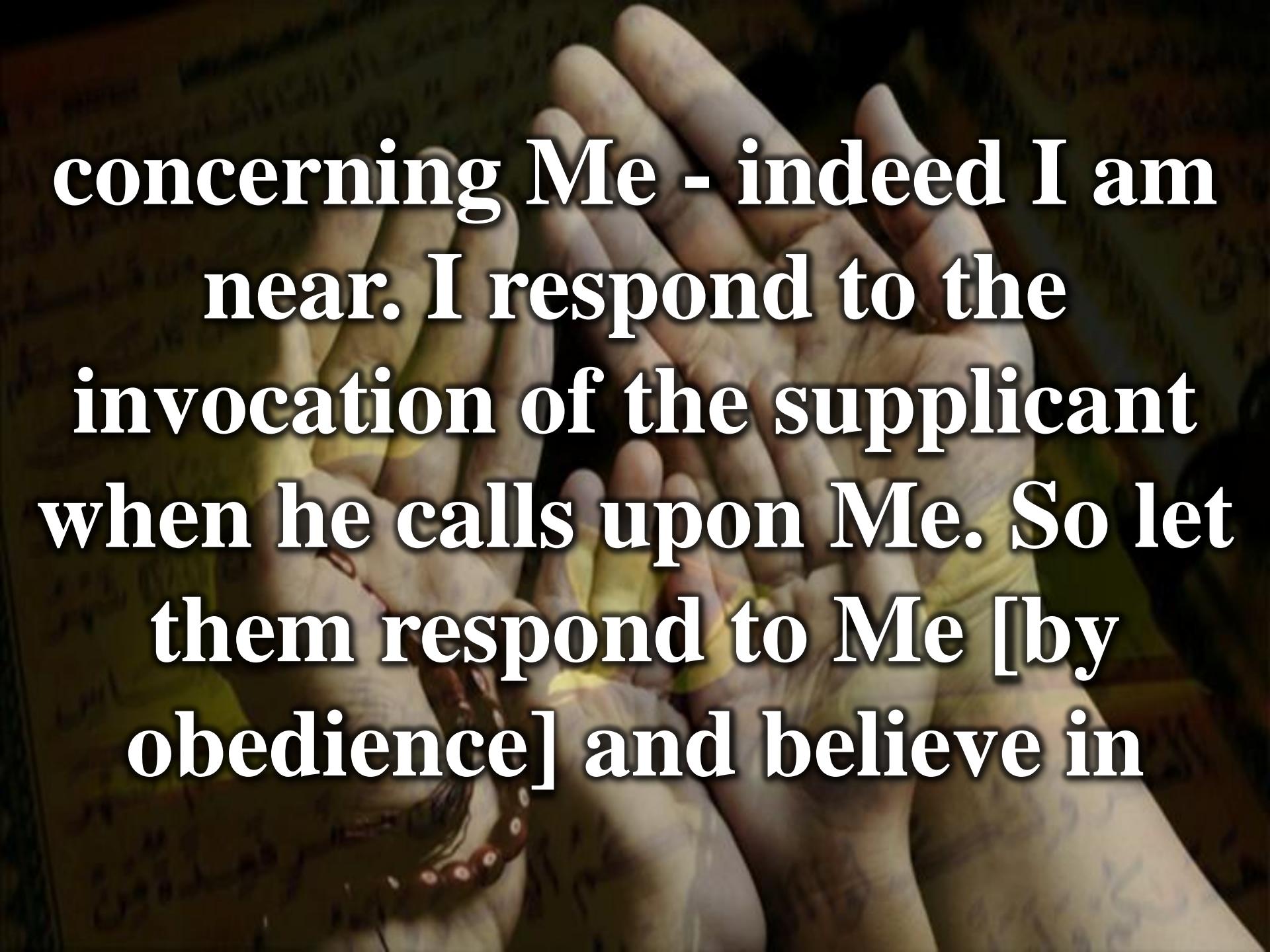
place full reliance and certainty  
unto Allah *Subhaanahu  
Wata'aala*, who possess absolute  
authority upon all matters. In  
addition to answering *du'aas*,  
Allah *Subhaanahu  
Wata'aala* also



grants guidance upon those who  
are always supplicating to Him.

Allah *Subhaanahu Wata'aala*  
mentions in al-Qur'an:

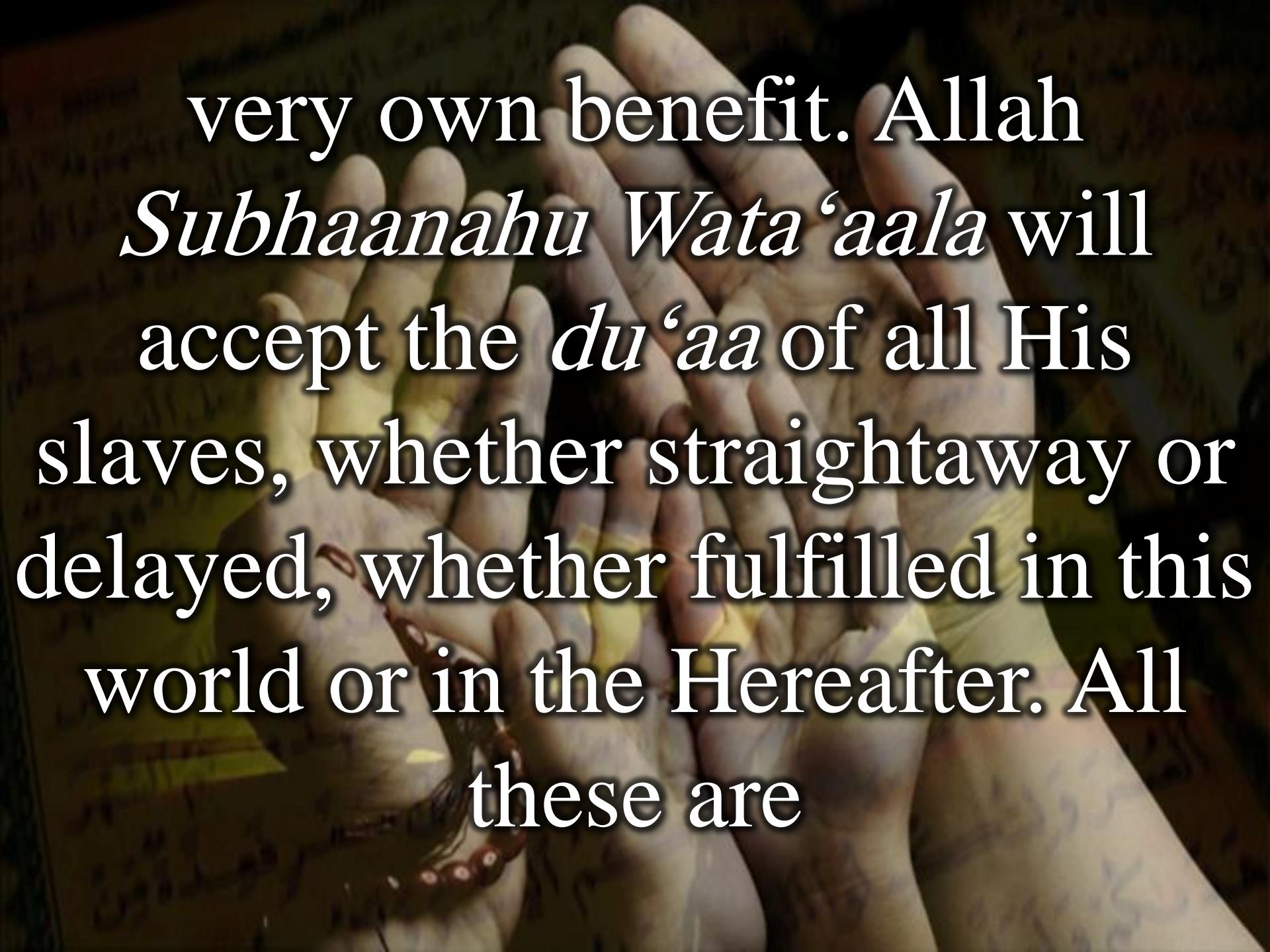
**“And when My servants ask  
you, [O Muhammad],**



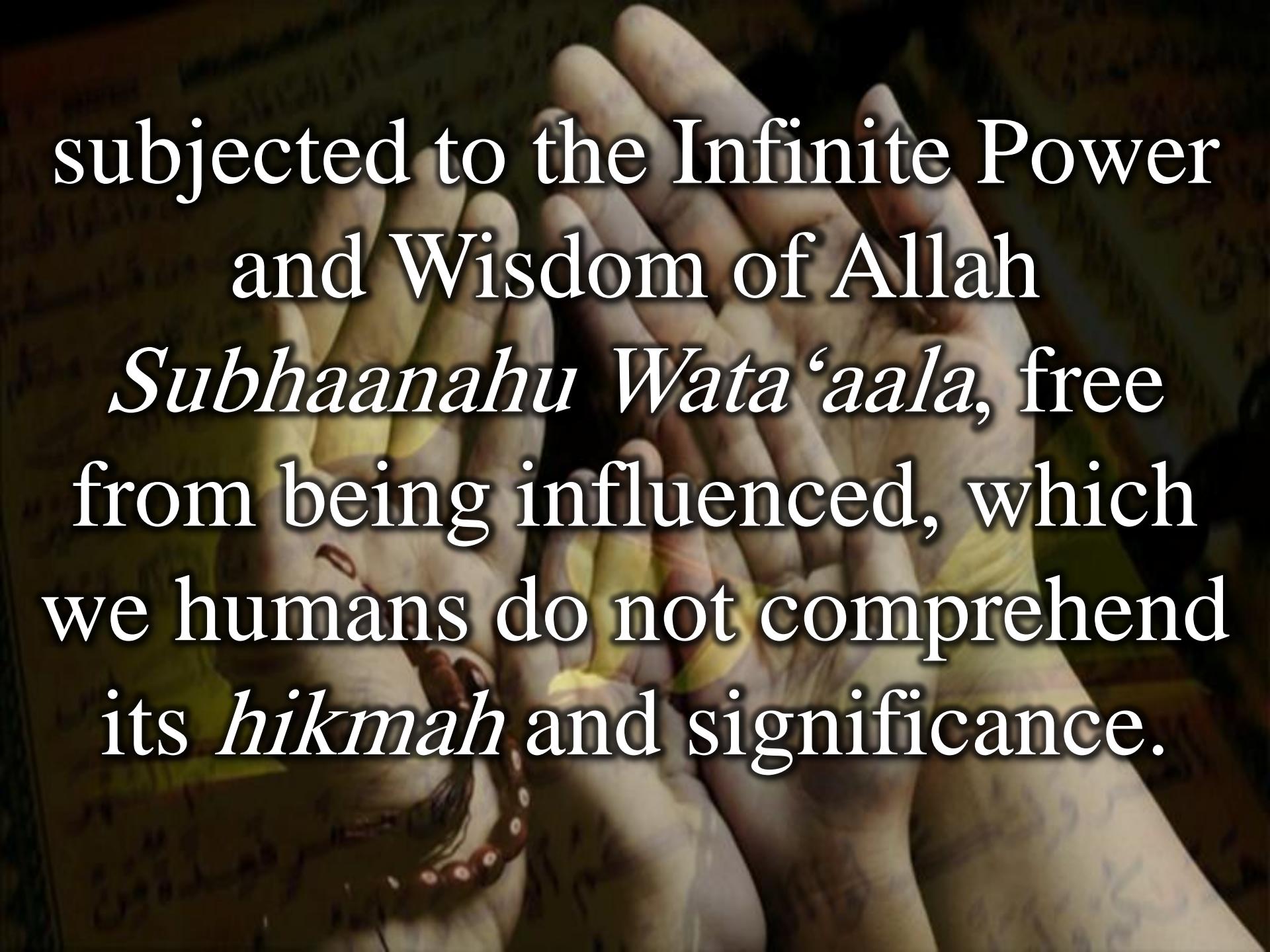
concerning Me - indeed I am near. I respond to the invocation of the suppliant when he calls upon Me. So let them respond to Me [by obedience] and believe in

Me that they may be [rightly]  
guided.”  
(al-Baqarah 2:186)

Allah *Subhaanahu Wata ‘aala*  
has commanded His slaves to  
always supplicate to Him for  
their

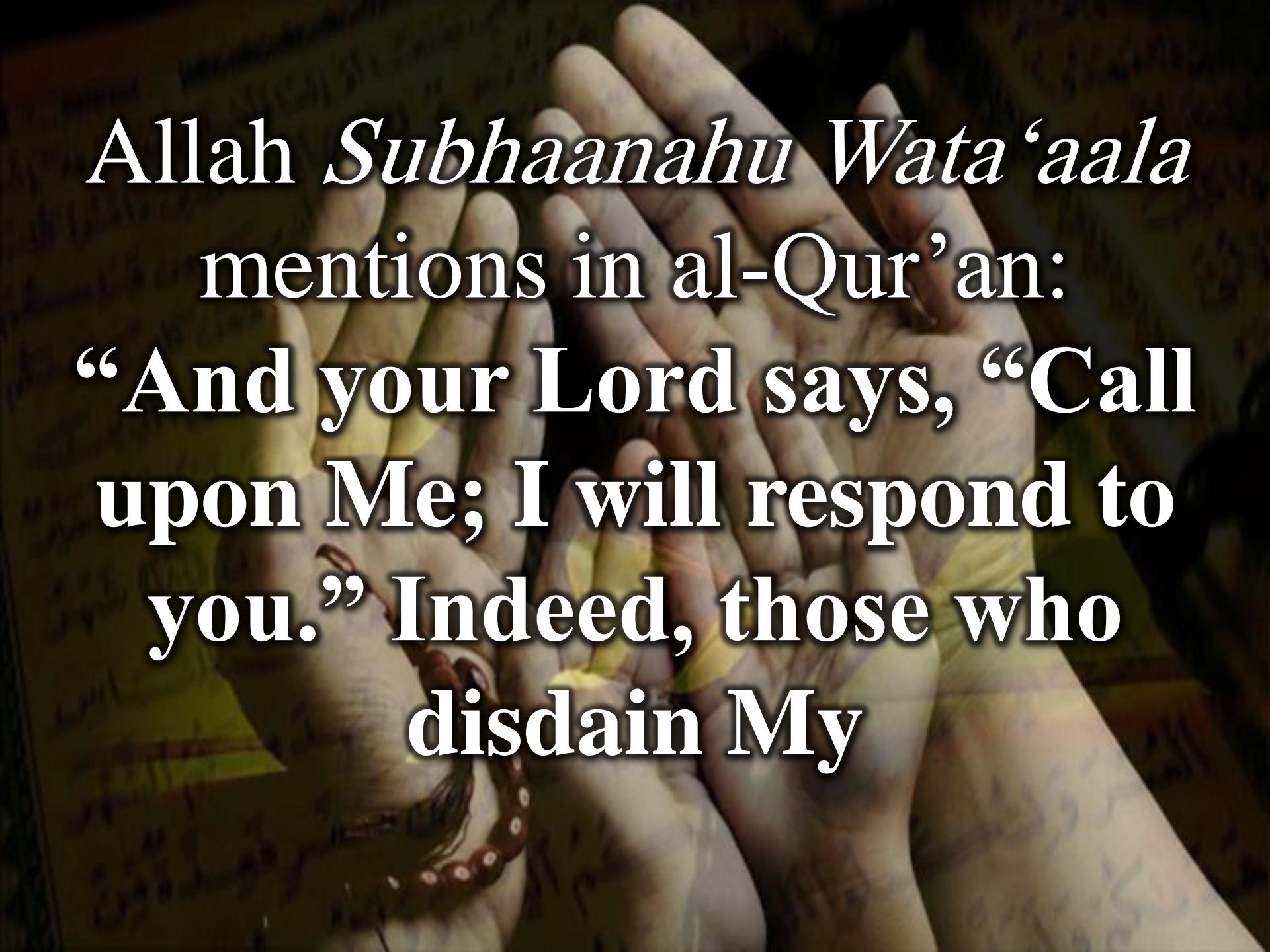


very own benefit. Allah *Subhaanahu Wata‘aala* will accept the *du‘aa* of all His slaves, whether straightaway or delayed, whether fulfilled in this world or in the Hereafter. All these are



subjected to the Infinite Power  
and Wisdom of Allah

*Subhaanahu Wata ‘aala*, free  
from being influenced, which  
we humans do not comprehend  
its *hikmah* and significance.



Allah *Subhaanahu Wata'aala*  
mentions in al-Qur'an:

“And your Lord says, “Call  
upon Me; I will respond to  
you.” Indeed, those who  
disdain My



worship will enter Hell  
[rendered] contemptible.”  
(Ghaafir 40:60)

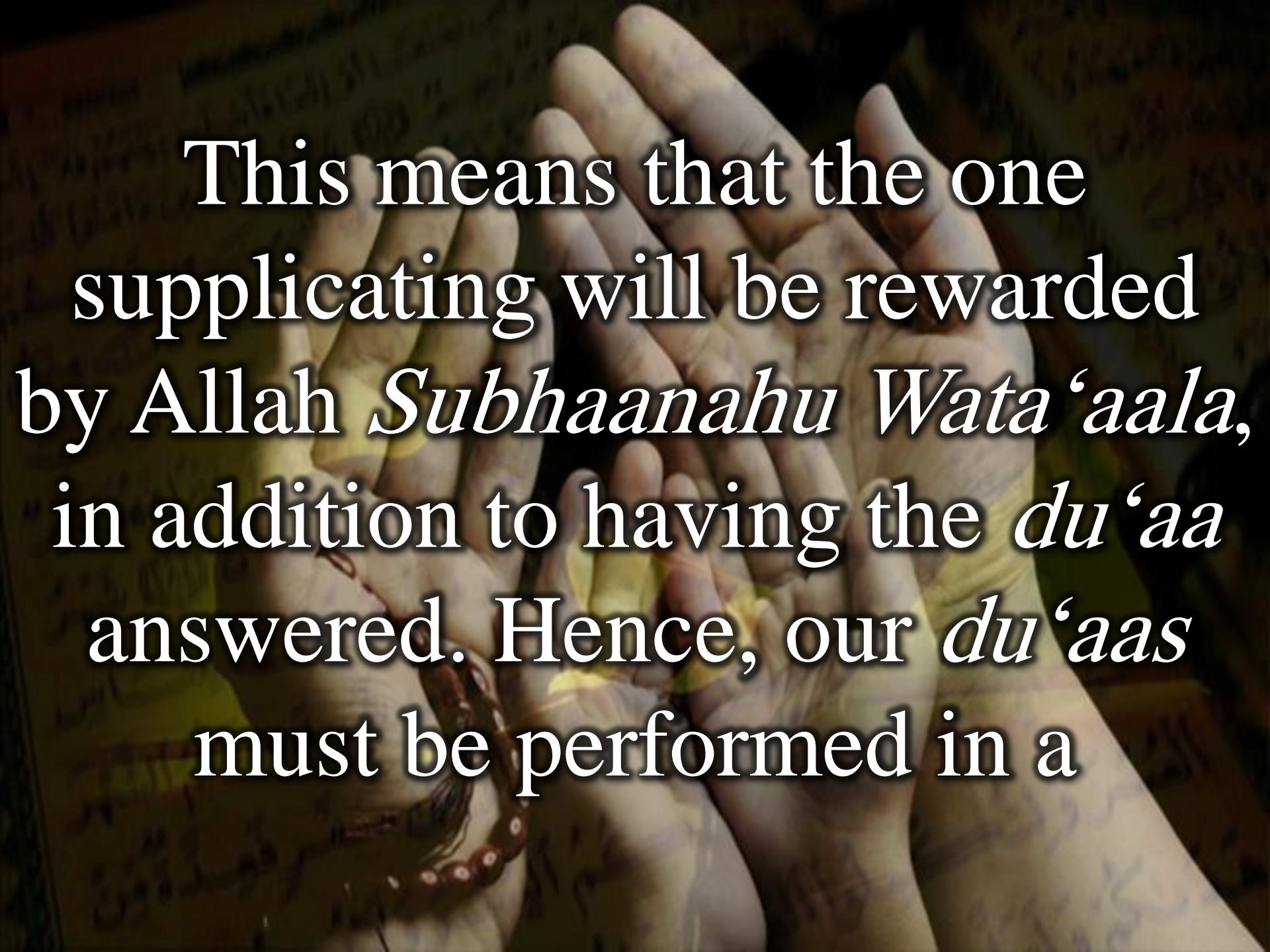
*Du‘aa* is a way of life that was taught by Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as an ‘ibaadah. Furthermore, *du‘aa* is the core of worship.

Anas ibn Maalik *radiyAllaahu ‘anh* narrated that Rasulullah ﷺ said:

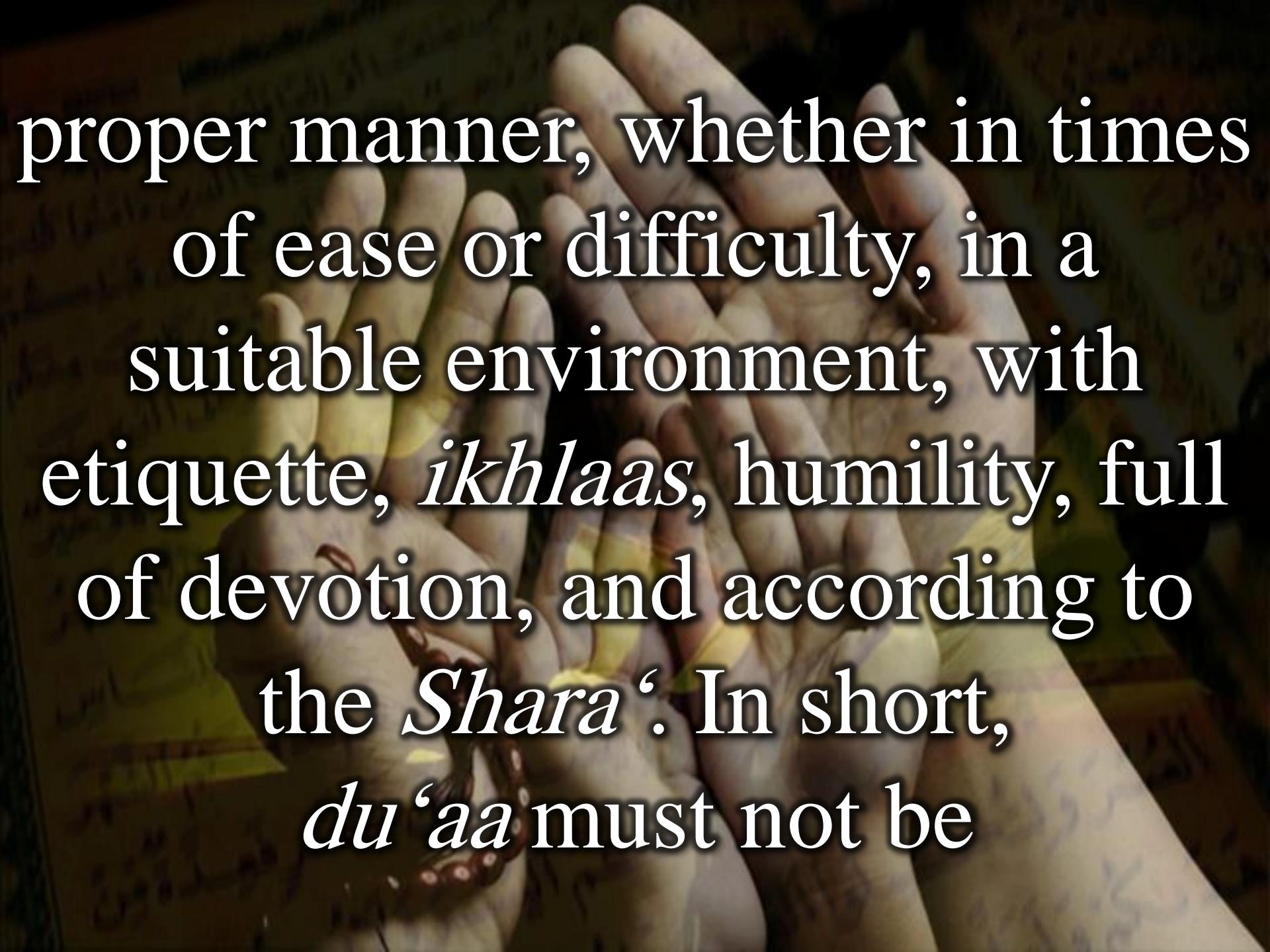
“The supplication is the essence of worship.”

(at-Tirmidhi:

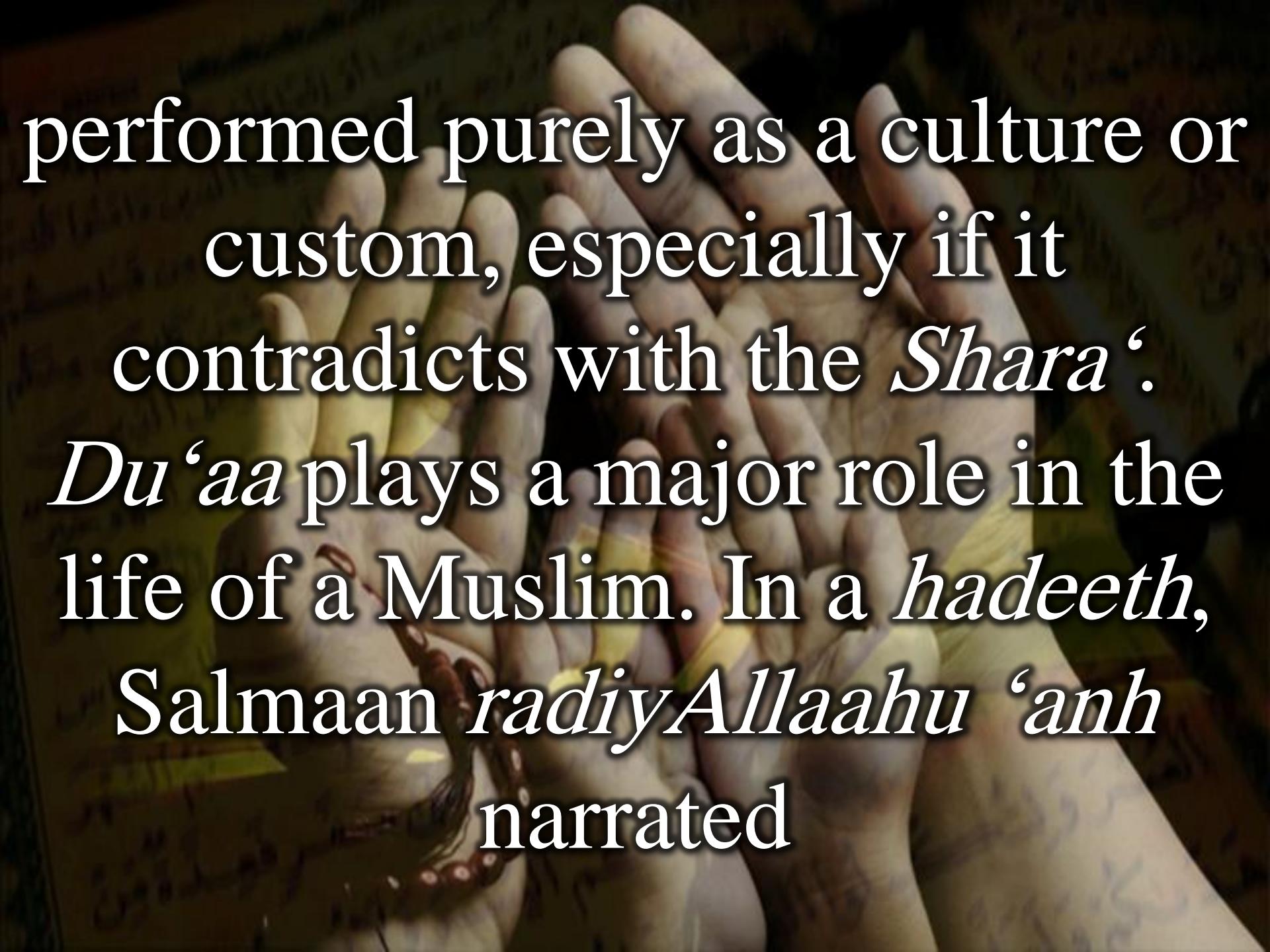
*da‘eef*)



This means that the one supplicating will be rewarded by Allah *Subhaanahu Wata‘aala*, in addition to having the *du‘aa* answered. Hence, our *du‘aas* must be performed in a



proper manner, whether in times of ease or difficulty, in a suitable environment, with etiquette, *ikhlaas*, humility, full of devotion, and according to the *Shara'*. In short, *du'a* must not be



performed purely as a culture or custom, especially if it

contradicts with the *Shara'*:

*Du‘aa* plays a major role in the life of a Muslim. In a *hadeeth*, Salmaan *radiyAllaahu ‘anh* narrated



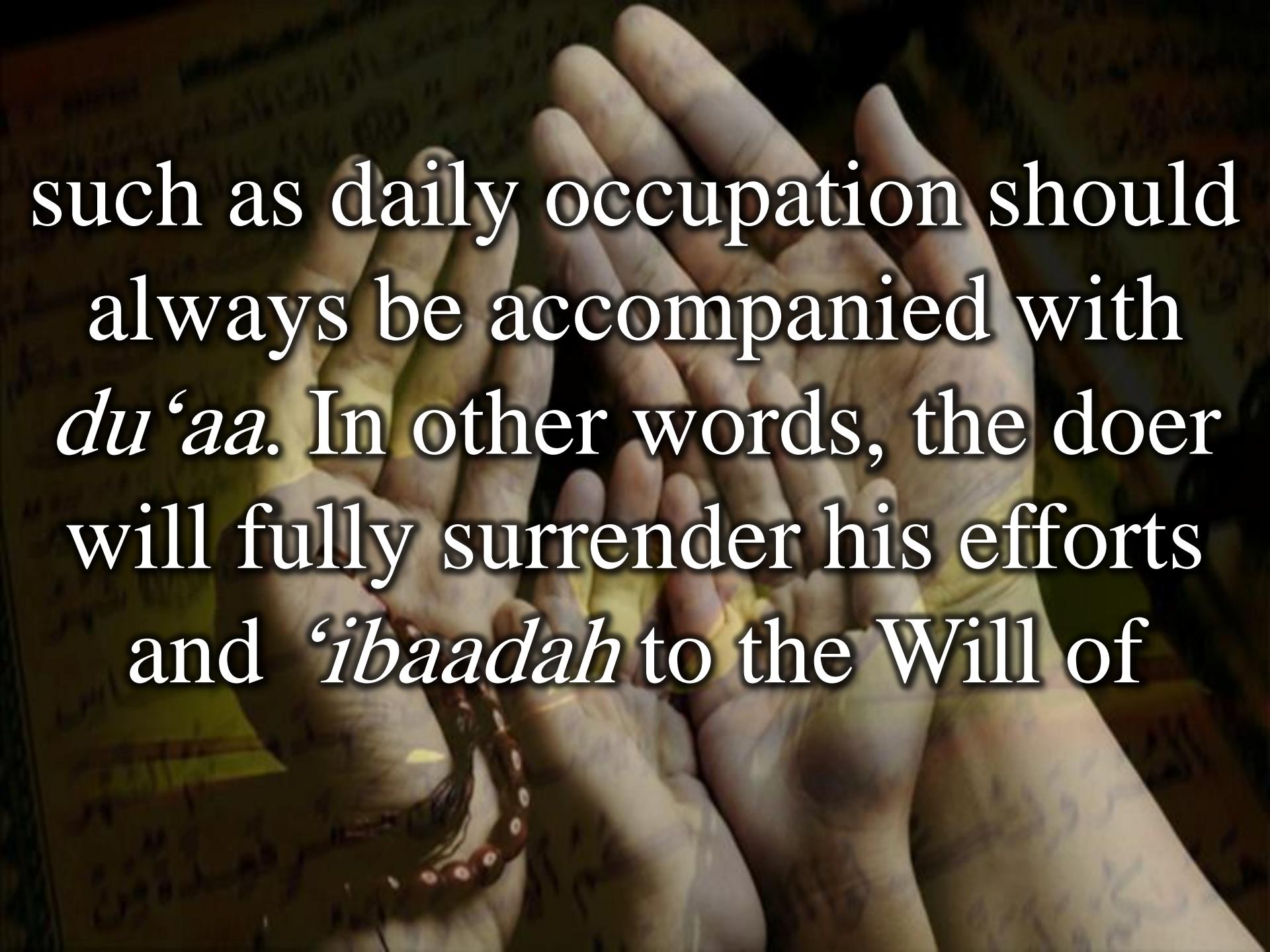
that Rasulullah (صلی اللہ علیہ وسلم) said:

**“Nothing turns back the**

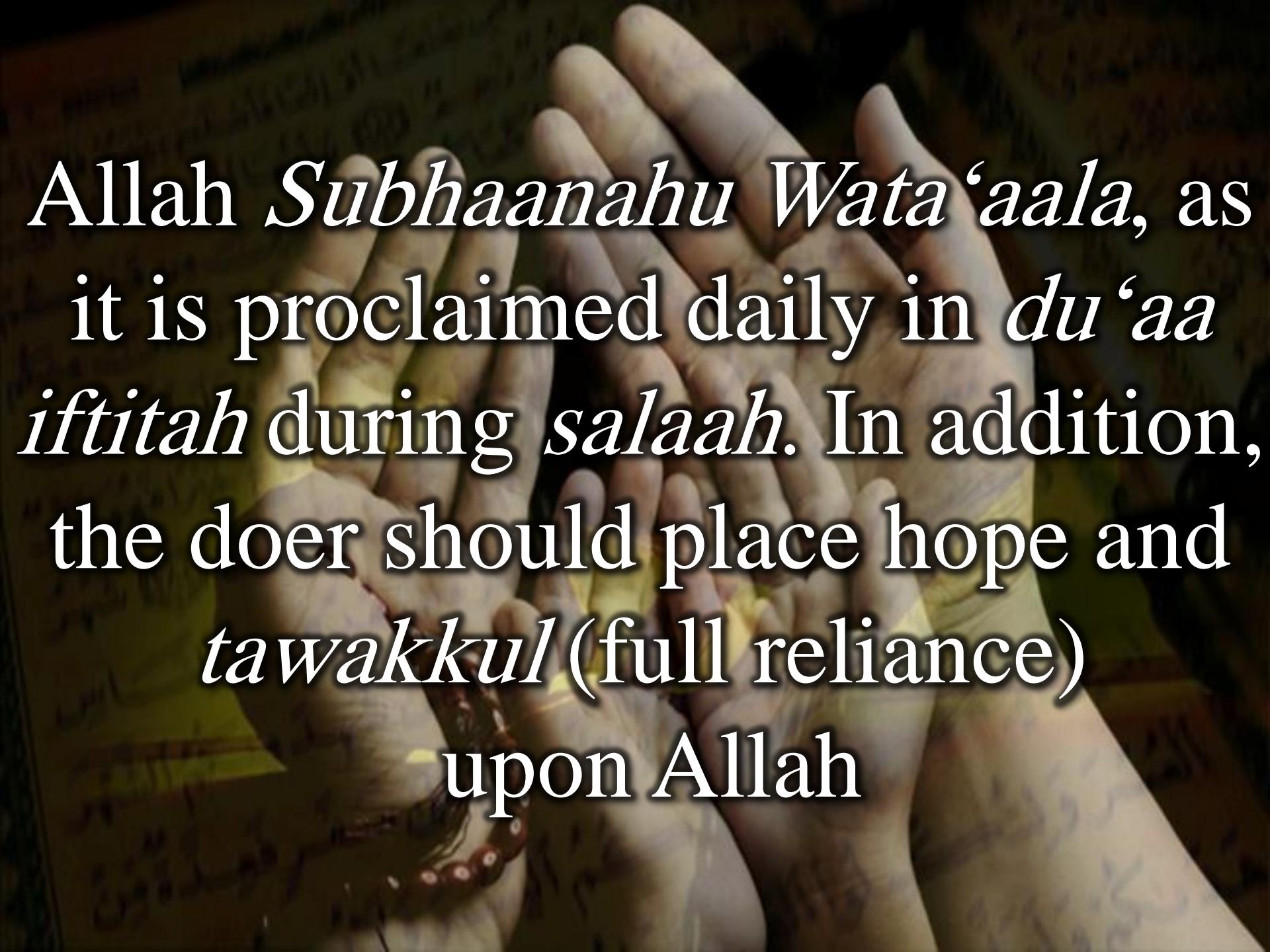
**Decree except supplication...”**

(at-Tirmidhi: *hasan*)

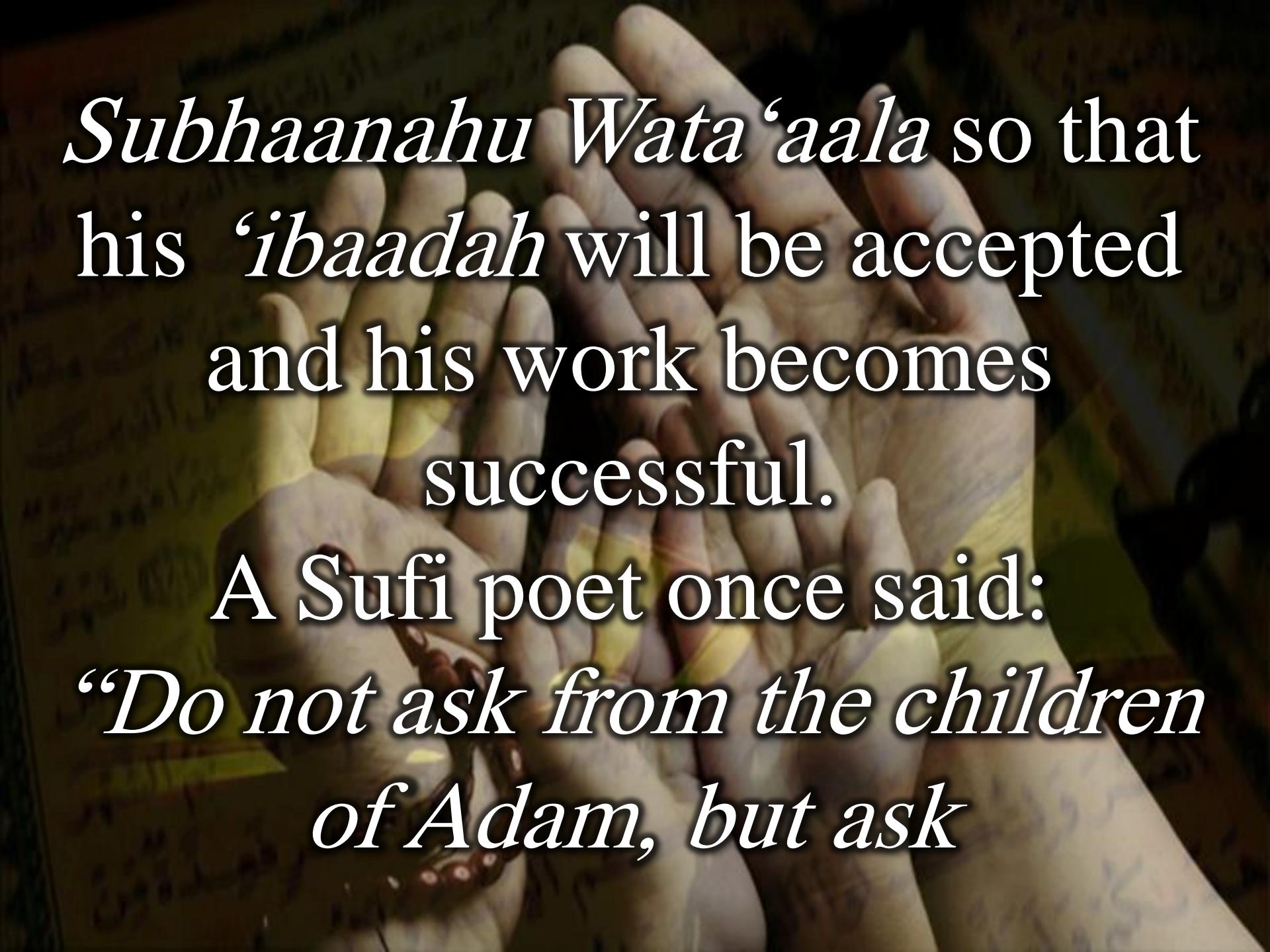
Fate or decree that is changeable are those within the category of “*mu‘allaq*” (suspended). Therefore, one’s effort whether in specific ‘*ibaadah* such *salaah* or general ‘*ibaadah*



such as daily occupation should always be accompanied with *du‘aa*. In other words, the doer will fully surrender his efforts and ‘ibaadah to the Will of



Allah *Subhaanahu Wata'aala*, as it is proclaimed daily in *du'aa iftitah* during *salaah*. In addition, the doer should place hope and *tawakkul* (full reliance) upon Allah



*Subhaanahu Wata‘aala* so that  
his ‘ibaadah will be accepted  
and his work becomes  
successful.

A Sufi poet once said:  
“*Do not ask from the children  
of Adam, but ask*

*directly from Allah Subhaanahu  
Wata‘aala, whose Doors never  
closes. Allah Subhaanahu  
Wata‘aala becomes angry when  
you cease to ask from Him,  
while the children of*



*Adam becomes angry when you always ask from him.”*

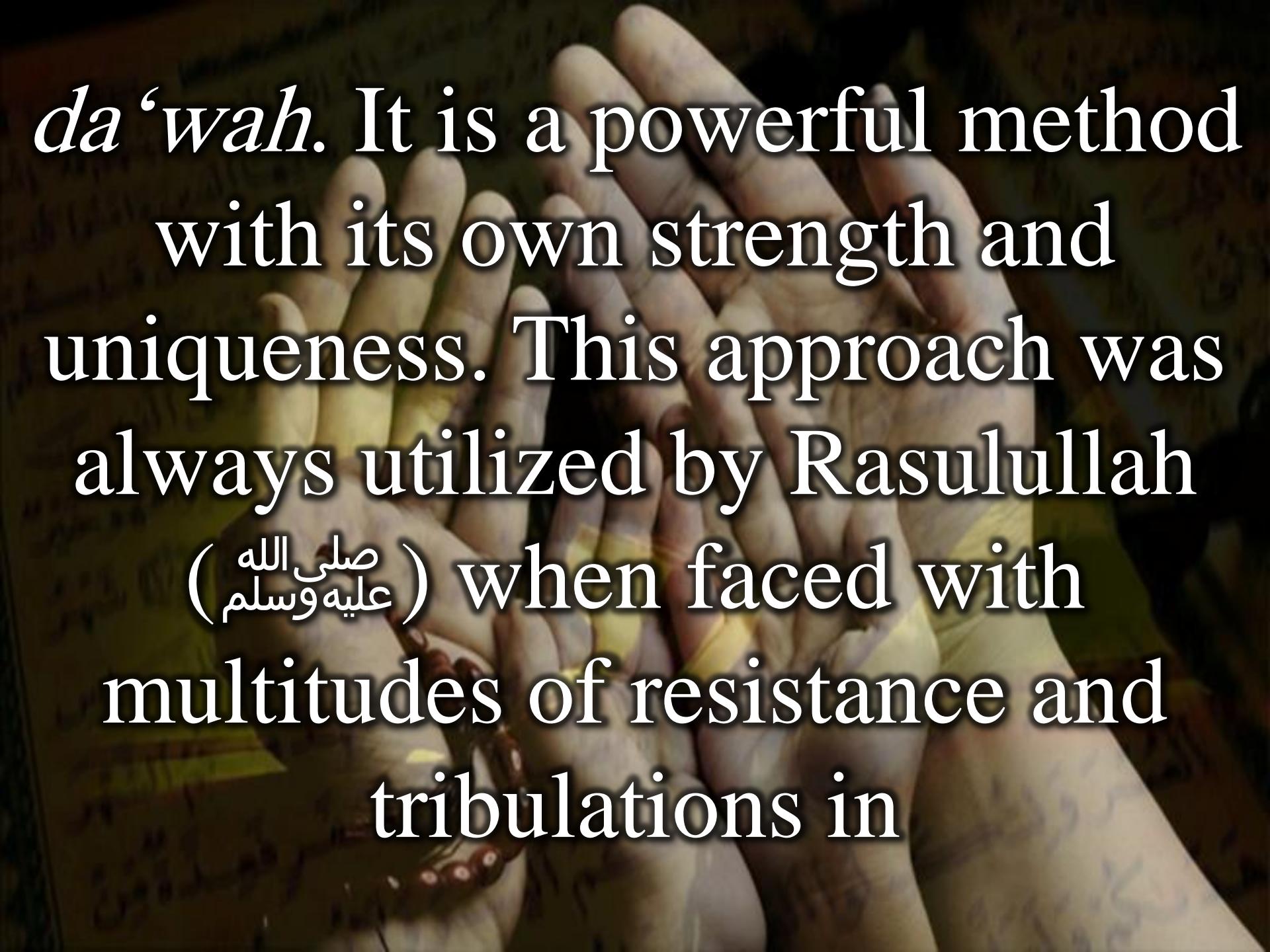
In the *hadeeth* of ‘Ali *radiyAllaahu ‘anh*, it was narrated that

Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

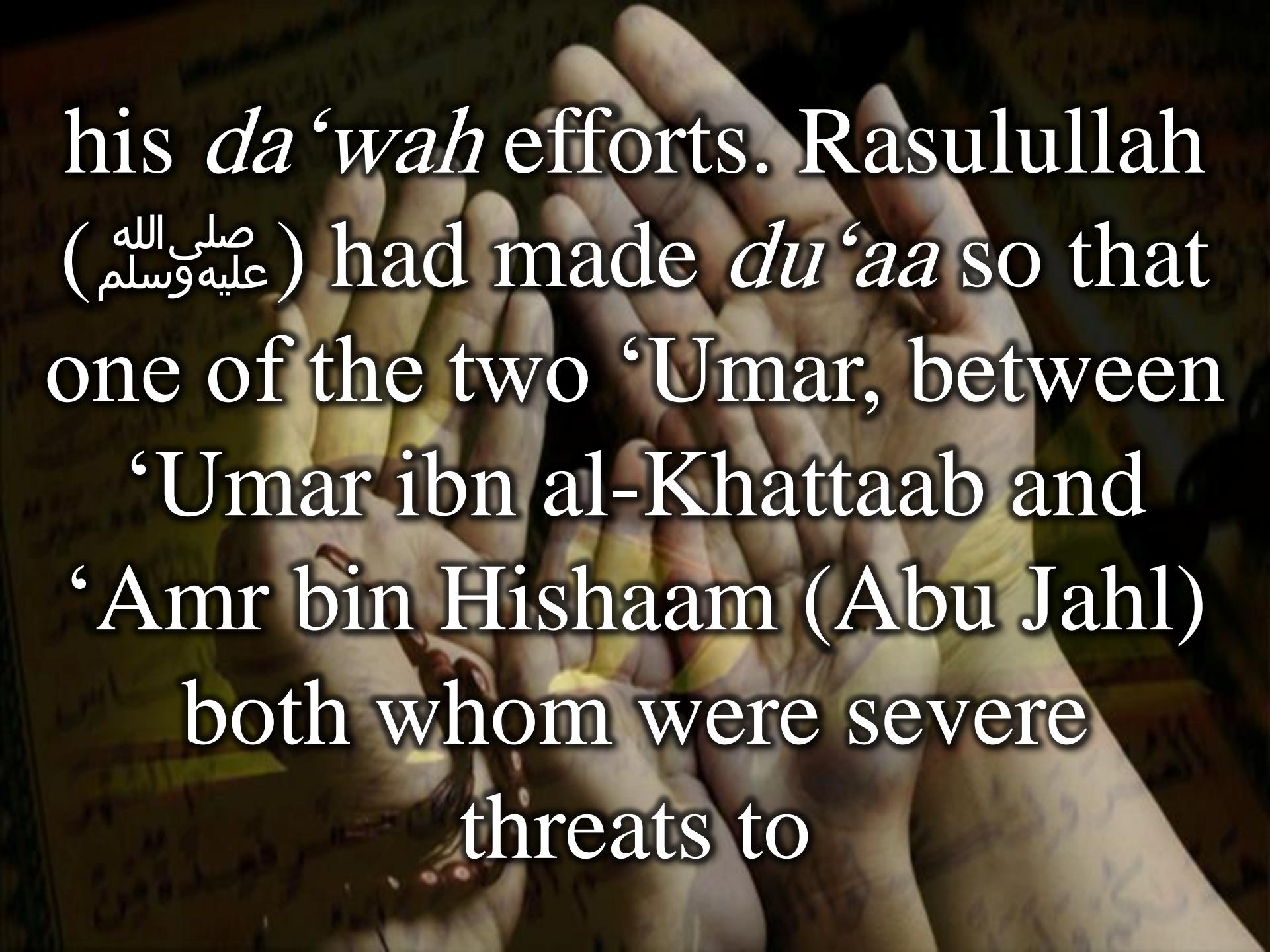
“Supplication is the weapon of  
the believer...”

(al-Haakim: *mawdoo'*)

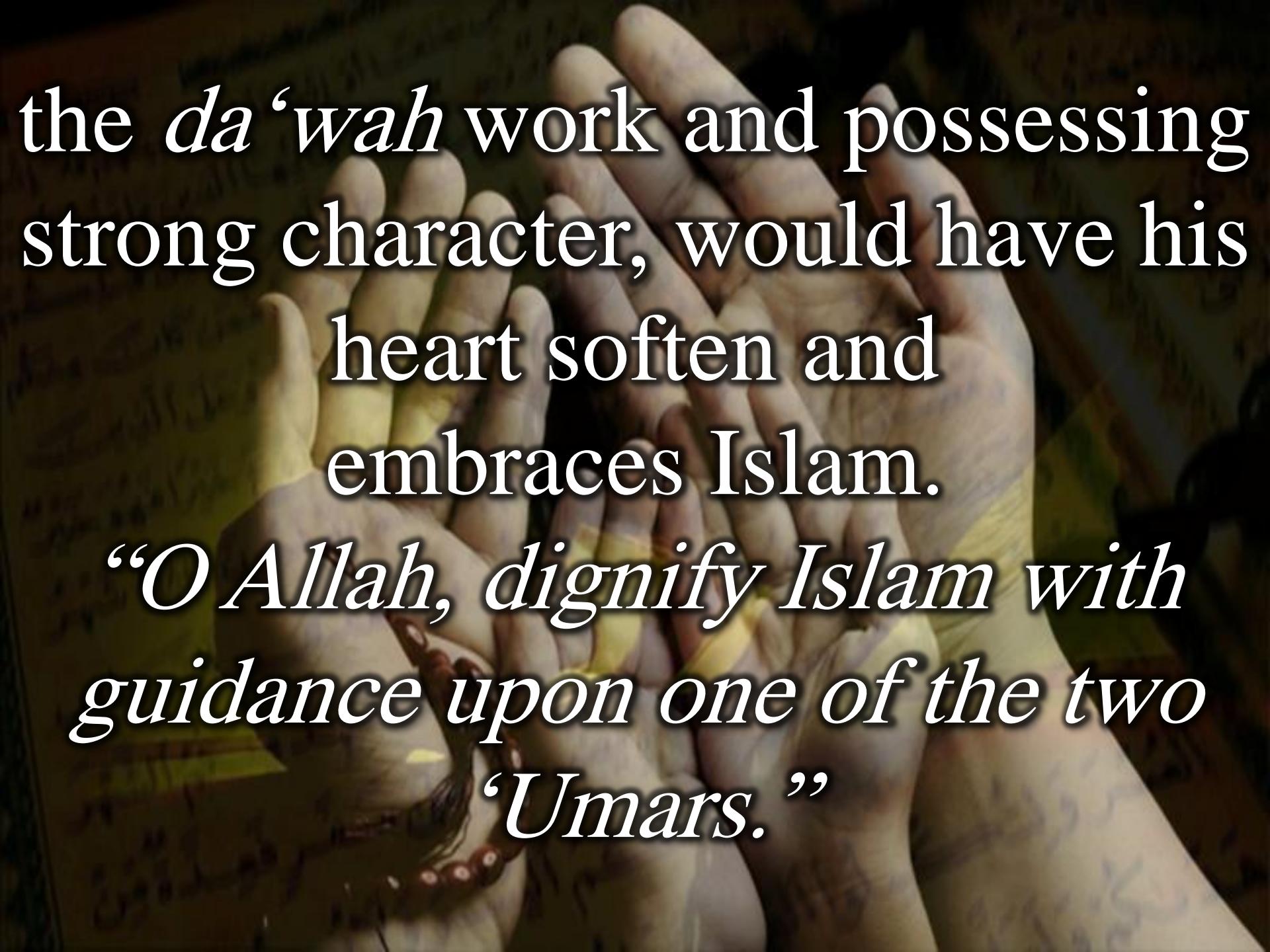
Hence, the role of *du‘aa* cannot  
be underestimated even in the  
efforts of



*da‘wah*. It is a powerful method with its own strength and uniqueness. This approach was always utilized by Rasulullah ﷺ when faced with multitudes of resistance and tribulations in



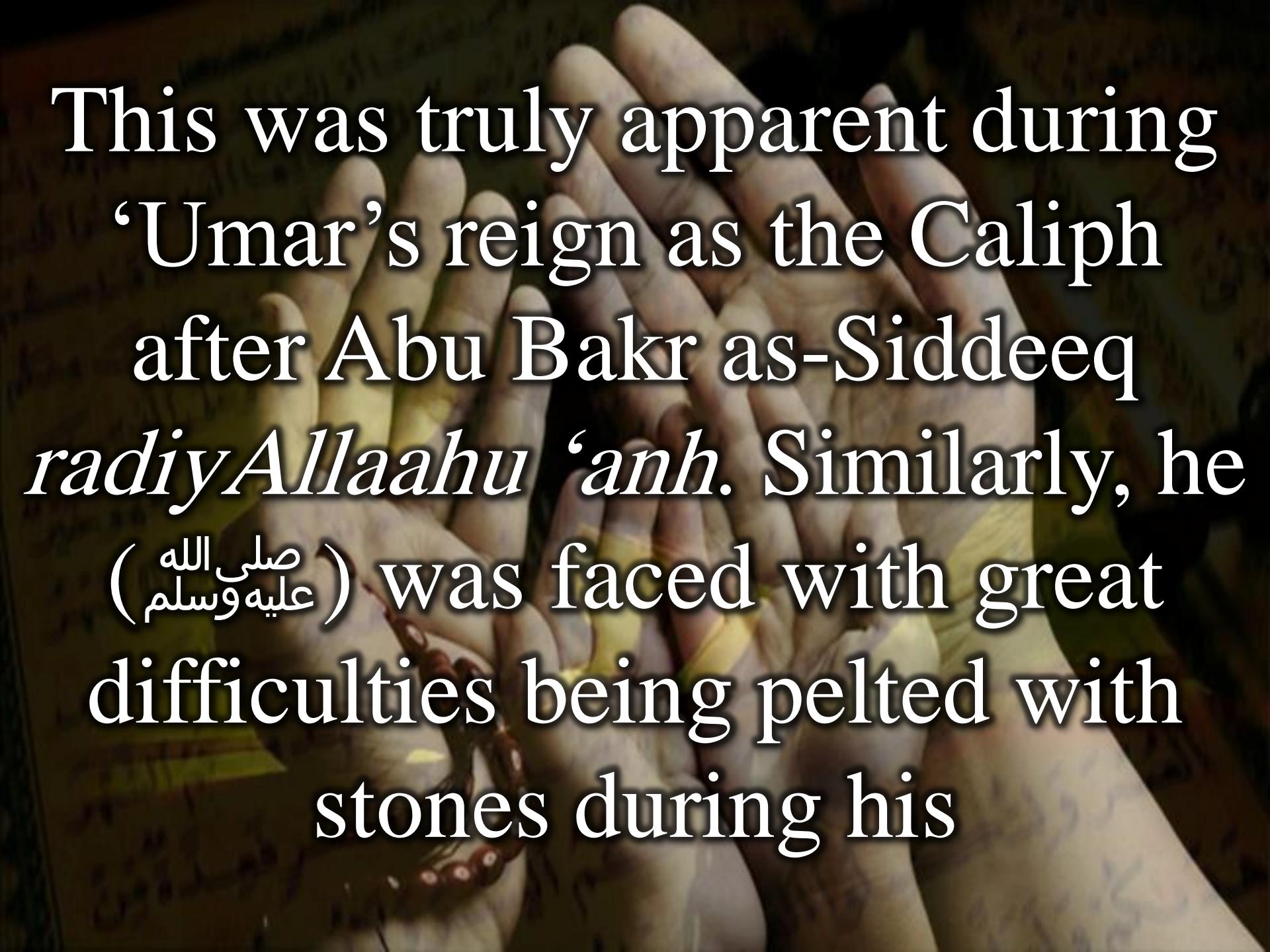
his *da‘wah* efforts. Rasulullah ﷺ had made *du‘aa* so that one of the two ‘Umar, between ‘Umar ibn al-Khattaab and ‘Amr bin Hishaam (Abu Jahl) both whom were severe threats to



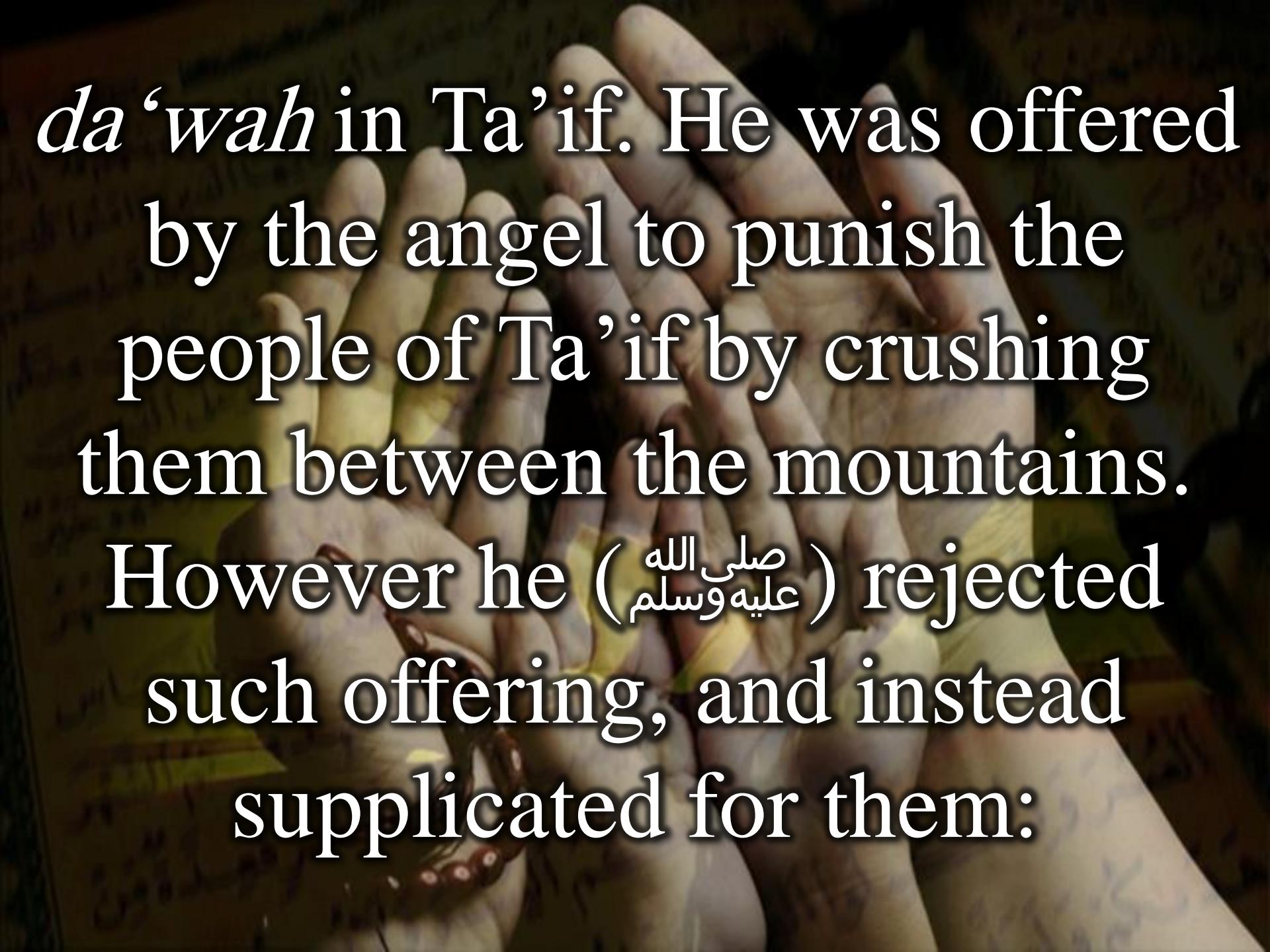
the *da‘wah* work and possessing strong character, would have his heart soften and embraces Islam.

“*O Allah, dignify Islam with guidance upon one of the two ‘Umars.*”

It is clear that ‘Umar ibn al-Khattaab *radiyAllaahu ‘anh* who then embraced Islam had become a great asset in Rasulullah’s struggle (صلی الله علیہ وسلم) to uphold Islam on Allah’s earth.



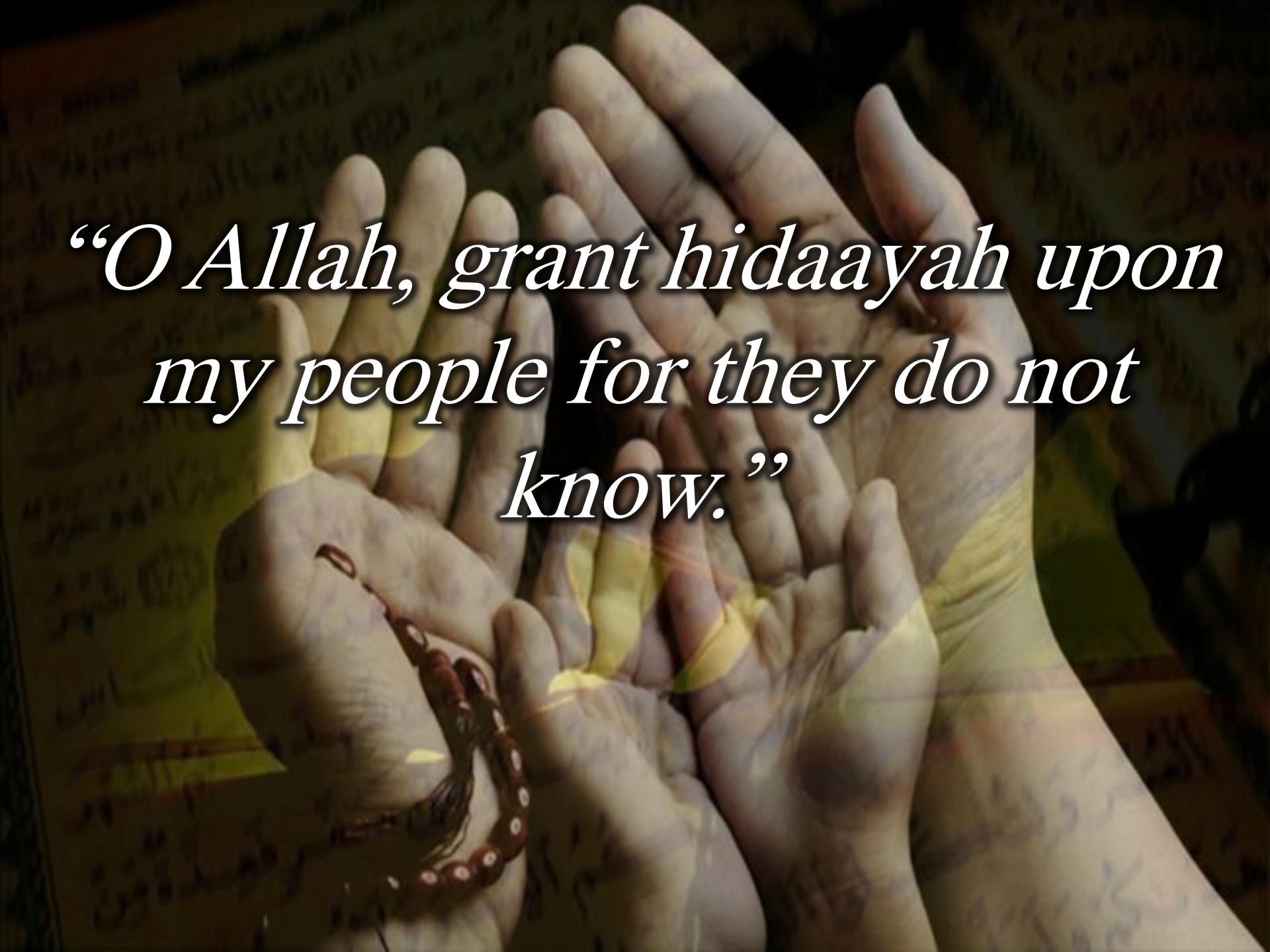
This was truly apparent during ‘Umar’s reign as the Caliph after Abu Bakr as-Siddeeq *radiyAllaahu ‘anh*. Similarly, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was faced with great difficulties being pelted with stones during his

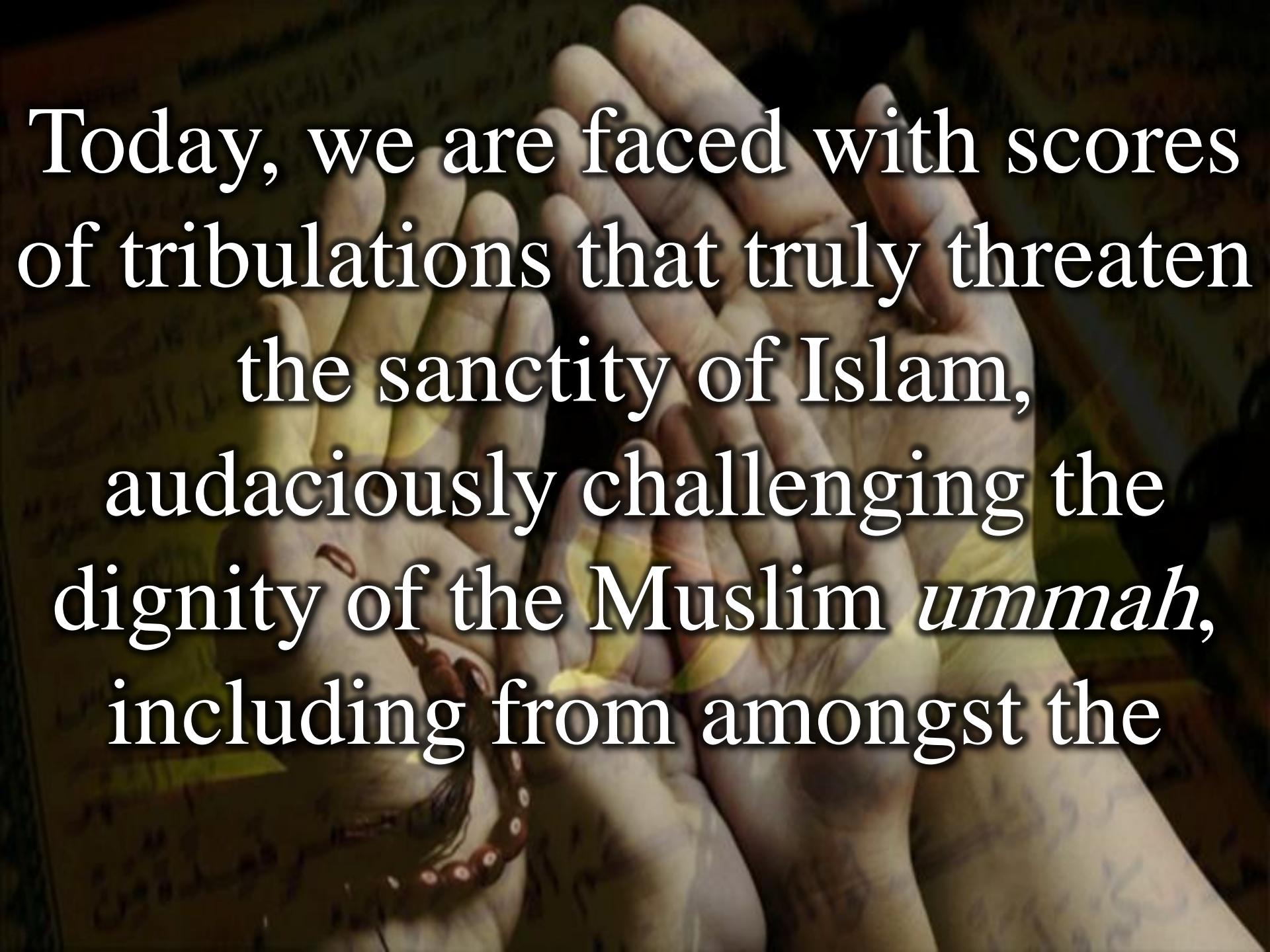


*da‘wah* in Ta‘if. He was offered by the angel to punish the people of Ta‘if by crushing them between the mountains.

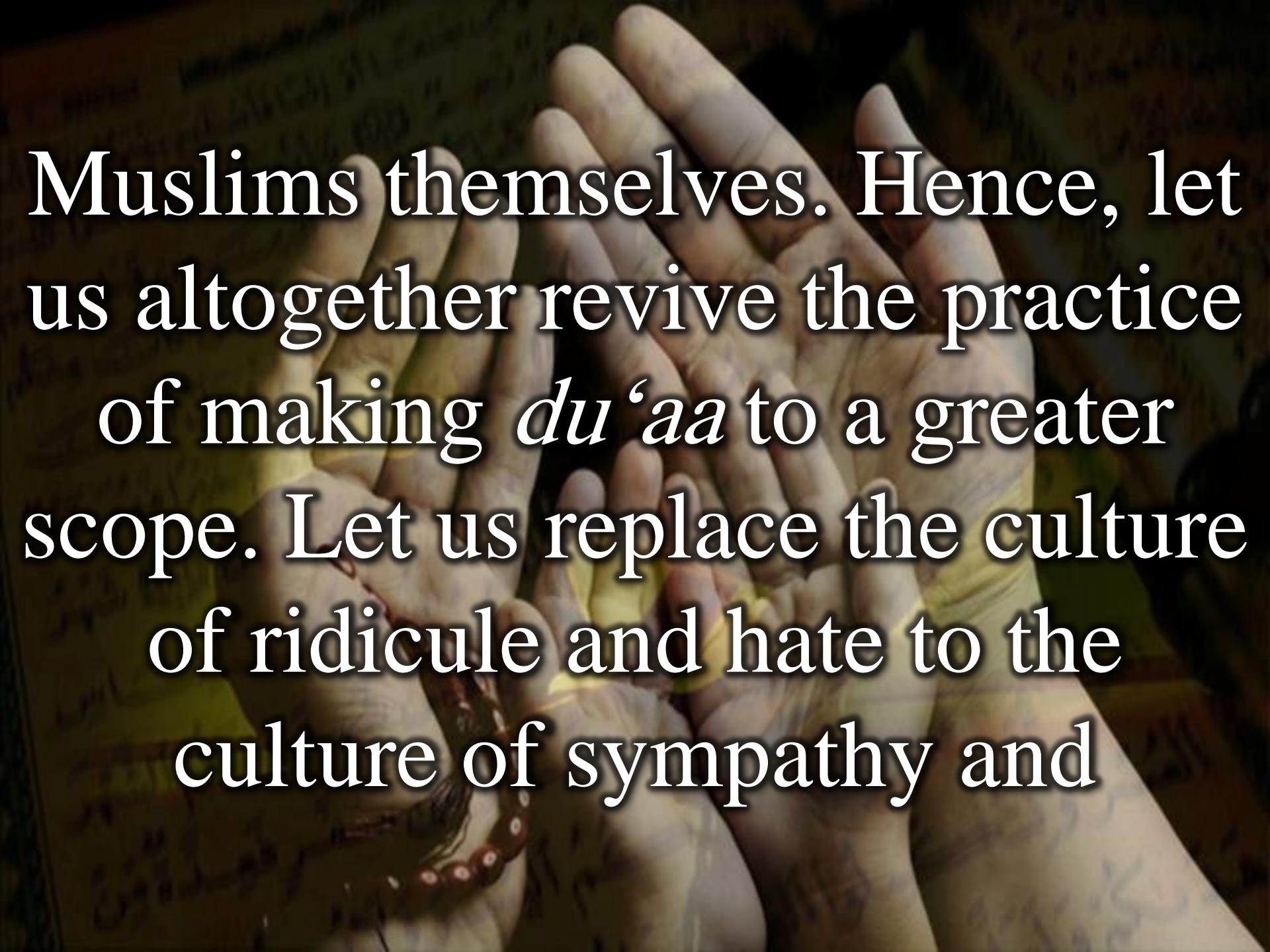
However he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rejected such offering, and instead supplicated for them:

*“O Allah, grant hidaayah upon  
my people for they do not  
know.”*

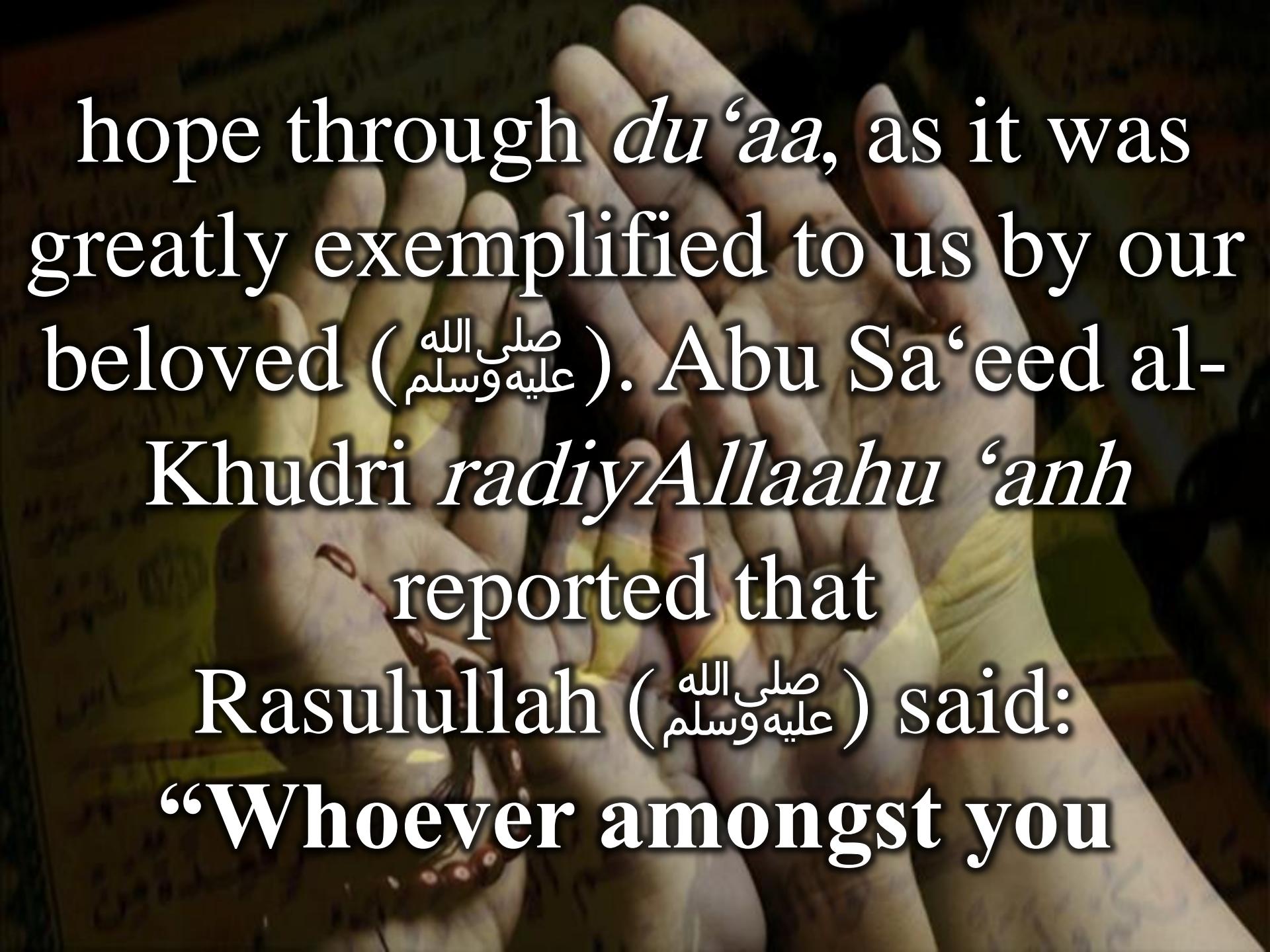




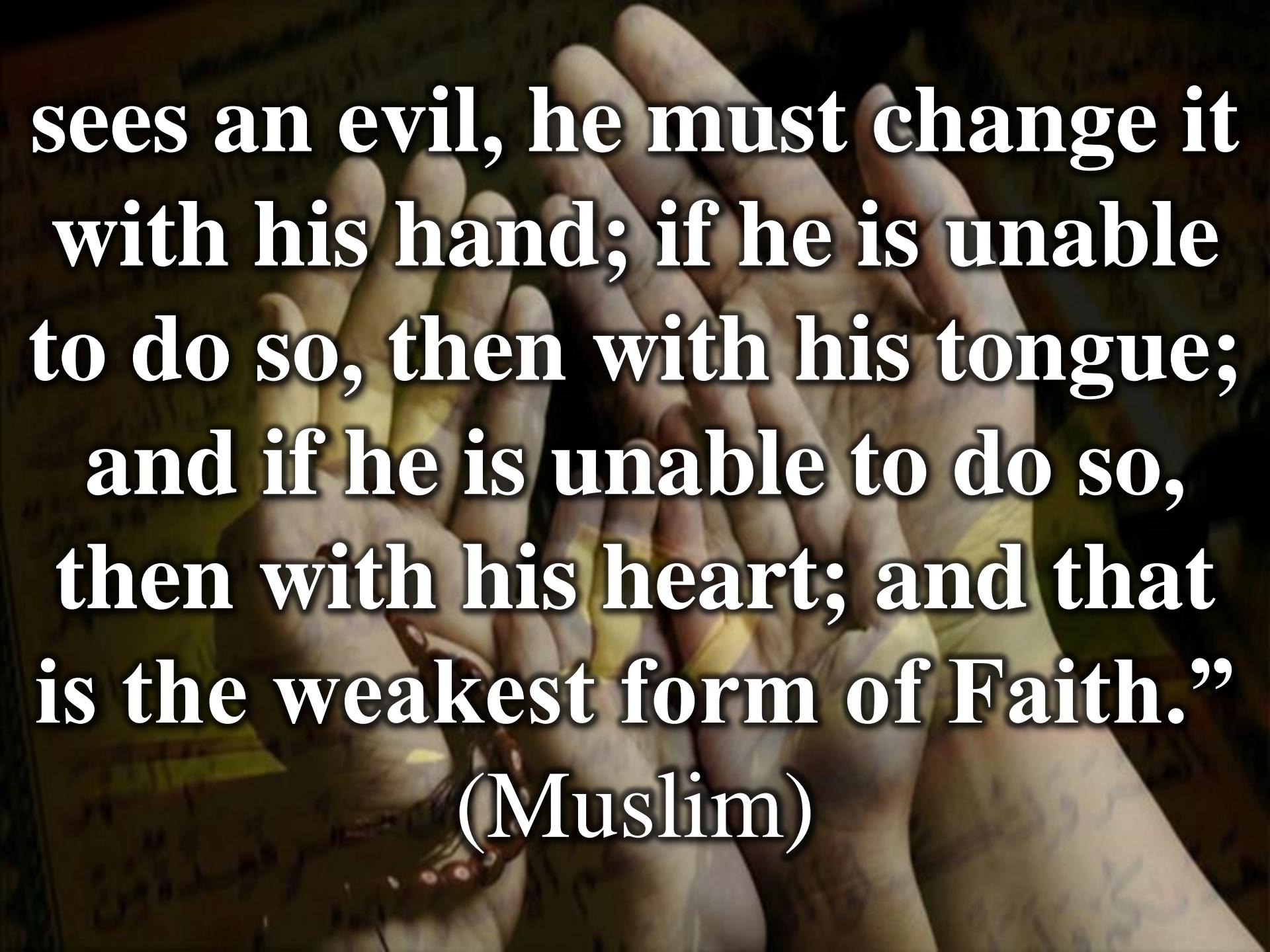
Today, we are faced with scores of tribulations that truly threaten the sanctity of Islam, audaciously challenging the dignity of the Muslim *ummah*, including from amongst the



Muslims themselves. Hence, let us altogether revive the practice of making *du‘aa* to a greater scope. Let us replace the culture of ridicule and hate to the culture of sympathy and

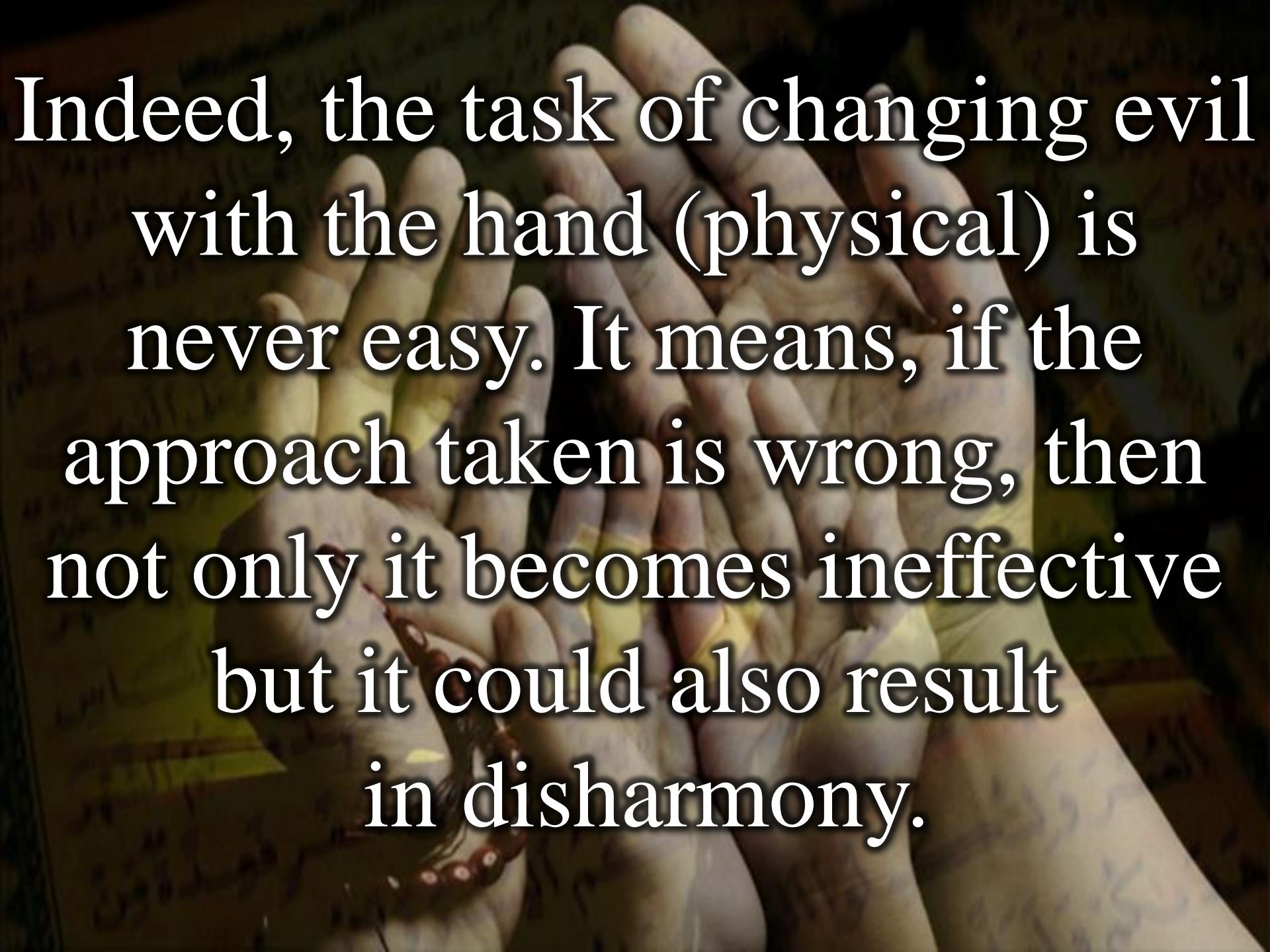


hope through *du‘aa*, as it was greatly exemplified to us by our beloved (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Abu Sa‘eed al-Khudri *radiyAllaahu ‘anh* reported that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever amongst you

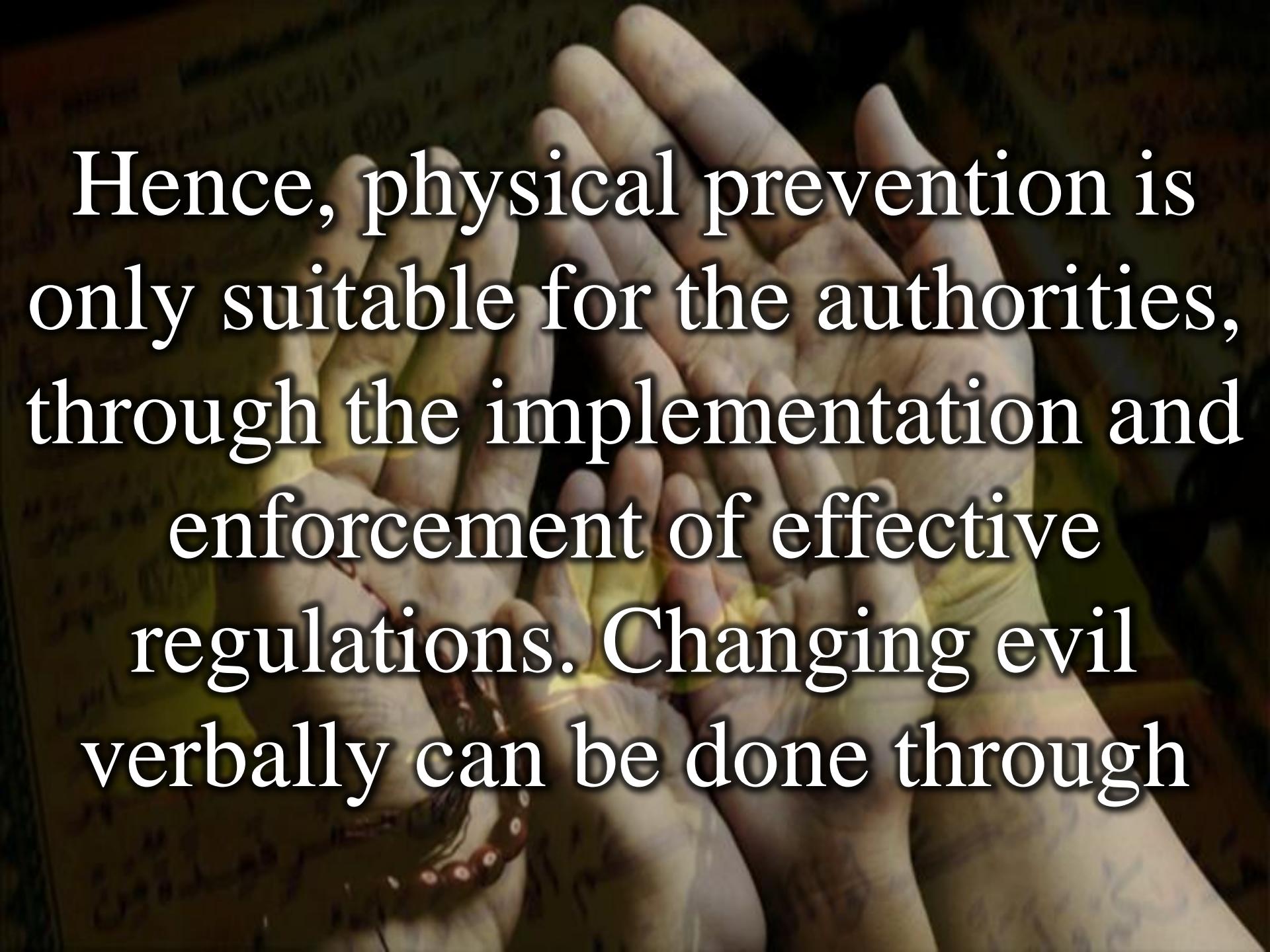


sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith.”

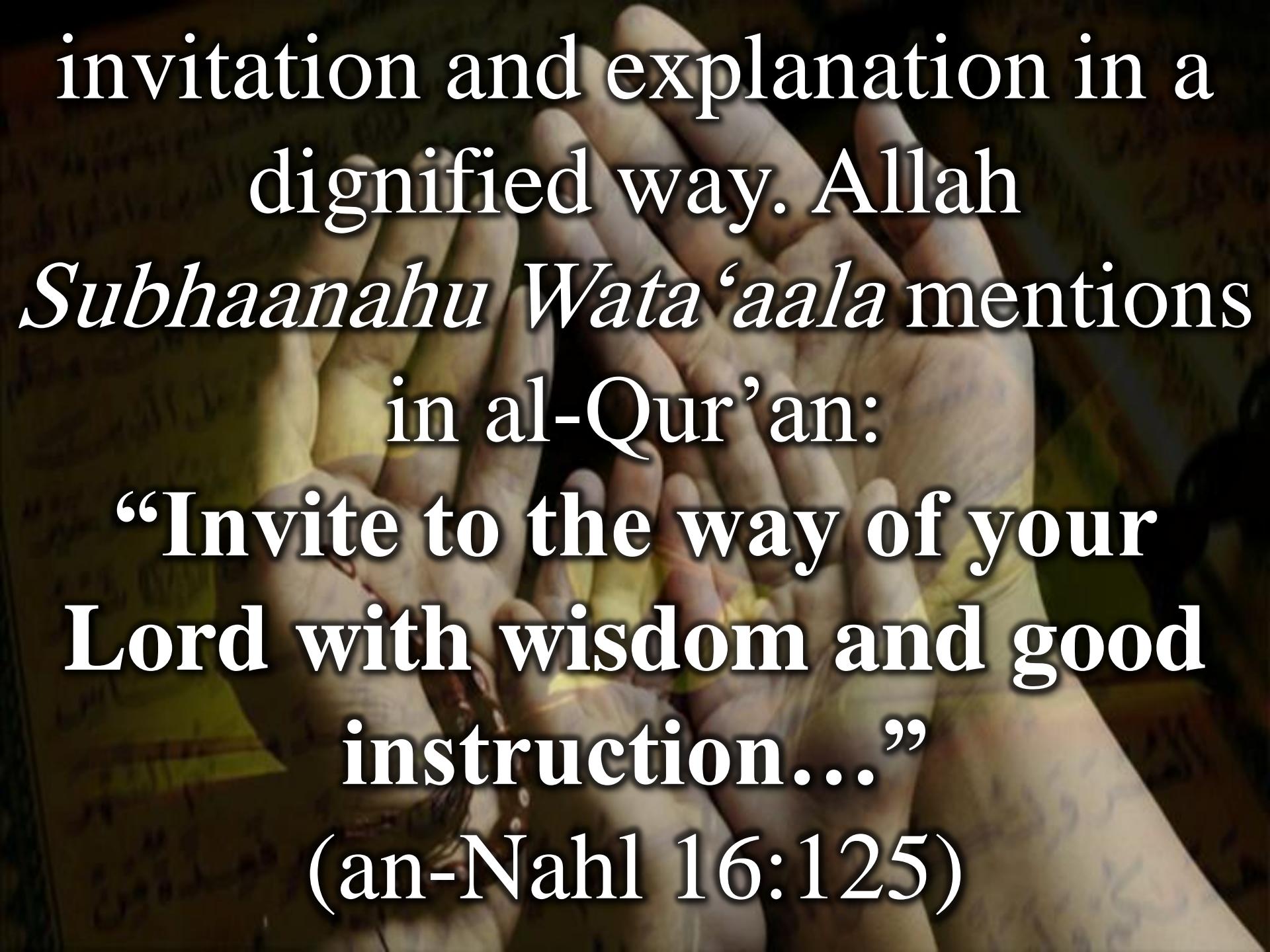
(Muslim)



Indeed, the task of changing evil with the hand (physical) is never easy. It means, if the approach taken is wrong, then not only it becomes ineffective but it could also result in disharmony.

A close-up photograph of several hands clasped together, symbolizing unity or support. The hands belong to different skin tones, suggesting diversity. They are resting on a dark, textured surface.

Hence, physical prevention is only suitable for the authorities, through the implementation and enforcement of effective regulations. Changing evil verbally can be done through

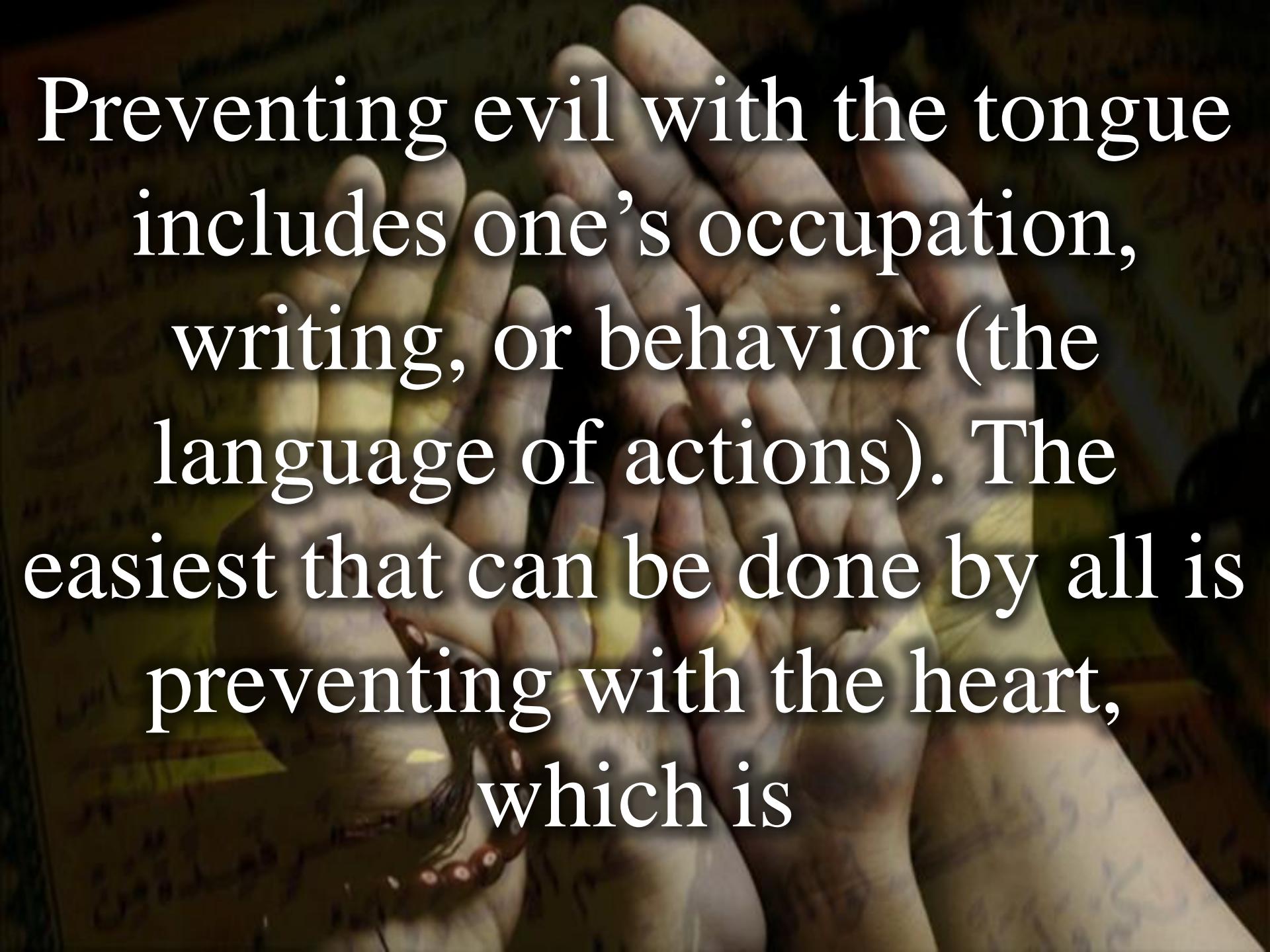


invitation and explanation in a dignified way. Allah

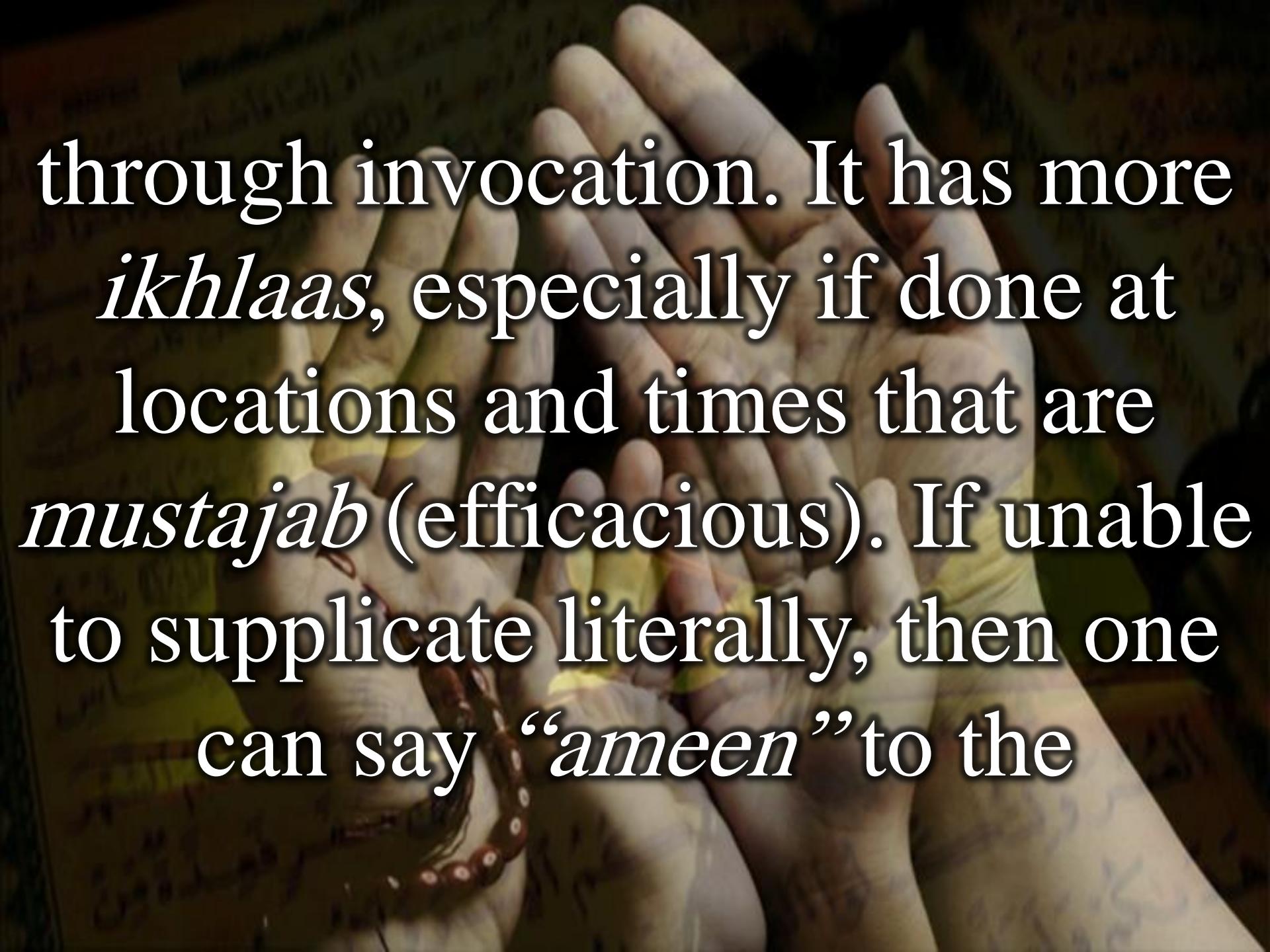
*Subhaanahu Wata‘aala* mentions in al-Qur’an:

“Invite to the way of your Lord with wisdom and good instruction...”

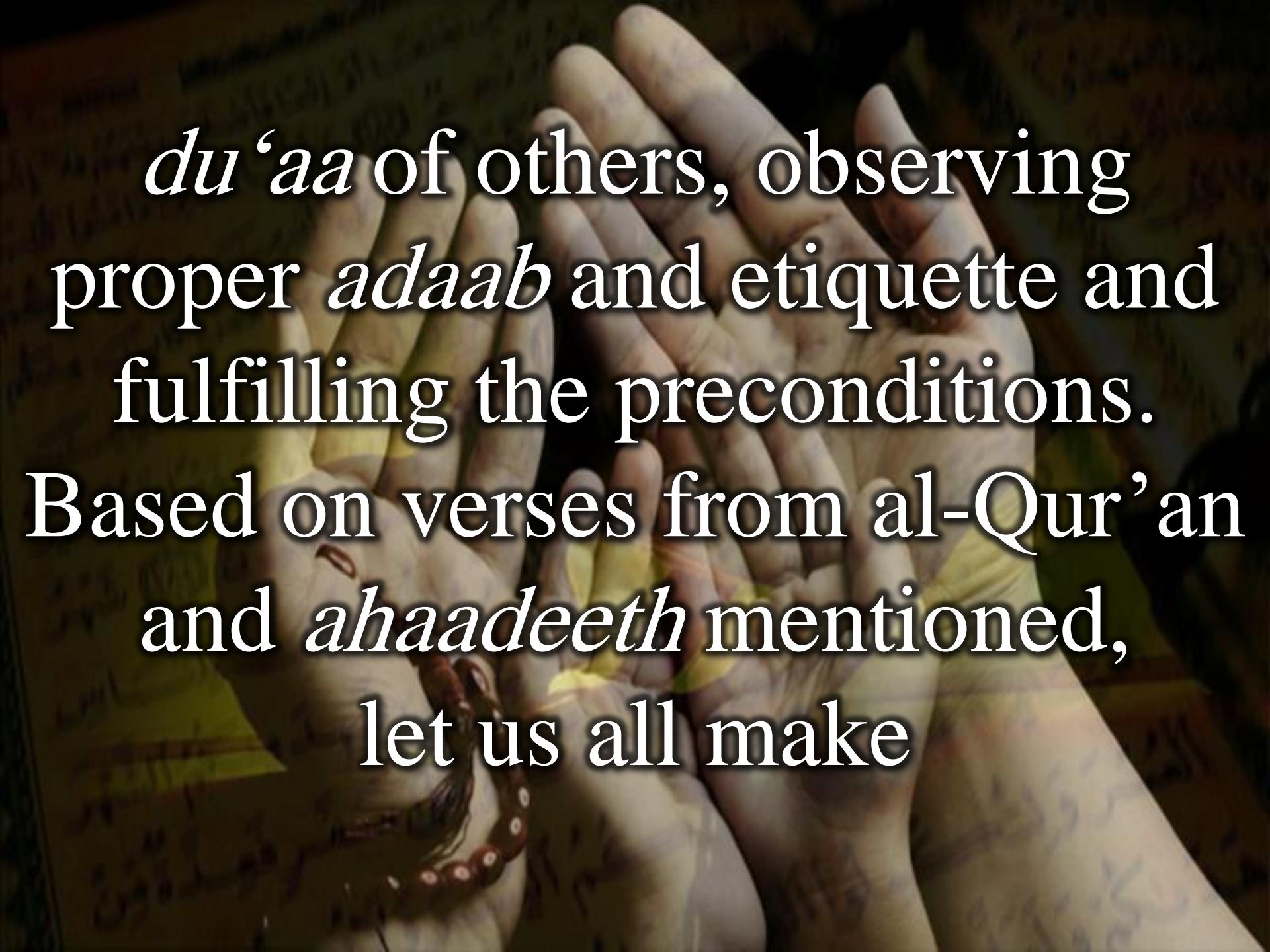
(an-Nahl 16:125)



Preventing evil with the tongue includes one's occupation, writing, or behavior (the language of actions). The easiest that can be done by all is preventing with the heart, which is

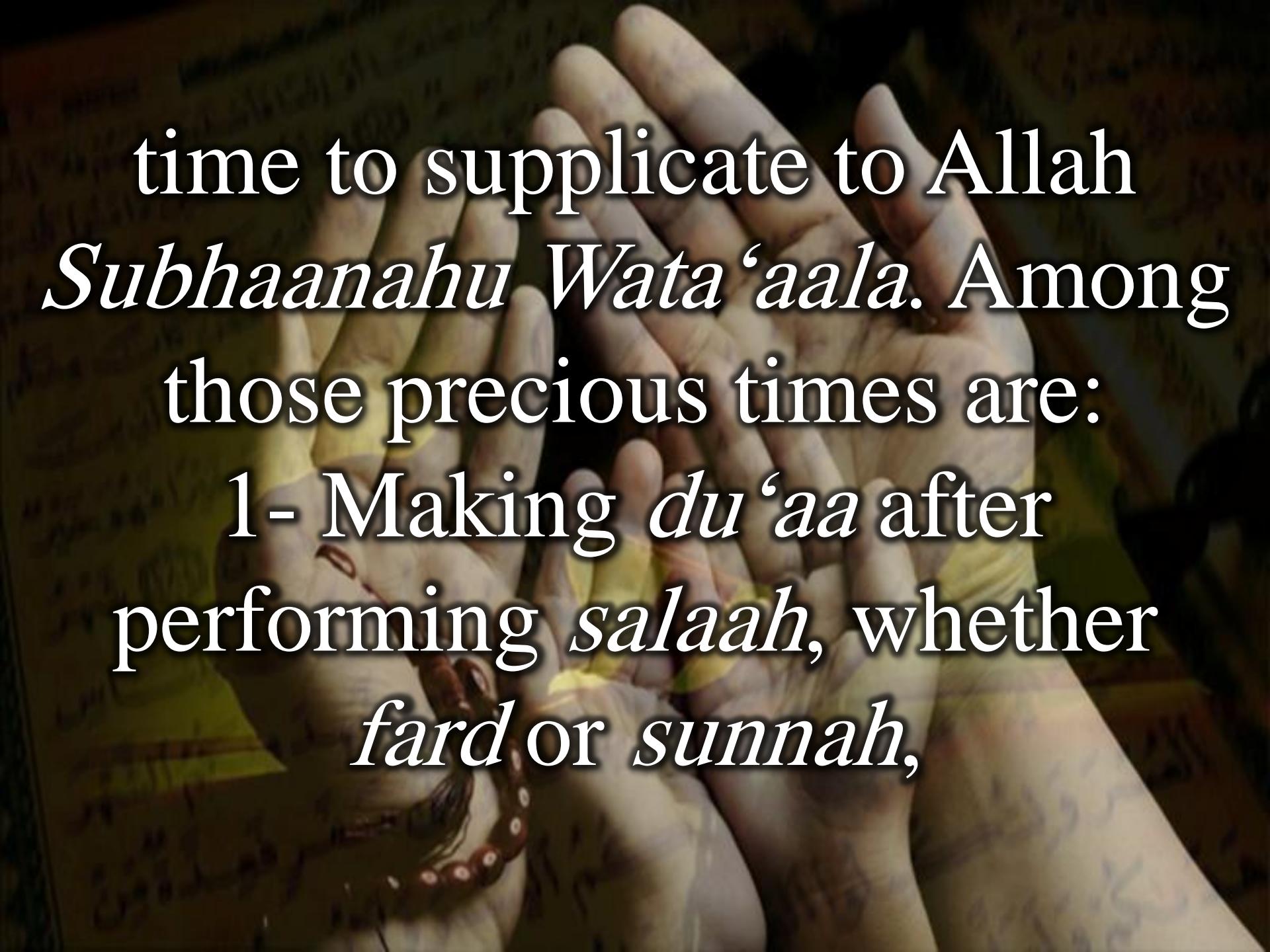


through invocation. It has more *ikhlaas*, especially if done at locations and times that are *mustajab* (efficacious). If unable to supplicate literally, then one can say “*ameen*” to the

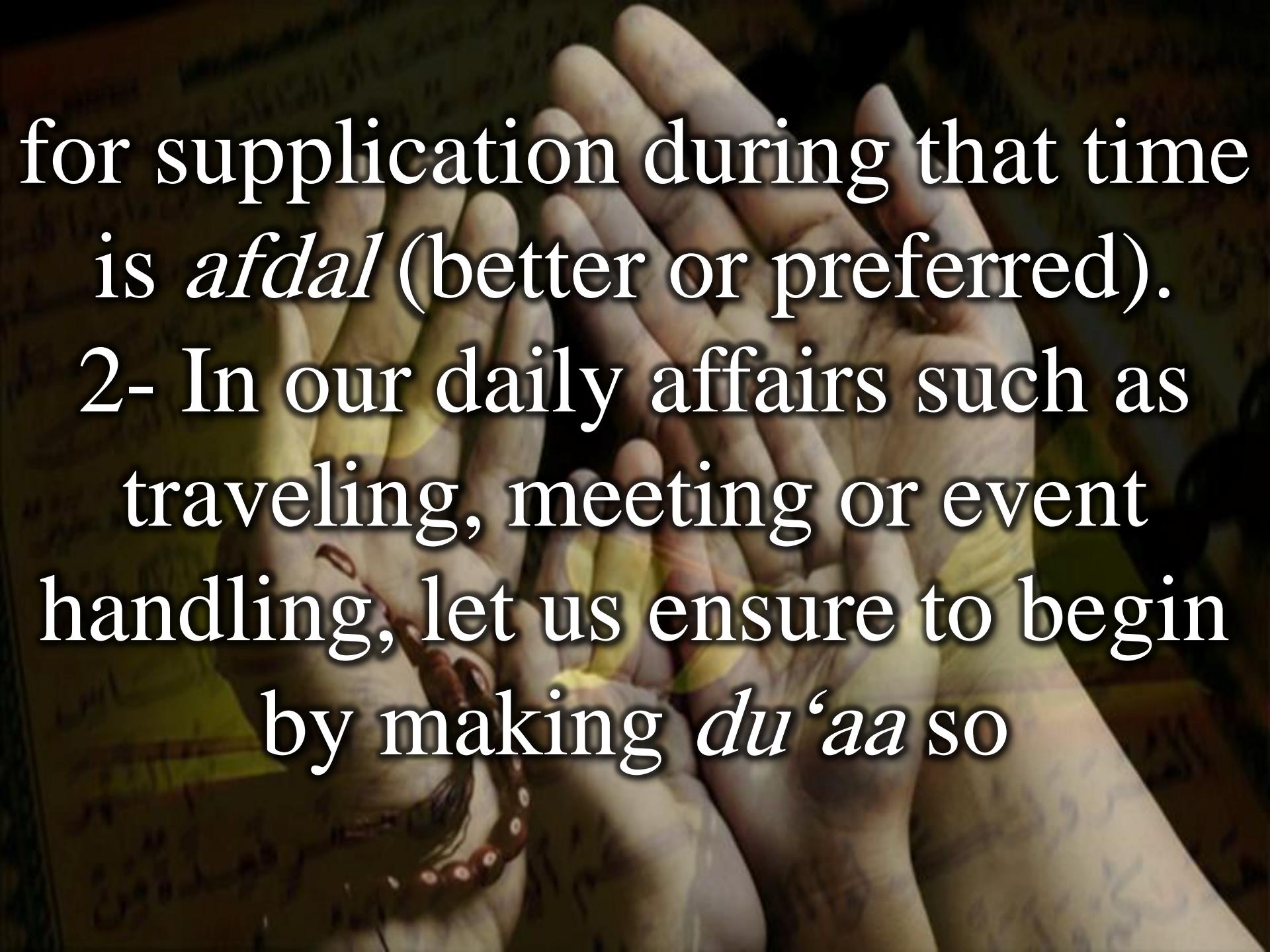


*du‘aa* of others, observing proper *adaab* and etiquette and fulfilling the preconditions.

Based on verses from al-Qur'an and *ahaadeeth* mentioned, let us all make

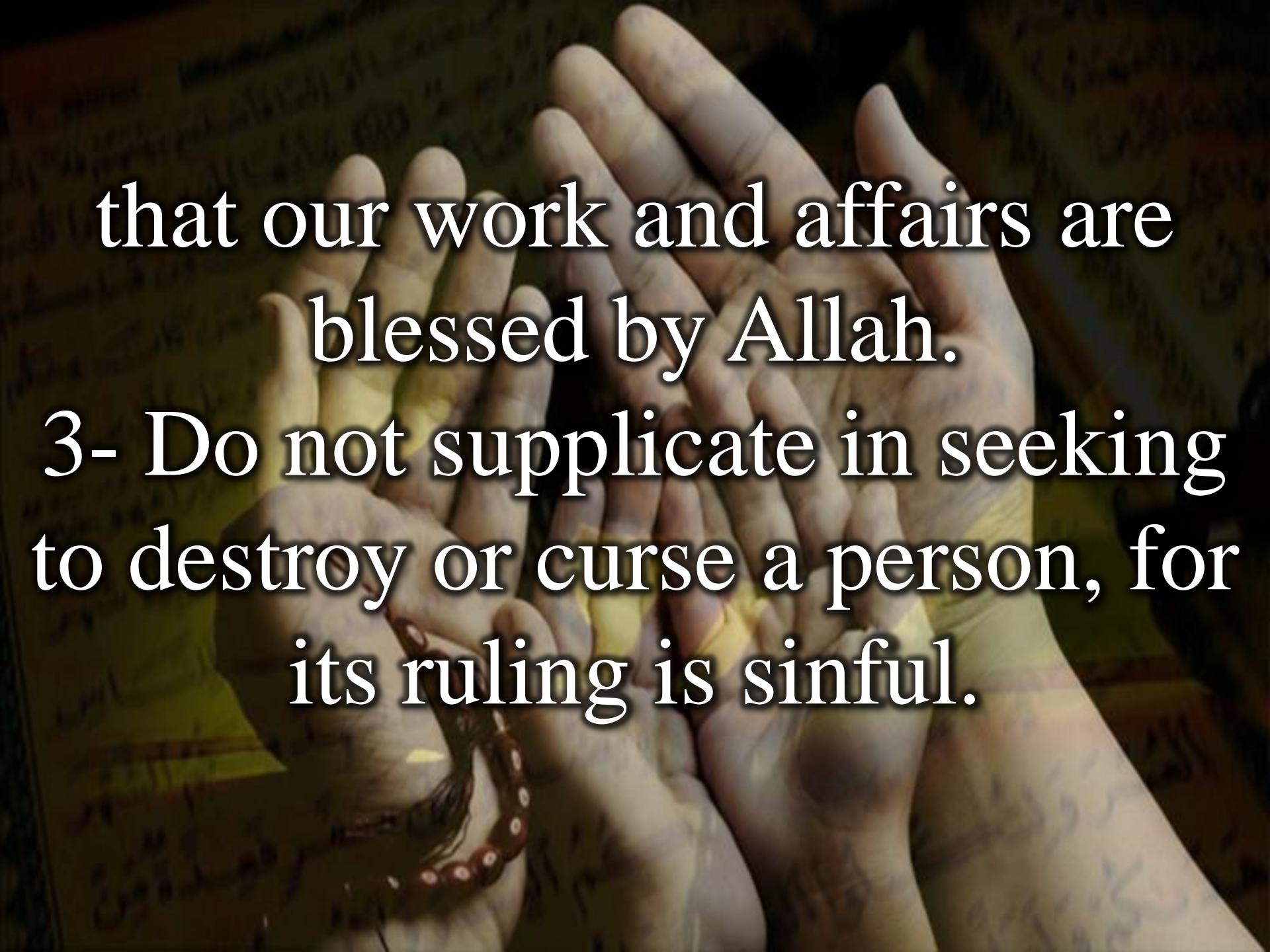


time to supplicate to Allah  
*Subhaanahu Wata‘aala*. Among  
those precious times are:  
1- Making *du‘aa* after  
performing *salaah*, whether  
*fard* or *sunnah*,



for supplication during that time is *afdal* (better or preferred).

2- In our daily affairs such as traveling, meeting or event handling, let us ensure to begin by making *du‘aa* so



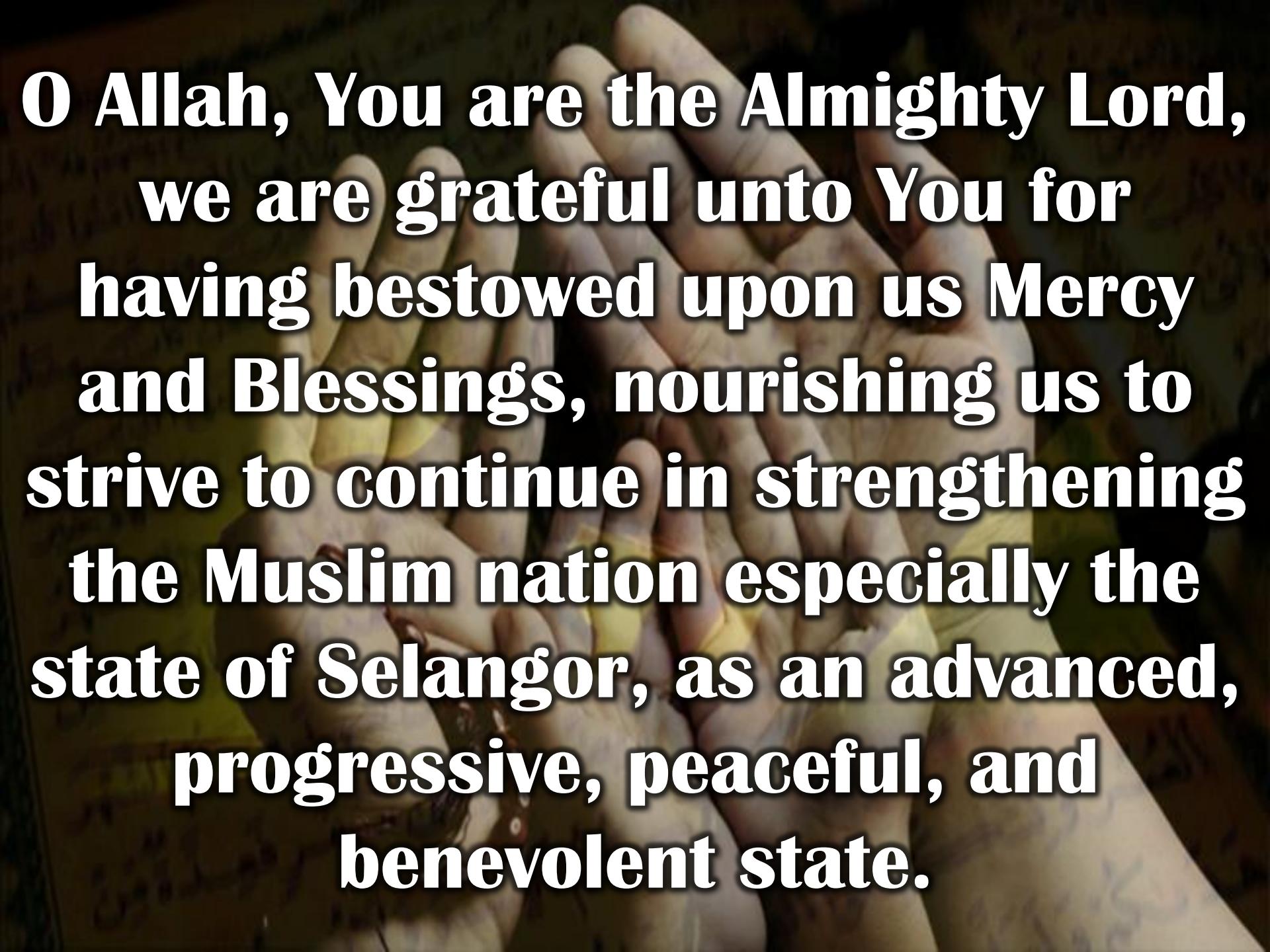
that our work and affairs are blessed by Allah.

3- Do not supplicate in seeking to destroy or curse a person, for its ruling is sinful.

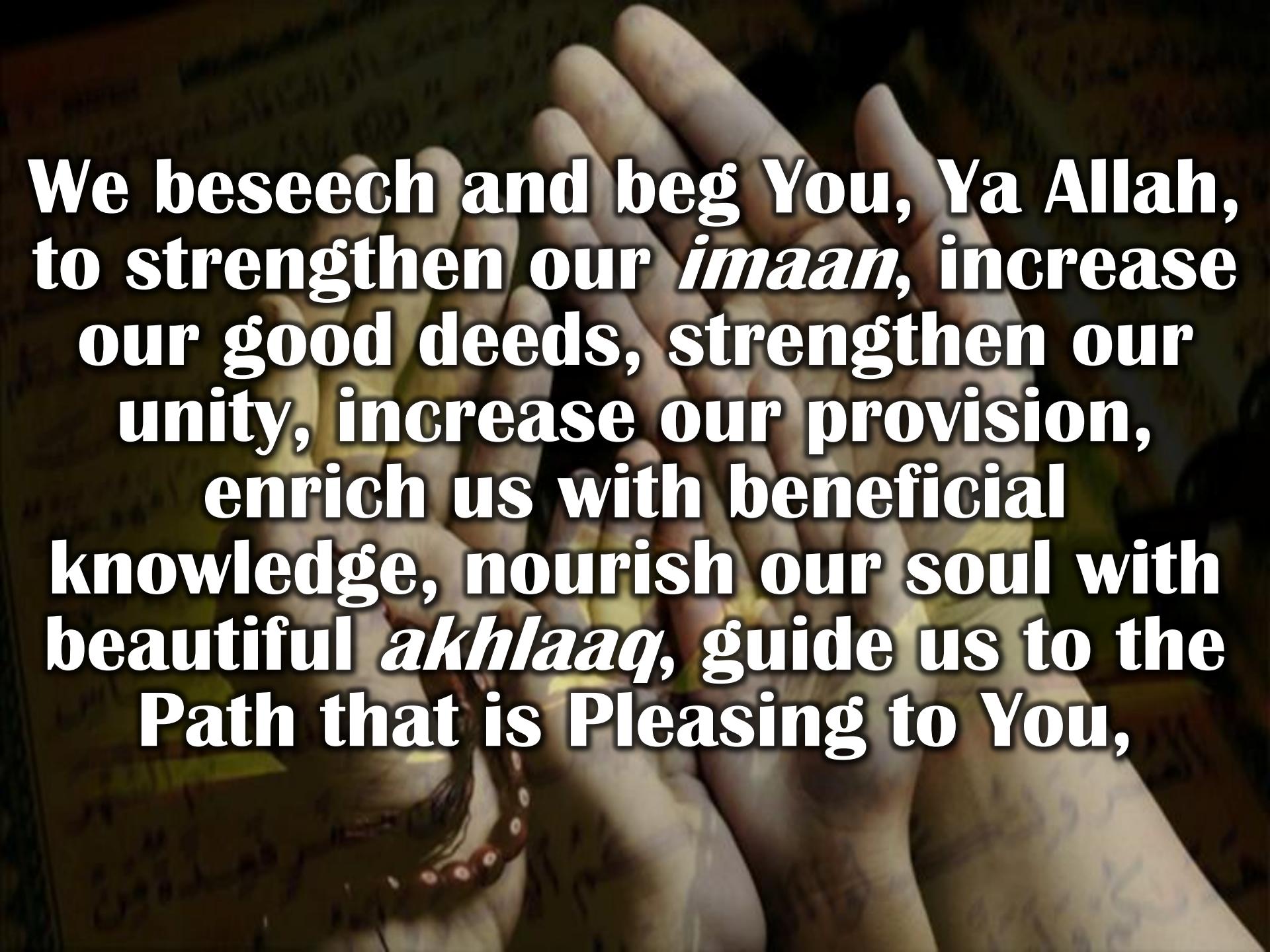
“They arise from [their] beds;  
they supplicate their Lord in  
fear and aspiration, and from  
what We have provided them,  
they spend.”

(as-Sajdah 32:16)

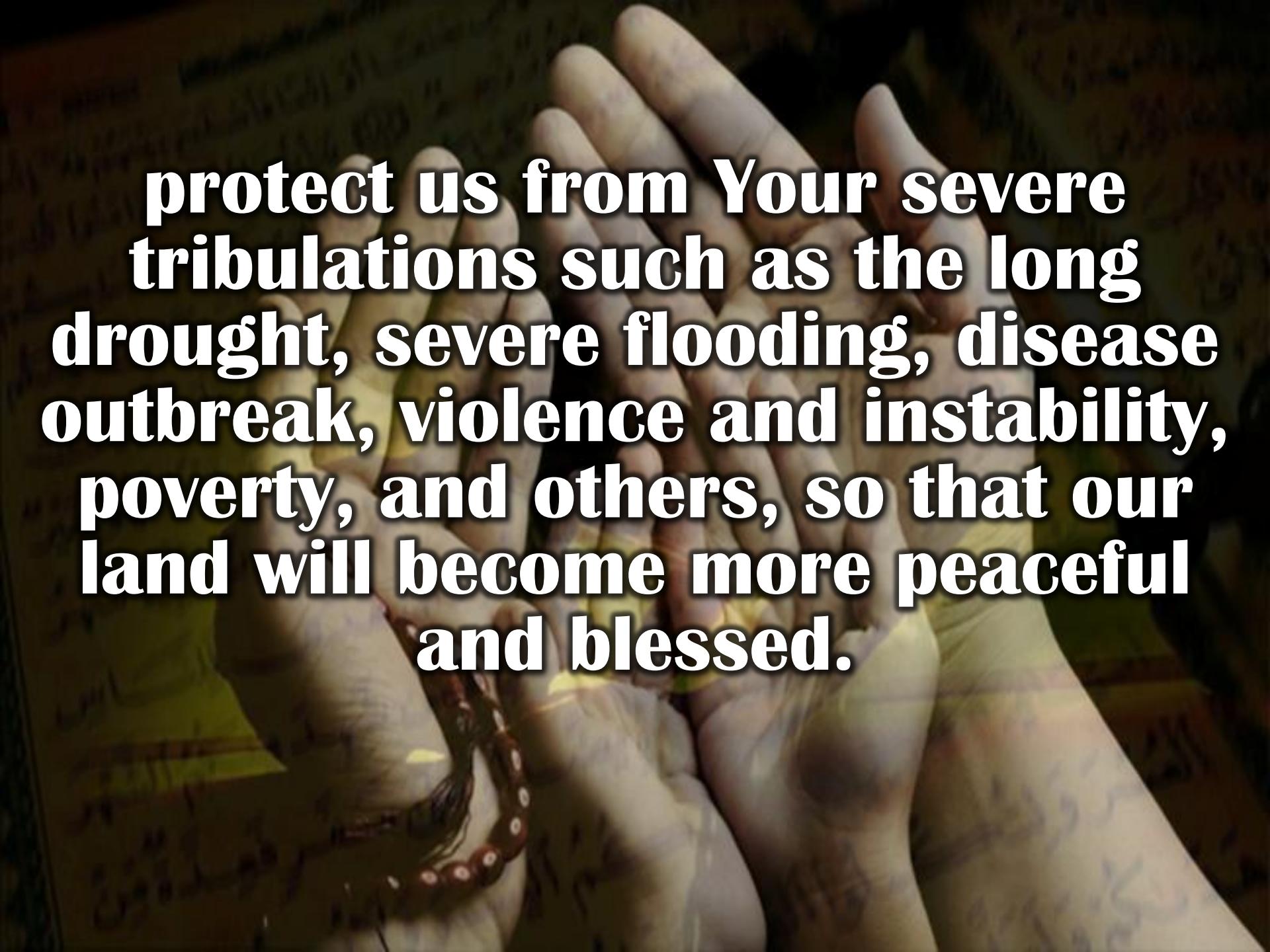
بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي  
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَوَبَّلَ  
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ  
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
بِإِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



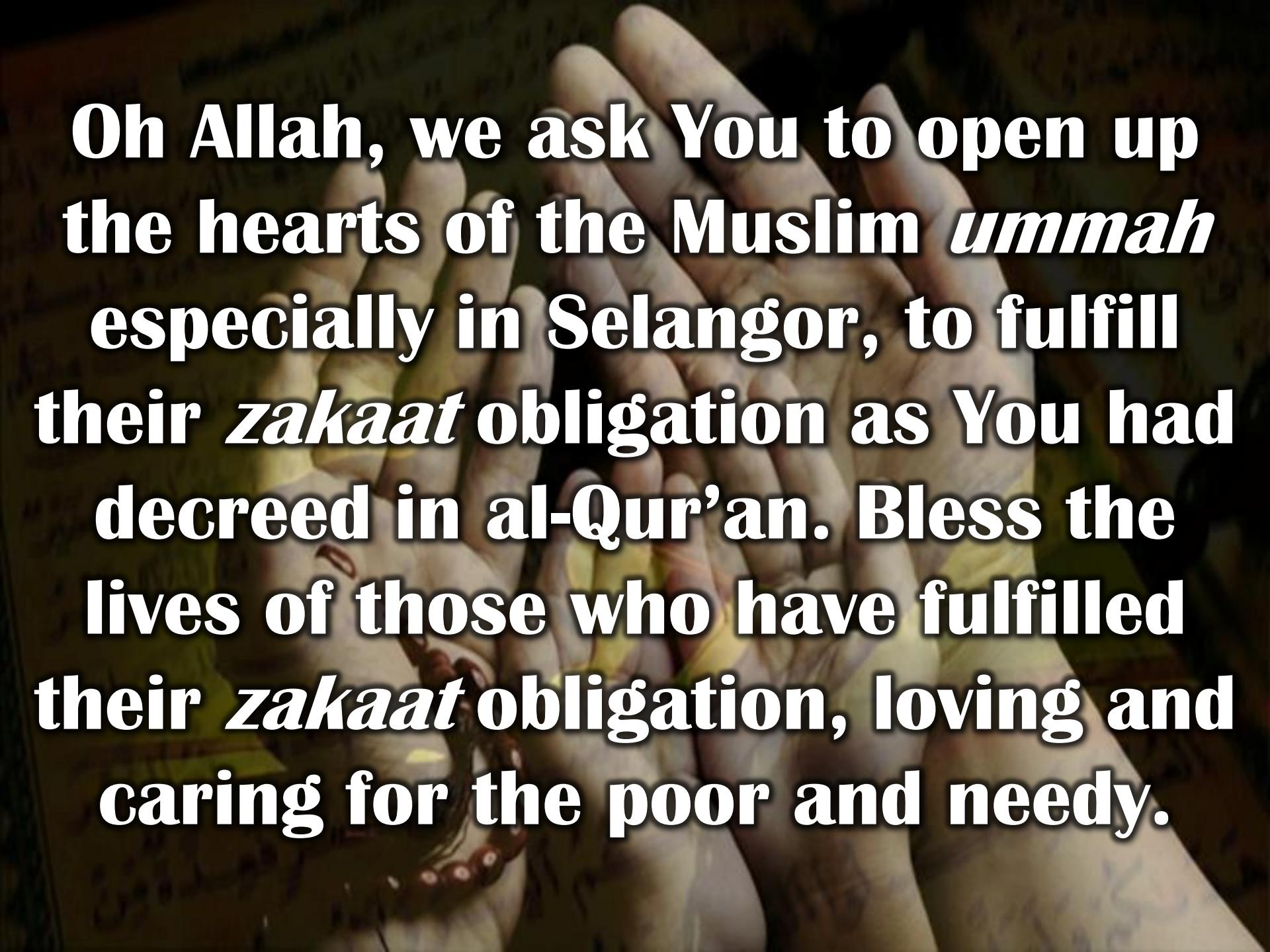
**O Allah, You are the Almighty Lord,  
we are grateful unto You for  
having bestowed upon us Mercy  
and Blessings, nourishing us to  
strive to continue in strengthening  
the Muslim nation especially the  
state of Selangor, as an advanced,  
progressive, peaceful, and  
benevolent state.**



**We beseech and beg You, Ya Allah,  
to strengthen our *imaan*, increase  
our good deeds, strengthen our  
unity, increase our provision,  
enrich us with beneficial  
knowledge, nourish our soul with  
beautiful *akhlaaq*, guide us to the  
Path that is Pleasing to You,**



**protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.**



**Oh Allah, we ask You to open up  
the hearts of the Muslim *ummah*  
especially in Selangor, to fulfill  
their *zakaat* obligation as You had  
decreed in al-Qur'an. Bless the  
lives of those who have fulfilled  
their *zakaat* obligation, loving and  
caring for the poor and needy.**

**Purify their wealth and soul so that  
they will live according to that  
which pleases You. Protect the  
poor and needy from disbelief and  
everlasting poverty.**

*Allaahumma ameen*



**DI SEDIAKAN OLEH :**  
**BAHAGIAN KHUTBAH,**  
**JABATAN AGAMA ISLAM SELANGOR**

**ILLUSTRASI OLEH :**  
**UNIT TEKNOLOGI MAKLUMAT,**  
**JABATAN AGAMA ISLAM SELANGOR**