

Friday 27th May 2011

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. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، وَأَشْهَدُ 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

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَ الْأَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلَى
نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

“Say, unto who belongs what is in the heavens and earth? Say: Unto Allah; He has ordained mercy on Himself. He will indeed gather you to the day of judgment in which there is no doubt” (Al-An’am, 6:12)



Dear brothers and sisters, Allah(SWT) tells us in the Holy Quran:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"And when My servants ask you of Me, I am indeed close; I answer the prayer of every supplicant should he call upon Me; so let them answer My call and believe in Me; that they may be guided" (Al-Baqara, 2:186).

This ayah was revealed in response to a question asked of the Prophet(SAAWS):

A man once came to the Prophet(SAAWS) and asked him: Is Allah faraway so we should call out for Him, or near so we can talk softly and privately to Him? Before the Prophet(SAAWS) replied, Allah revealed the ayah. This ayah is in Surat Al-Baqara and is placed among the ayahs relating to fasting and Ramadan.

In the ayah, Allah did not specify who should call out for him. Allah is close to all and will answer all, but with one condition; it is for us to call upon Him. Allah did not even specify the time or place; just to call upon Him anytime and anywhere. Indeed, the choice is ours.

The closeness of Allah(SWT) when it comes to calling upon Him is manifest by the answer where the ayah does not even say: "Tell them". The response comes immediately stating: Allah is close to every single one of His creation. All that we and everyone else need to do is to turn directly towards Allah(SWT) and ask of Him. Allah(SWT) did not state in this ayah any other condition for asking of Him. It did not specify a pious, righteous person. It did not specify a generous person. It did not specify any characteristic except for the one condition: I answer the prayer of every supplicant *should he or she call upon Me*.

Brothers and sisters, the khutbah today is about the power of Dua'. In times like these, and like many previous occasions, many of our brothers and sisters are facing difficult times. We are familiar with the strife of our brothers and sisters in Libya, in Yemen, in Syria and in many other countries in the Middle East. Many of us sitting here will have friends and family that are close to the devastating events. Many of us feel helpless and wonder what can we do. In our helplessness, it seems that we have forgotten the power of our Dua'.

I know that this is not the case for everyone. As we gather here today, there is a sister's group that has rekindled this form of worship and are supplicating to Allah(SWT) round the clock. They have set up a shift system that every single hour of the day on this holy day of Friday, one of the sisters is reciting the Dua' to help their brothers and sisters in Syria who have been subjected to some of the worst oppression by their own government. I am sure that we also have similar groups of sisters doing Dua' round the clock for our brothers and sisters in Libya and elsewhere.

Does this Dua' help? When we live in the era of cruise missiles, nano-technology, the apache helicopter, laser guided missiles and so on, does raising our hands to Allah(SWT) on a holy day like Jum'a help.

Brothers and sisters, the answer lies in the question. If we doubt that it will help, we have already lost. One of the pre-requisites of a Dua' being answered is having an unyielding belief in Allah(SWT) that it will be answered:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

“And your Lord says: "Call upon Me; I will answer your Prayer” (Ghafir, 40:60)

If we do not call unto Allah, who else do we have to call upon? Again Allah(SWT) reminds us:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

“Who else will answer the one in distressed when he calls on Him, and relieves his suffering” (An-Naml, 27:62)

Brothers and sisters, Allah(SWT) wants us to ask of him. Allah(SWT) is the “Generous”, the “Giver” and “The owner of ownership itself”. When we ask of anyone except of Allah, are we clear on what we are doing. A scholar said, can a drowning person hang onto another drowning person to save himself. Would a penniless person knock on the door of another penniless person for wealth? Allah(SWT) tells us:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ

“Verily those whom you call upon besides Allah are servants just like you” (Al-A'raaf, 7:194)

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

“And those you call upon besides Him, are unable to help you, and indeed not even able to help themselves” (Al-A'Raaf, 7:197)

Brothers and sisters, Allah declares to all mankind in the Holy Quran:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“O you people! it is you that have the need of Allah: and Allah is the One Free of all need; Worthy of all praise” (Fatir, 35:15)

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُوحِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Say: O Allah! The owner of Sovereignty! You grant sovereignty unto whom you will, and you take away sovereignty from whom you will. You exalt whom You will, and You abase whom You will. In Your hand is all goodness. Verily, You have the power over all things” (Al-Imran, 3:26)

You see brothers and sisters, when Allah(SWT) reveals such emphatic ayahs to us, we should be left in no doubt as to where the power and the sovereignty lies. Everything lies in the hands of Allah.

You and I as subjects are in need of Allah, but so is every living and non-living entity in this universe. Does president Obama need Allah any less than you or I? Does any of the oppressive leaders in the Middle East need Allah less than you or I. We need to have no doubt as to where the true source of power lies?

In a hadeeth Qudssi, Allah(SWT) reminds us:

يَا عِبَادِي كُنْتُمْ ضَالًّا إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ

O My servants, all of you are lost except those whom I have guided. So seek guidance from Me and I will guide you.

يَا عِبَادِي كُنْتُمْ جَائِعًا إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمَكُمْ

O My servants, all of you are hungry except those whom I have fed. So seek food from Me and I will feed you.

يا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكَسُونِي أَكْسُكُمْ

O My servants, all of you are naked except those whom I have clothed. So seek cover from Me and I will clothe you.

يا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً
فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ

O My servants, you sin by day and by night, and I forgive all sins. So seek forgiveness from Me and I will forgive you.

In these four statements, Allah(SWT) tells us very clearly: Seek guidance from Me; seek food from me; seek your covering from Me; and seek forgiveness from Me. Are we still in any doubt as to where we need to go looking for help? If we still have doubts, the hadeeth continues:

يا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

O My servants, you will not be able to attain my ability to harm so as to bring any harm to Me and you will not be able to attain my ability to benefit so as to bring any benefit to Me.

يا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَيَّ أَتْقَى قَلْبِ رَجُلٍ
وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئاً

O My servants, if the first and the last of you and the human and the jinn of you were as pious as the most pious heart of anyone among you, it would not add anything to My dominion.

يا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَيَّ أَفْجَرِ قَلْبِ رَجُلٍ
وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً

O My servants, if the first and the last of you and the human and the jinn of you were as wicked as the most wicked heart of anyone among you it would not decrease anything from My dominion.

يا عِبَادِي لَوْ أَنَّ أَوْلَكُمُ وَأَخِرَكُمُ وَإِنْسَكُمُ وَجِنَّتِكُمْ قَامُوا فِي صَعِيدٍ وَاجِدٍ
فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا
يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

O My servants, if the first and the last of you and the human and the jinn of you were to gather together in one place and all asked Me and I give everyone of you what he asked for, that would not decrease what I have any more than a needle decreases what is in the ocean when it is dipped into it.

يا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِّيْكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ
اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

O My servants, it is but your deeds that I reckon for you. Then I recompense you for them. The one who finds good let him give praises to Allah. The one who finds otherwise should not blame anyone but himself.” (Narrated Abu Dharr and is recorded in Muslim)

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلكم

2nd Khutbah: الحمد لله ثم الحمد لله. الحمد لله نستعينه ونستغفره، ونعوذ بالله من شرور
أنفسنا وسيئات أعمالنا. أما بعد:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“O you people! it is you that have need of Allah: and Allah is the One Free of all need; Worthy of all praise” (Fatir, 35:15)

The prophet(SAAWS) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Dua' is the essence of worship. The word Dua' here is not to be understood only as the Dua' of need, as one is seeking of Allah when desperate, but also the Dua' on a regular basis asking of Allah everything and anything when seemingly not in desperate need. This is probably more relevant to those who Allah(SWT) has been generous to and are not in financial need. It is to those who have a secure job and income, who enjoy good health and a thriving family and who are not facing any difficulty. It is such a person that may fall into a false sense of security and would only consider to do Dua' to Allah when in need. No, this is not what Dua' is about. Dua' is about understanding who we are. It is about recognising the power of Allah. It is about our total submission to Allah. Dua' is a deeply personal act of worship. Dua' can be given anywhere and anytime. It is indeed a special relationship and a powerful relationship when one remembers who we are asking of.

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Call unto your Lord with humility and in private: for Allah loves not those who trespass beyond bounds” (Al-A’raff, 7:55)

Allah(SWT) tells us that there are those whose Dua' will ISA be accepted. We know that the supplication of a just leader will be answered. We know that the supplication of the one who is breaking his fast will be answered. We also know that the Dua' of the one who is oppressed has no barrier between his Dua' and Allah.

We should also not forget the Dua' of the one who is travelling and we should use such an opportunity to get closer to Allah. There is hardship in travel, and Allah(SWT) has granted us this blessing. Also brothers and sisters, remember the Dua' of the parent for his children and the Dua' of the son and daughter for their deceased parents.

The Dua' against those who are enemies of Islam will ISA accepted. The Dua' at the point of Tawbah is another great blessing from Allah. But there is also a very special Dua'. It is the Dua' of one brother for another in his absence. The Prophet(SAAWS) said: *“The Dua' of a Muslim for his brother in his absence is readily accepted. An angel is appointed to his side. Whenever he makes a Dua' for his brother the appointed angel says, ‘Aameen. And may you also be blessed with the same.’”* [Sahih Muslim]

Scholars remind us of this special Dua' that we somehow tended to ignore. An angel is appointed when one of us make a sincere Dua' to a brother or sister in Islam. The angel affirms the Dua' with Ameen and asks the same for the one making the Dua'. One of the surest way of getting what we want is to ask the same for our brothers and sisters. Isn't that amazing? If I want wealth, all I have to do is ask for it in sincerity for my brothers and sisters. And the same goes for everything.

Finally brothers and sisters, we come back to the main issue for today: the Dua' during periods of strife and oppression to our brothers and sisters. The Dua' to Allah(SWT) is our most potent weapon in all struggles of life. During the battle of Badr, the Prophet(SAAWS) stood up all night in prayer seeking Allah's help in the battle between unequal armies that would follow the next day. In the battle of Al-Khandaq where an army of ten thousand was camped ready to annihilate the Muslims and Islam, the companions asked what to say in their Dua', and the Prophet(SAAWS) advised them to supplicate with:

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

“Oh Allah, conceal our nakedness and calm our fears.”

Brothers and sisters, to make sure that our Dua's are accepted, there remains four important conditions. Firstly, we must have certainty in our hearts that our Dua' will be answered. Secondly, we must ask of Allah with humility and a humble heart. Thirdly, we must not be in a hurry of acceptance to the extent that we give up our hopes early, and last and very important, we must ensure that our income is Halal.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

“O you who believe, eat of the good things that We have provided for you” (Al-Baqara, 2:172)

The Prophet(SAASW) mentioned a traveller who is dishevelled and dusty, and he stretches forth his hands to the sky, saying “Oh my Lord! O my Lord!” – while at the same time his food is unlawful, his drink is unlawful, his clothing his unlawful, and he is nourished unlawfully; how can his Dua' be answered?” (Muslim, Ahmad)