

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ لِلّٰهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ بِاللّٰهِ مِنْ  
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ  
لَهُ، وَ مَنْ يُضِلِّ فَلَا هَادِيَ لَهُ. وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to اللّٰهُ .

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness within ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one can lead astray, and whom-so-ever He leaves misguided, no one has the power to guide.

I testify that there is no God but اللّٰهُ to whom there is no partner and I testify that Muhammad ﷺ is his servant and messenger

قُلِ ادْعُوا اللّٰهَ أَوْ ادْعُوا الرَّحْمٰنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

*“Say: Call upon Allah, or call upon Ar-Rahman: by whatever name you call upon Him: for to Him belongs the Most Beautiful Names” (S17, A110)*



Dear brothers and sisters, ASA. Last week, we heard a very important khutbah on a topic that regrettably remains ignored by many of us including myself. I know that we all put a great deal of effort into many aspects of our “Deen”, but one important aspect that we have tended to ignore is that of “Dua”. ISA, I will try to re-emphasize what Brother Munir explained in his last khutbah and try to come up with some practical solutions for myself and for us. I am sorry if some may find that there is repetition, but I honestly feel that the topic is so critical that it needs to be emphasized again. I know that I need to remind myself of this very important aspect of our “Deen”. I and all of us need to understand that learning and performing our daily Dua’s should be as important as learning about the seerah, the hadeeth and the Quran.

Performing Dua’ in all aspects of daily life should become as important to us as performing salat. The remembrance of Allah (SWT) and Dua’ should be part of our second nature, something that we do instinctively. We should be connected to Allah all the time. There is a Dua’ that we occasionally hear: O Allah, do not leave me in charge of my affairs for even the time it takes for me to blink. Those who understood the importance of putting their affairs in the hands of Allah (SWT) know very well where the real power lies, it is the hands of Allah (SWT).

As Muslims, we declare that Islam is our way of life. The Prophet (SAAWS) taught us that a vital part of this way of life is “Dua”. I just do not know why “Dua” has not been given its rightful importance in our upbringing. I know that I learned a few Dua’s as a child, but I did not realise during my childhood that the Prophet (SAAWS) used to do Dua’ as part of everything that he did. The Prophet (SAAWS) performed Dua’ to Allah (SWT) for practically every situation. I think the first time I came across this concept was when I was gifted a booklet of Dua’ along with a number of suras that are defined as those that will save you, like Surat Al-Kahf, Suart Al-Mulk and Surat Al-Waki’a. It is similar to the booklet that was distributed during Ramadan, “The fortress of the Muslim”. But even then, I tended to ignore most of it and concentrated on “Istighfar” and asking Allah (SWT) for forgiveness.

I know that for most of my decision making, I use my knowledge, my common sense and advice from those close to me. This is what we all, or most of us do. I try not to

make rash decisions, but I know fully well that I do not do “Istikhara” on a regular basis. If it wasn’t for coming to the mosque, and doing Salat and Siyam, sometimes I wonder am I truly a Muslim. Am I truly someone who has submitted totally to the will of Allah? If so, what am I missing?

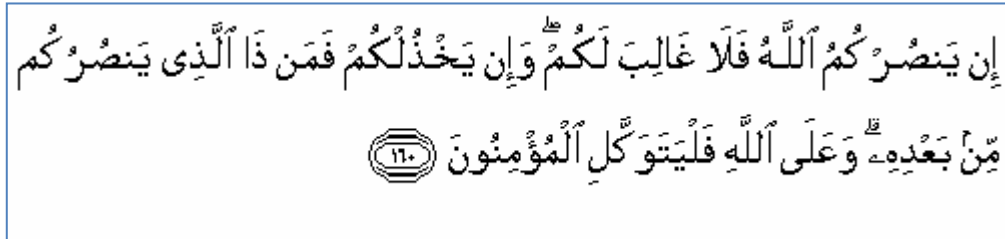
I am confident that one of the most important things that I lack is the understanding and the application of the concept of “Dua” in Islam. As a Muslim, this lack of understanding is not excusable and I cannot afford ignoring it any more. We as a community cannot afford to ignore it either. Among the greatest gifts that Allah (SWT) has bestowed upon mankind are the abilities to see, to hear and to feel. However, with these great gifts come a greater responsibility. When we see we need to look, when we hear we need to listen and when we feel we need to comprehend and to understand. Allah (SWT) gives us a clear warning:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ  
بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

***“And certainly We have amassed for hell many of the jinn and of people; they have hearts which they do not use to comprehend with, they have eyes which they do not use to see with, and they have ears which they do not use to listen with; In that they are similar to cattle. But no, they are even more misguided; these are the heedless ones” (S7, A179)***

This is a very disturbing ayah indeed for us. Allah (SWT) tells us that both humans and cattle can look, hear and feel, there is nothing different between them in that. However, should we decide not to see, not to listen and not to comprehend, then surely we are no better than cattle. Should we decide not to do that then we will surely be misguided and ultimately we will lead ourselves by our own hands to a desperate end. Brothers and sisters, we cannot afford not to comprehend the significant issue of “Dua”.

The Prophet (SAAWS) said: “The Dua’ is the worship”. The Prophet (SAAWS) used to do “Dua’” in every aspect of his life over and above all the acts of worship and the deeds he performed. The prophet (SAAWS) understood the power of “Dua’” and the Sahabah understood that very well from him. They understood that if you ask, ask Allah. Who but Allah (SWT) has the power to give and the power to take? Who but Allah (SWT) has the power to protect and the power to defend?



***“If Allah helps you, then there is none that can defeat you, and if He forsakes you, who is there that can help you beyond Him? And upon Allah the believers must rely” (S3, A160)***

The Sahabah understood this concept very clearly and they understood the importance of “Dua’”. Is there any doubt in our minds about the Iman of the Sahabah, yet, the Prophet (SAAWS) admonished Mu’az Bin Jabal by telling him: “After each prayer say: Oh Allah, help me to keep to your remembrance, to thank you and to worship you in the best manner”.

Can we understand the significance of this “Dua’”. The Prophet (SAAWS) said that the time of the Sahabah was the best era, yet, the Prophet (SAAW) taught tem to say: “O Allah, help me”. We know that they were the best. Surat Al-Waqi’a mentions them as “Al-Muqaraboon”, those who are the closest, yet, they are taught to say repeatedly: “O Allah, help me”. How often do we say: “O Allah, help me”. Are we so confident that we do not need to say: “O Allah, help me”. Am I not in need of this?

When the Sahabah understood this concept and they wanted to ask Allah (SWT), they went to the Prophet (SAAWS) and asked him: “O messenger of Allah is our Lord near that we call him discretely, or is He far that we call him loudly”. The response came in the Quran in Surat Al-Baqara amongst the ayas concerning the fasting of Ramadan:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

***“And when My servants ask you concerning Me, I am surely very near. I answer the call of the one who is calling should he call on Me. So let them answer My call and let them believe in Me, that they may be guided in the right way” (S2, A186)***

Brothers and sisters, I know we are not very far away from Ramadan, and I know that during the month of Ramadan, we were very much concentrating on asking Allah (SWT) for forgiveness and for salvation. There was a common purpose to our Dua’ and we all felt the need to do so during that Holy month. Somehow, a few weeks later, it escapes us that our Dua’ should continue and should be for everything. Our Dua’ should be for everything to do with this life and everything to do with the Hereafter.

Is it conceivable that a messenger of Allah would ever associate an idol in worship with Allah (SWT)? Is this something that any of us would even think about, yet listen to what Ibrahim (AS) asks of Allah:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ  
الْأَصْنَامَ ﴿٣٥﴾

***“And when Ibrahim said: My Lord! Make this city safe, and save me and my sons from worshipping idols” (S14, A35)***

Is there any doubt in our minds that the Father of the messengers, s-Ibrahim Al-Haneef, is there any doubt that he would ever contemplate worshipping idols? Yet we learn this beautiful Dua’ from s-Ibrahim (AS): **Save me and my sons from worshipping idols.**

Why did he say that? What is it that Allah (SWT) wants us to learn from this “Dua”. I am very sure that what we need to learn and comprehend is that we are all in desperate need of the watchful protection and of the help of Allah in every second of our lives.

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ  
فَقِيرٌ ﴿٢٤﴾

**“And he watered for them; then he turned back to the shade, and said: My Lord! Truly I am in desperate need of any good that You send me” (S28, A24)**

This is brothers and sisters the “Dua” of s-Moussa (AS): **“Truly I am in desperate need”**.

You see brothers and sisters, this is one of my greatest fears, the fear of forgetting and ignoring how desperate I am and how desperate we are in need of the protection of Allah (SWT). The messengers of Allah understood that very well. The Sahabah understood that very well and yet we seem not to understand this need. I am sure we do not do it on purpose, but the loss of not asking of Allah (SWT) is so great we simply cannot leave it for each of us to remind himself or herself. We need to work on this as a group. If we need any more reminders, this aya settles it completely: This is aya sixty in Surat “Ghafir”;The Forgiver.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

**“And your Lord says: Call upon Me, I will answer you; As for those who are too arrogant to call upon me, they will enter hellfire in humiliation” (S40, A60)**

أقول قولي هذا وأستغفر الله لي ولكم

2<sup>nd</sup> Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ. الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿١٠﴾

***“And your Lord says: Call upon Me, I will answer you; As for those who are too arrogant to call upon me, they will enter hellfire in humiliation” (S40, A60)***

Allah (SWT) tells us, call upon me and I will answer you. But then we are warned that those who are too arrogant to call upon Allah will have a very grave end. This aya really worried me and made me think long and hard: why am I forgetting to call upon Allah. Am I too busy? Am I too confident of my own decision making? Do I think that calling upon Allah (SWT) in all matters is a waste of my time? Why am I not taking this as seriously as I should?

Have I become too arrogant? Are we becoming too arrogant?

You see brothers and sisters, probably one of the pitfalls of having a successful career, being financially secure and having friends and colleagues may give one the false impression that they are not in need. Is there in us a hint that “I am smart enough to sort it out myself”. Is this how one becomes too arrogant to ignore Dua’. Or is it possible that when people start to give you praise for who you are or what you know you start to believe it? This is what I mean by saying that we need practical solution to this problem. None of us can afford to ignore the power of Dua’.

My first and possibly only excuse for not doing Dua’ on a regular basis is that I did not grow up with this habit, but beyond that, I have no other excuses. By not developing this habit, I think in reality, deep inside, I have probably convinced myself that I do not need to ask Allah for anything and for everything. When one reaches a certain level of achievement, I think, and I may be wrong, one reaches the false conclusion that I can depend on myself.

Brothers and sisters, the first practical point is that we need to instill in our children from an early age the concept of Dua' from Allah (SWT). We need to each to get an authentic book on Dua' and start learning them and teaching them to our children. When we wake up in the morning, the first mention should be that of Allah. When we enter the bathroom, when we leave the bathroom, when we get dressed, when we sit to eat, when we step out of our home, when we enter the car, when we are traveling, when we enter our work place, when we start an activity at work, when we go to a meeting, when we think of making a decision, when we re-enter our homes, when we greet our children and so on. This is not an optional extra. This is a must. We should never again feel that we are not in need of not doing Dua'. We will need to come up with good practical solutions to this issue and ISA we will address this so that my children will not come in a few years time and say: **I did not grow up with this habit.**

ISA I leave you with two reminders:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ  
عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

*“And say unto them: Work; for Allah, His Messenger and the believers will see your work; and you shall be brought back to the Knower of what is evident and What is not and then He will reveal to you what you have worked” (S9, A105)*

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

*“And guard yourselves from the Day when you shall be brought back to Allah. Then every soul shall be recompensed what it has earned, and none shall be dealt with unjustly” (S2, A281)*