



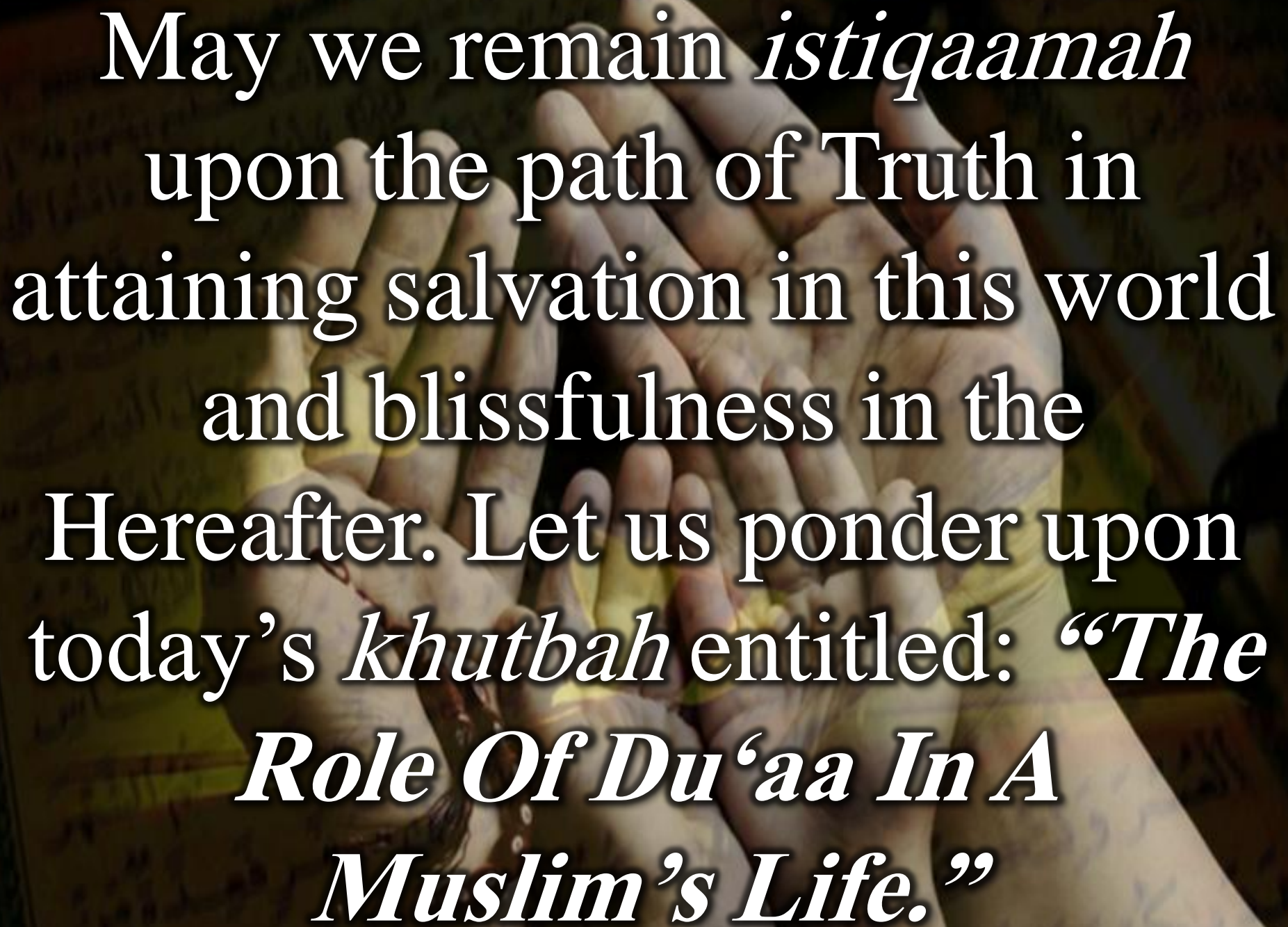
جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

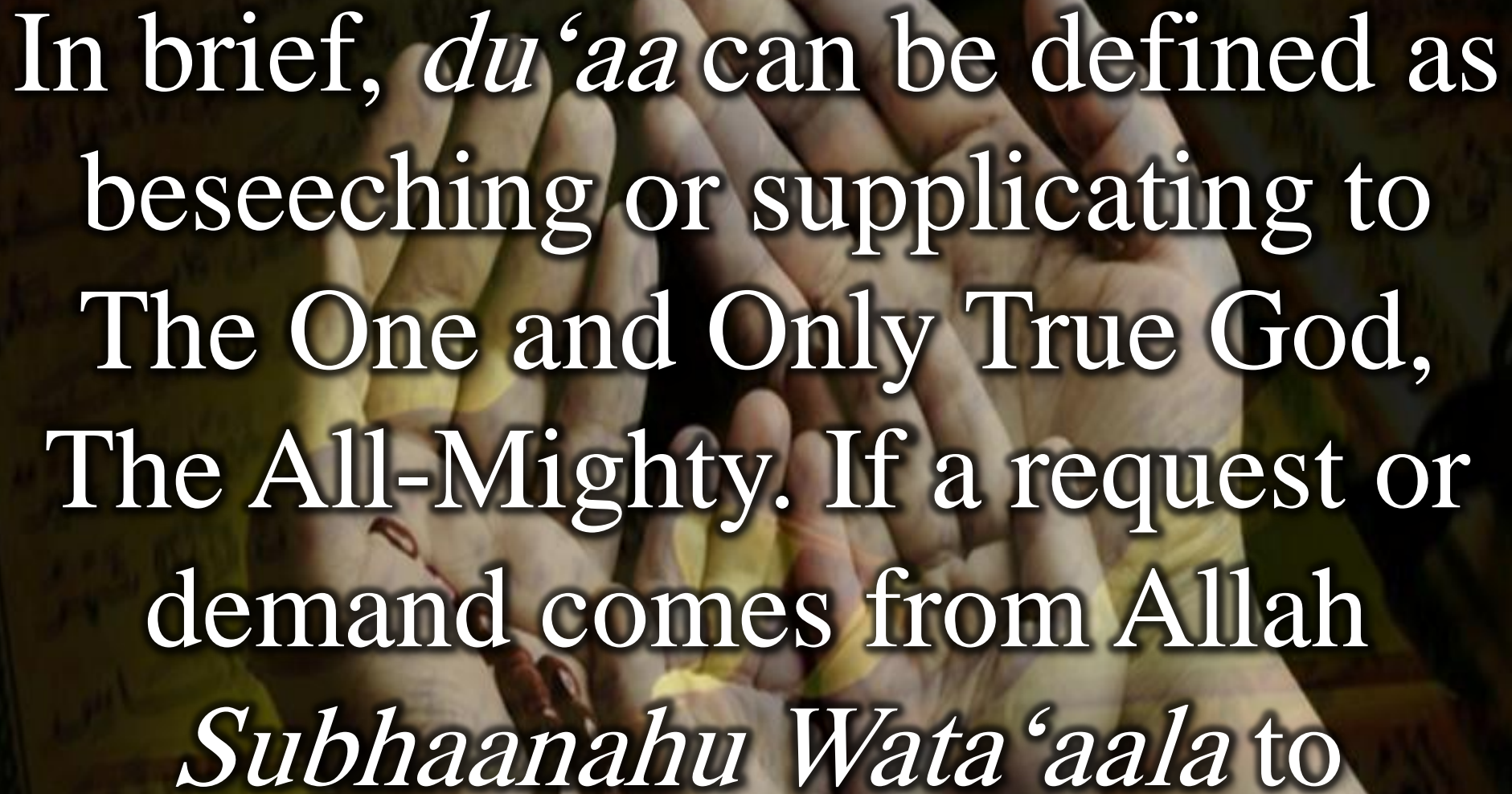
THE ROLE OF *DU'AA* IN A MUSLIM'S LIFE



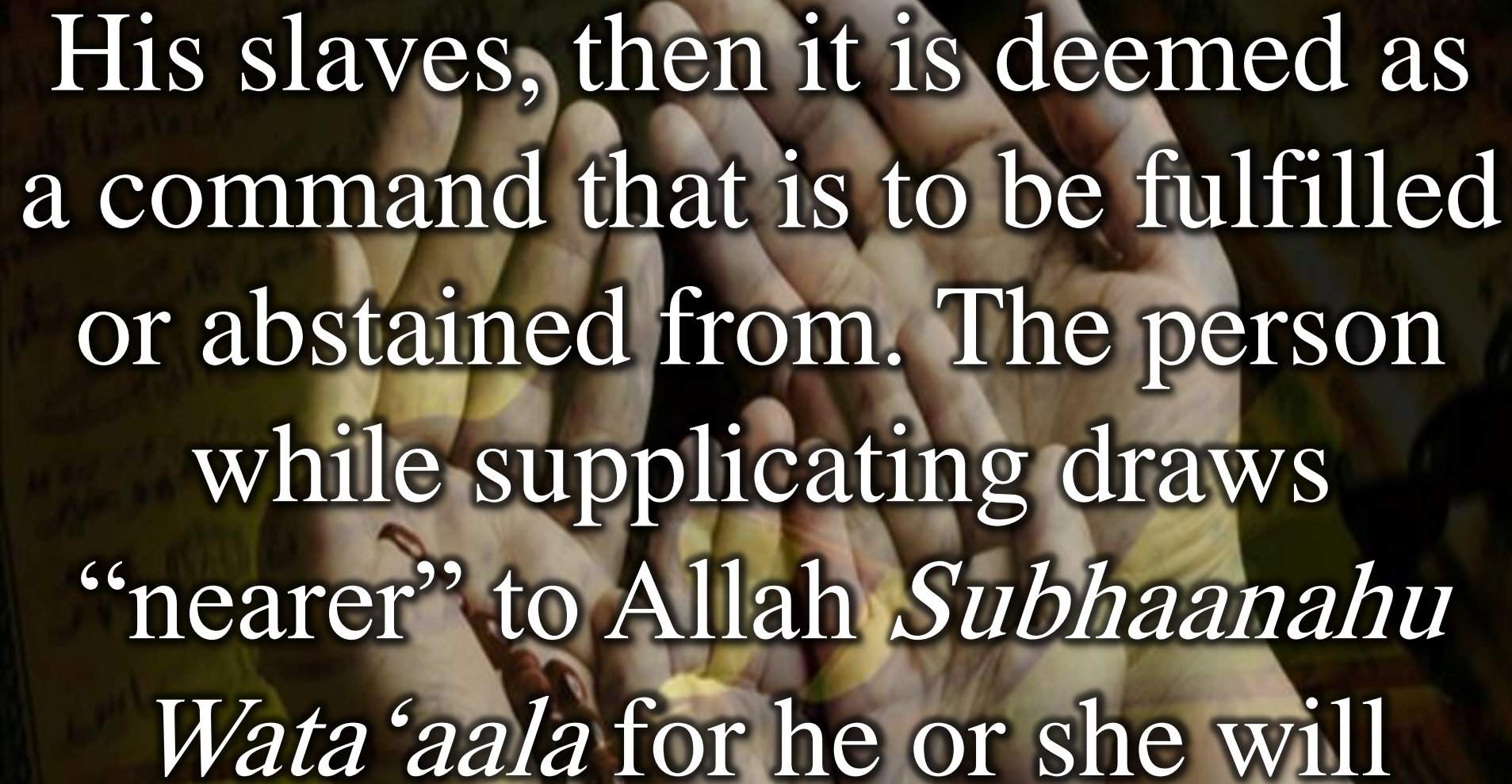
I remind myself and all of us to
have the true *taqwa* of Allah
Subhaanahu Wata'aala by
fulfilling all of His Commands
and leaving out all of His
prohibitions.

A group of hands, likely belonging to a community, are clasped together in a gesture of prayer or solidarity. The hands are positioned in the center of the frame, with fingers pointing upwards. The background is dark and slightly blurred, emphasizing the hands. The text is overlaid on the image in a white, serif font with a drop shadow effect.

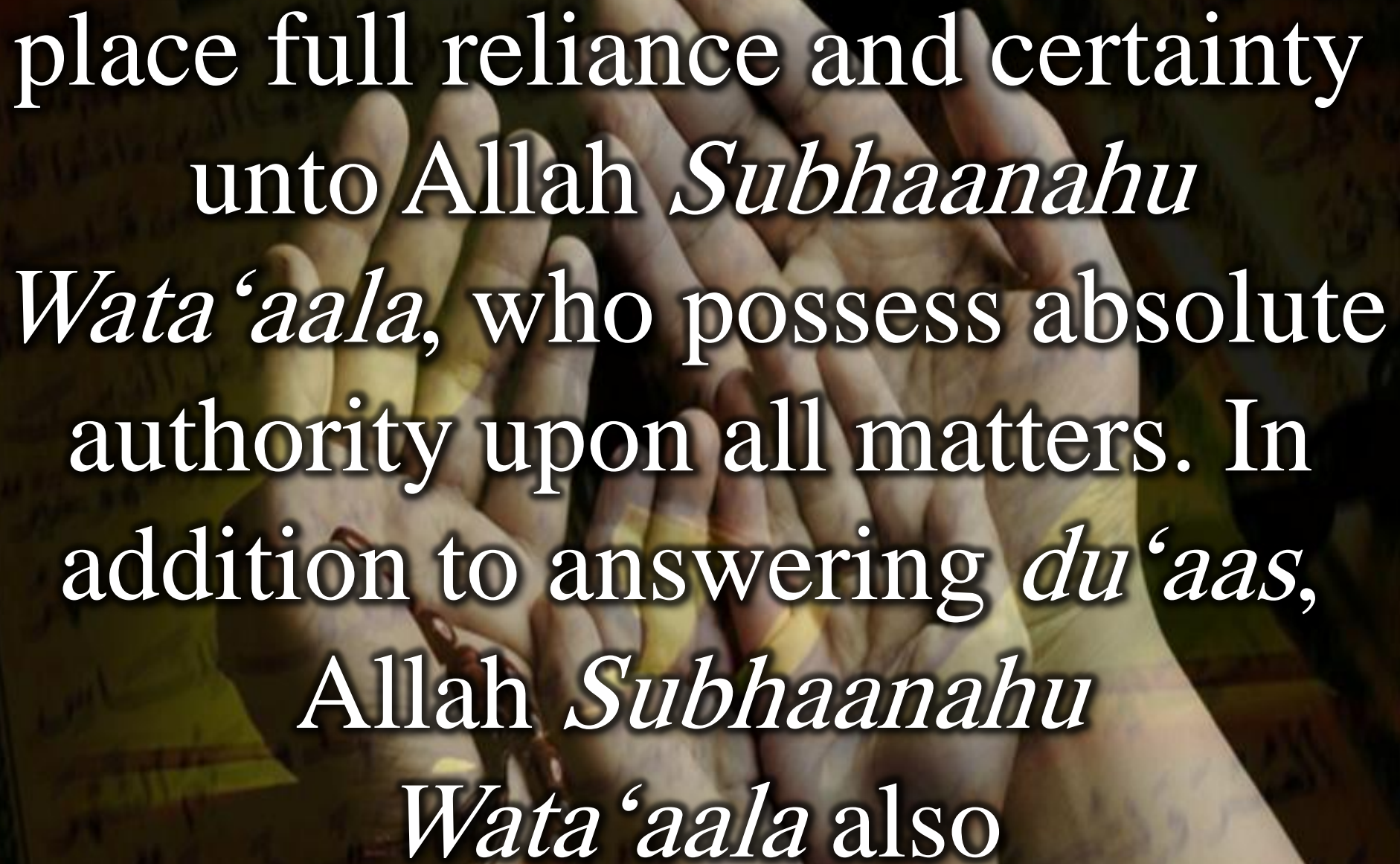
May we remain *istiqamah*
upon the path of Truth in
attaining salvation in this world
and blissfulness in the
Hereafter. Let us ponder upon
today's *khutbah* entitled: ***“The
Role Of Du‘aa In A
Muslim’s Life.”***

A close-up photograph of a person's hands in a prayer position (du'a). The hands are held together with palms facing each other, fingers pointing upwards. The person is wearing a yellow string around their wrists and a red string with white beads around their left wrist. The background is dark and out of focus.

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

A close-up photograph of a person's hands in a prayer position (du'a). The hands are held together with palms facing each other, fingers pointing upwards. The left hand holds a string of prayer beads (tasbeeh). The background is dark and out of focus.

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

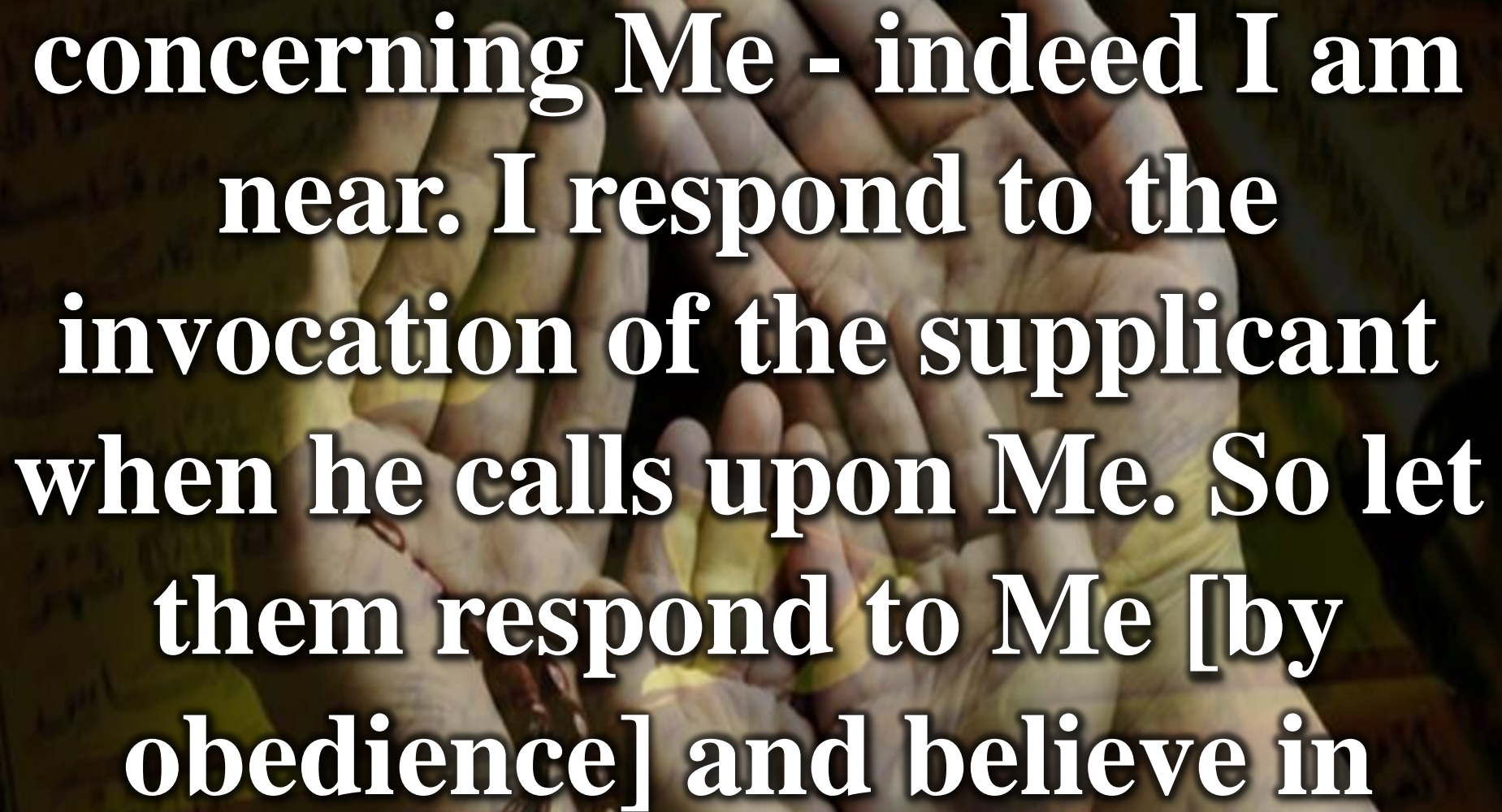
A close-up photograph of a person's hands in a prayer position, palms facing each other. The hands are holding a string of dark brown prayer beads (tasbeeh). The background is dark and out of focus. The text is overlaid on the image in white with a black outline.

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],**



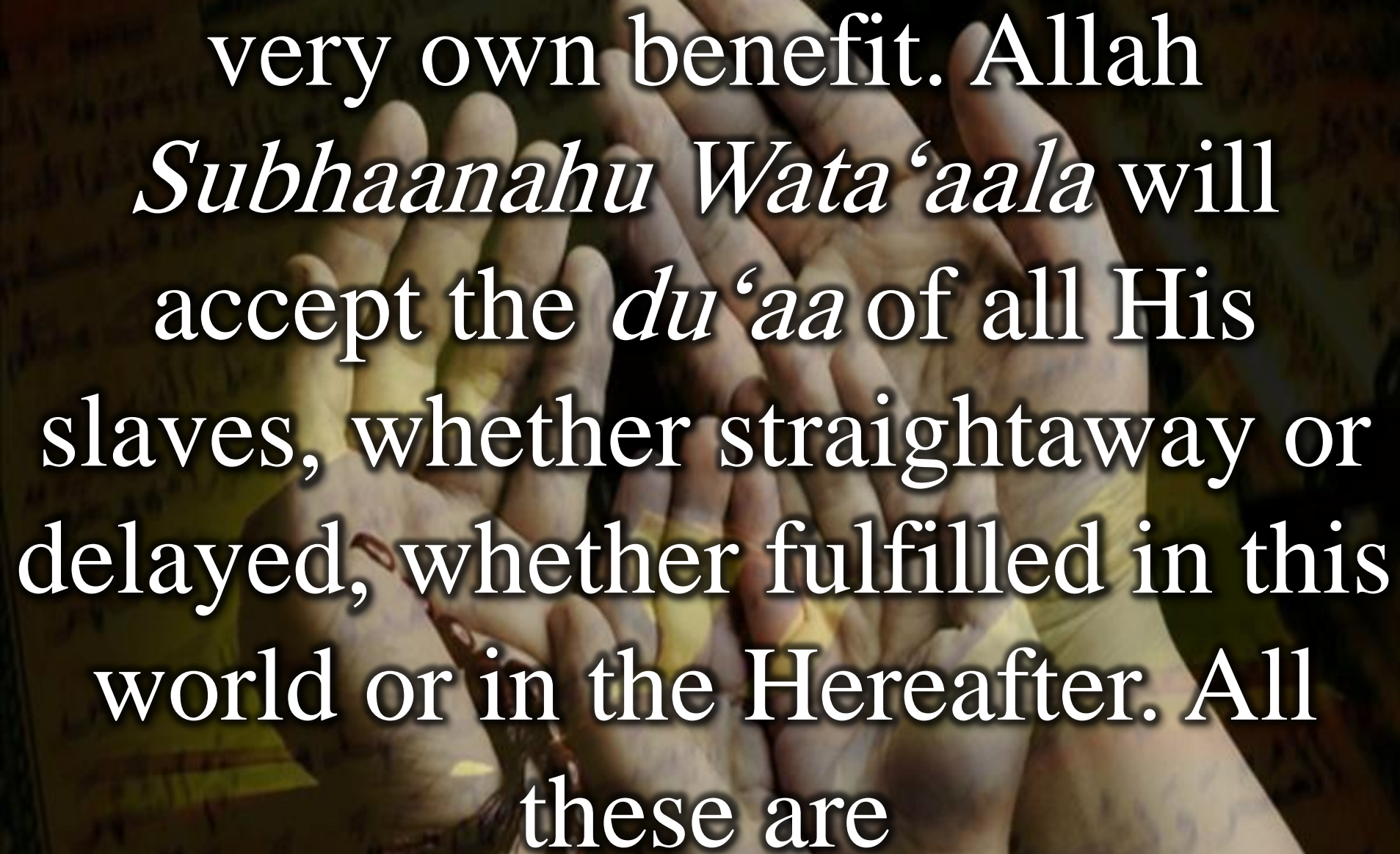
**concerning Me - indeed I am
near. I respond to the
invocation of the supplicant
when he calls upon Me. So let
them respond to Me [by
obedience] and believe in**



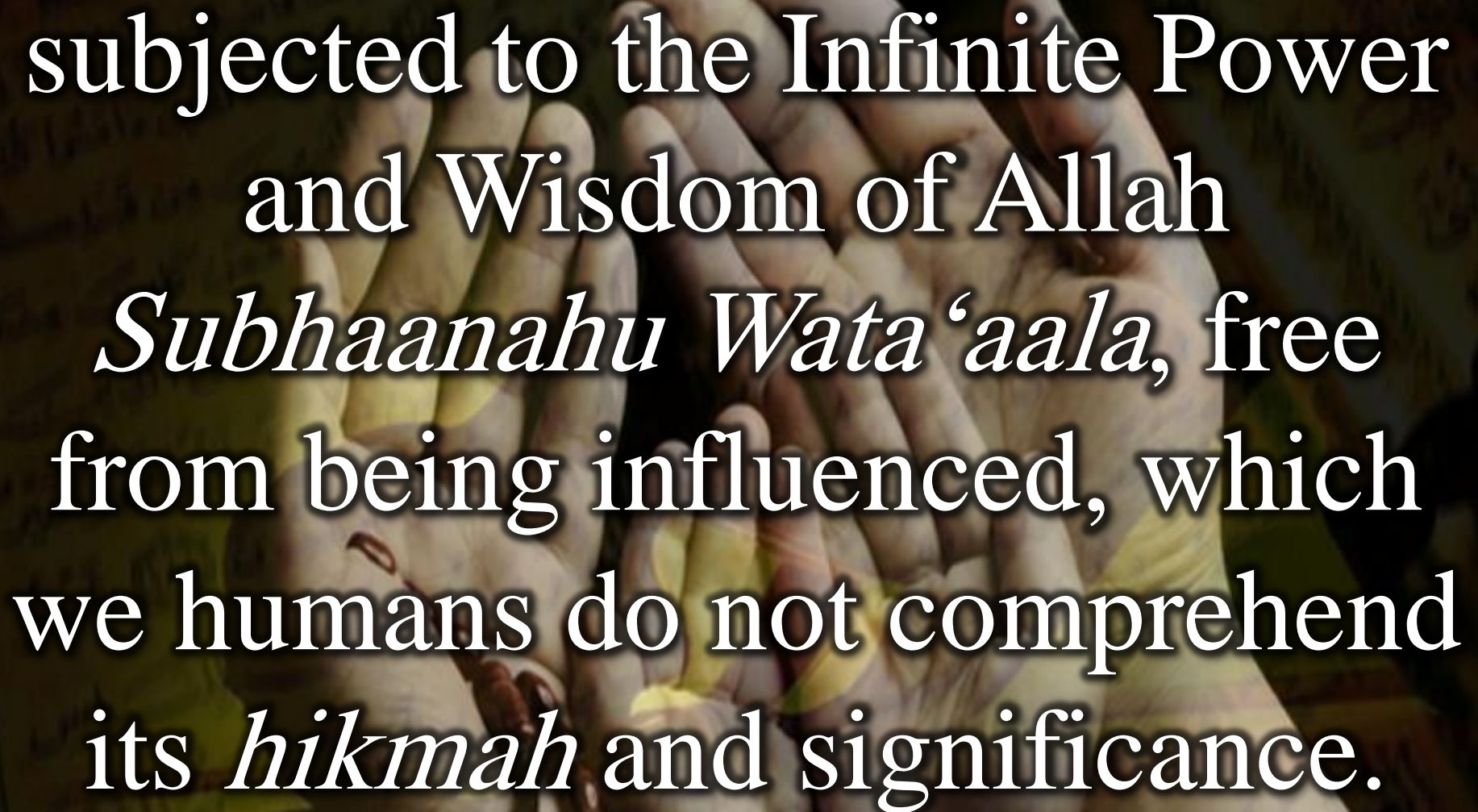
**Me that they may be [rightly]
guided.”**

(al-Baqarah 2:186)

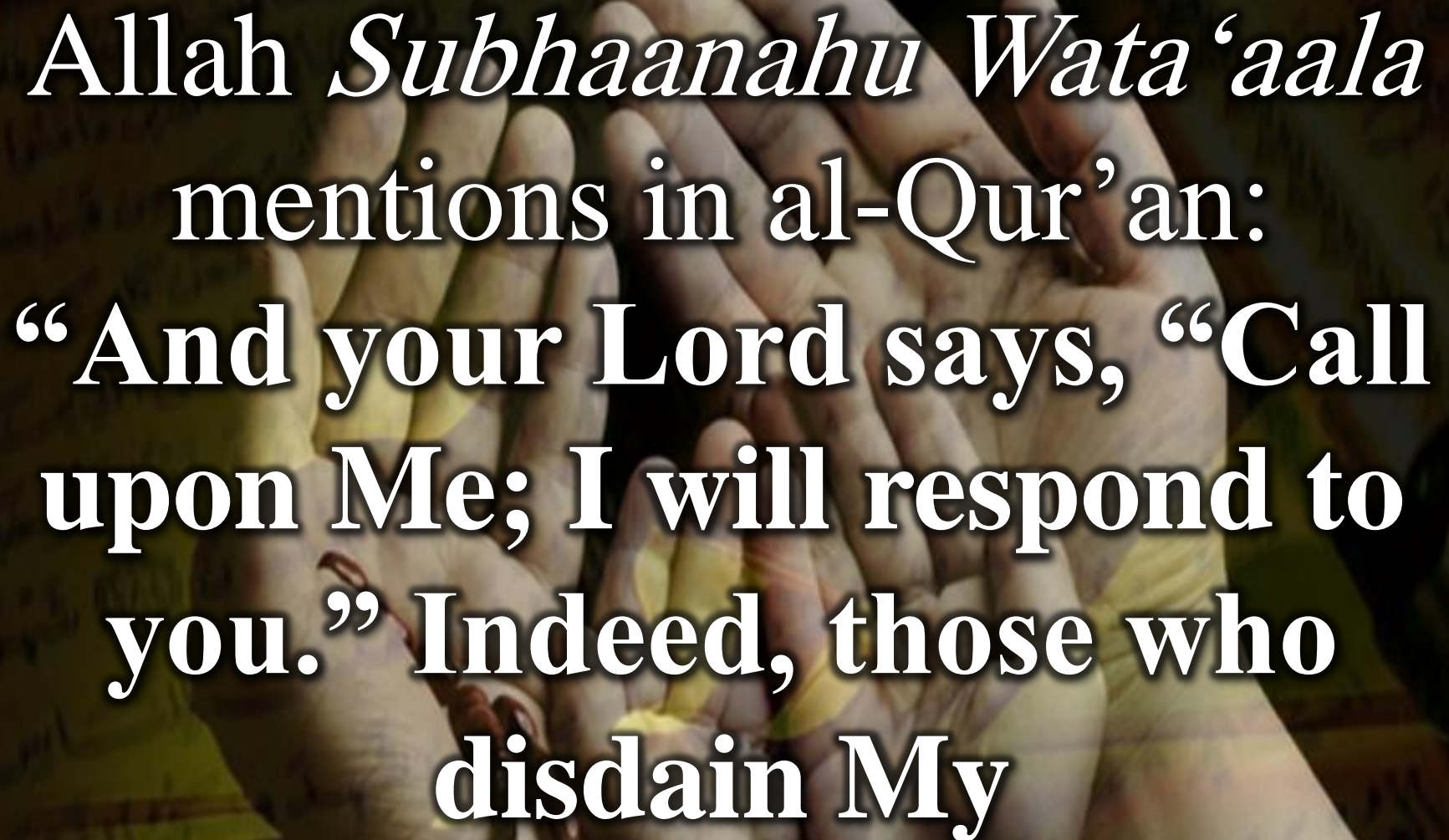
Allah Subhaanahu Wata'aala
has commanded His slaves to
always supplicate to Him for
their



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 (ﷺ) as
an *‘ibadah*. Furthermore, *du‘aa*
is the core of worship.



Anas ibn Maalik *radhiyAllaahu*

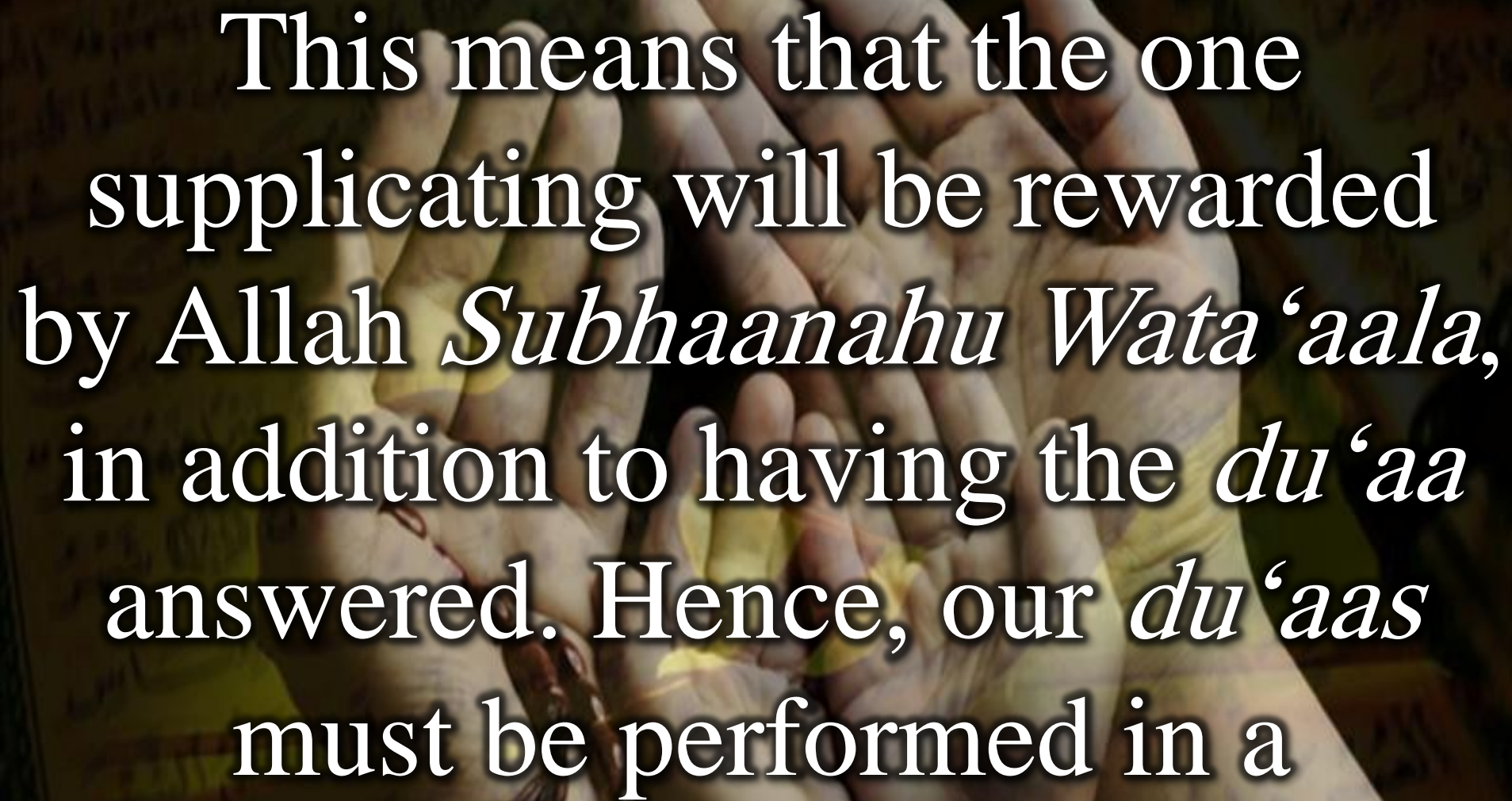
'anh narrated that Rasulullah

(صلى الله عليه وسلم) said:

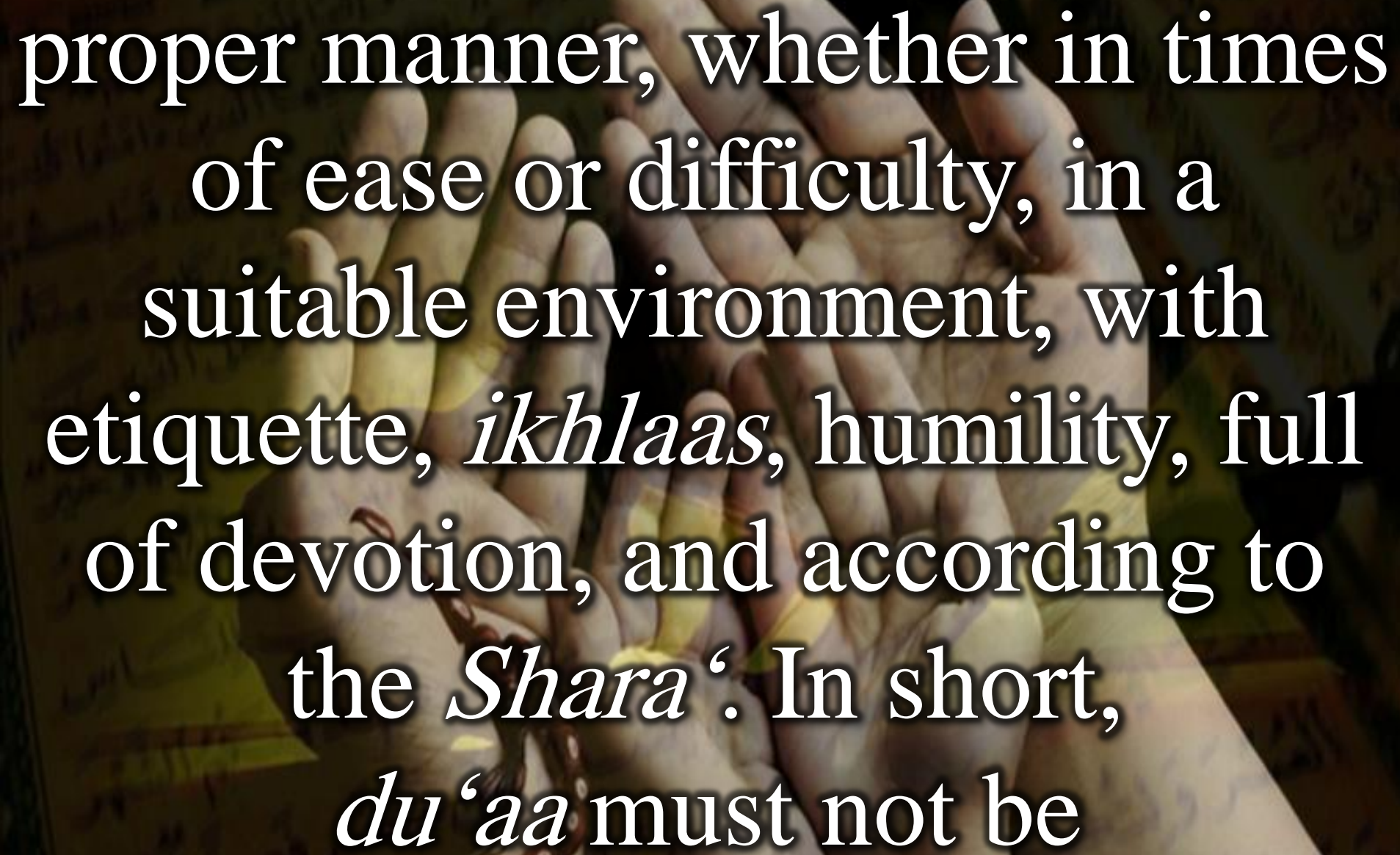
**“The supplication is the
essence of worship.”**

(at-Tirmidhi:

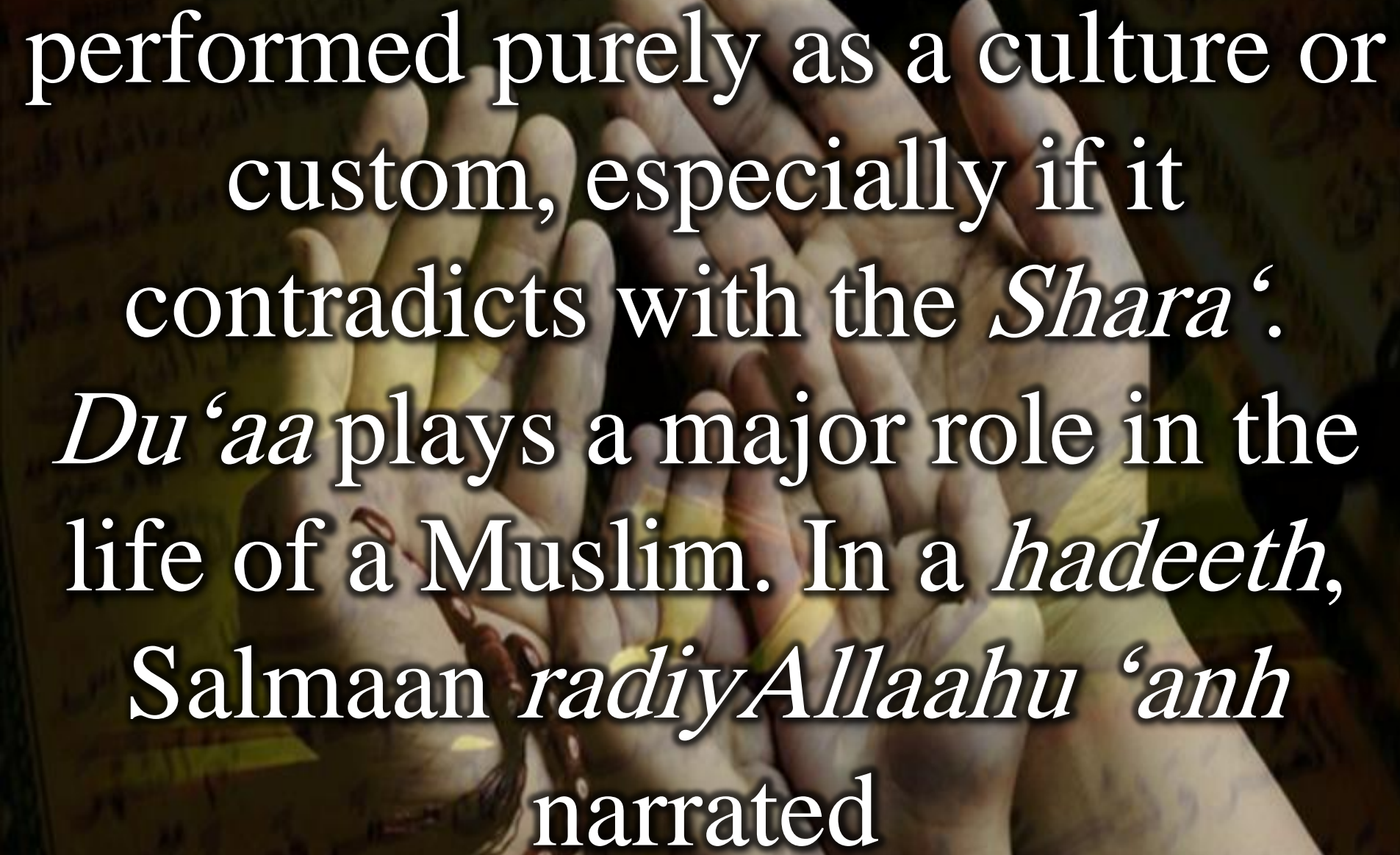
da'eef)



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



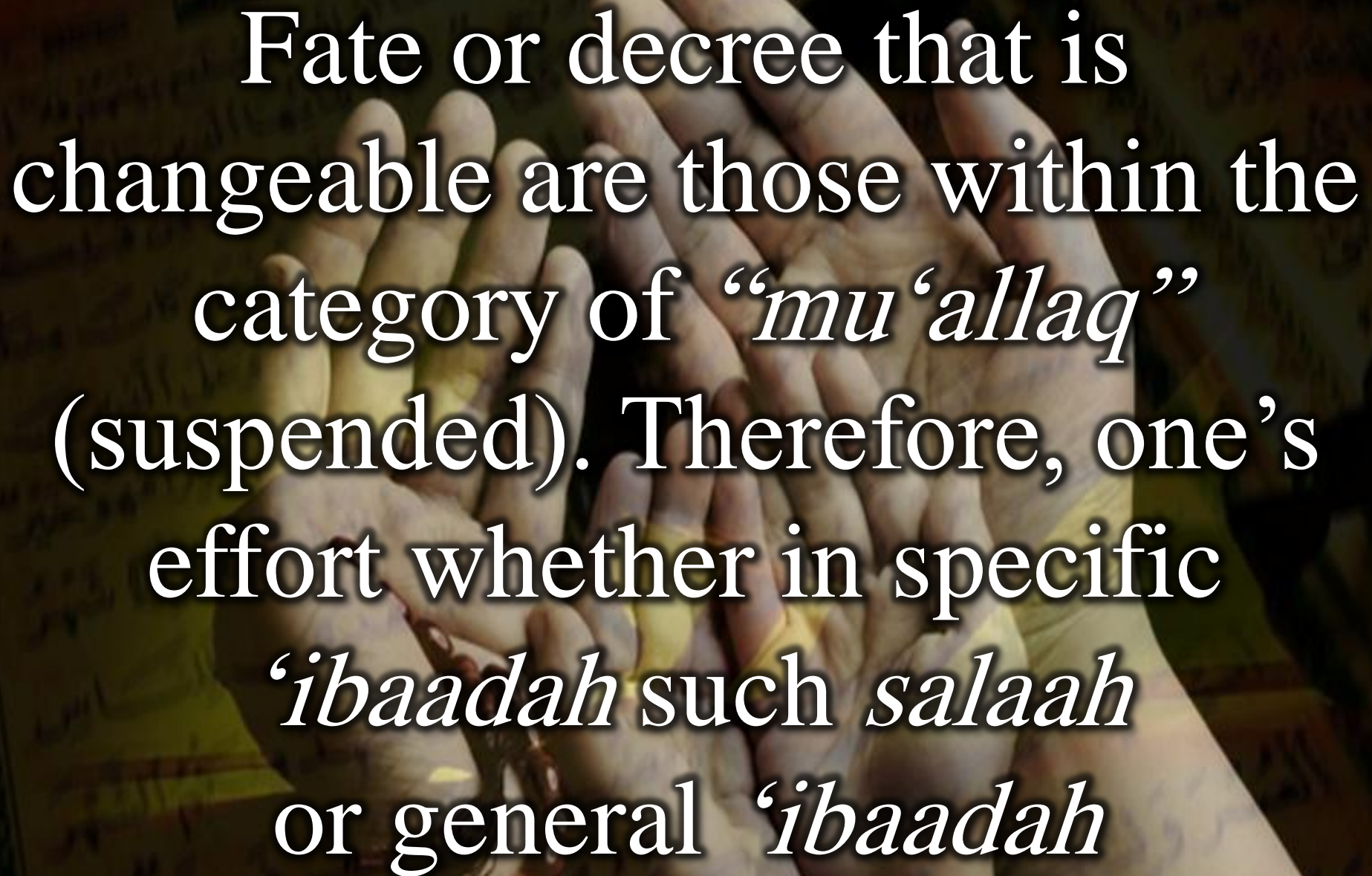
proper manner, whether in times of ease or difficulty, in a suitable environment, with etiquette, *ikhlaas*, humility, full of devotion, and according to the *Shara'*. In short, *du'aa* must not be



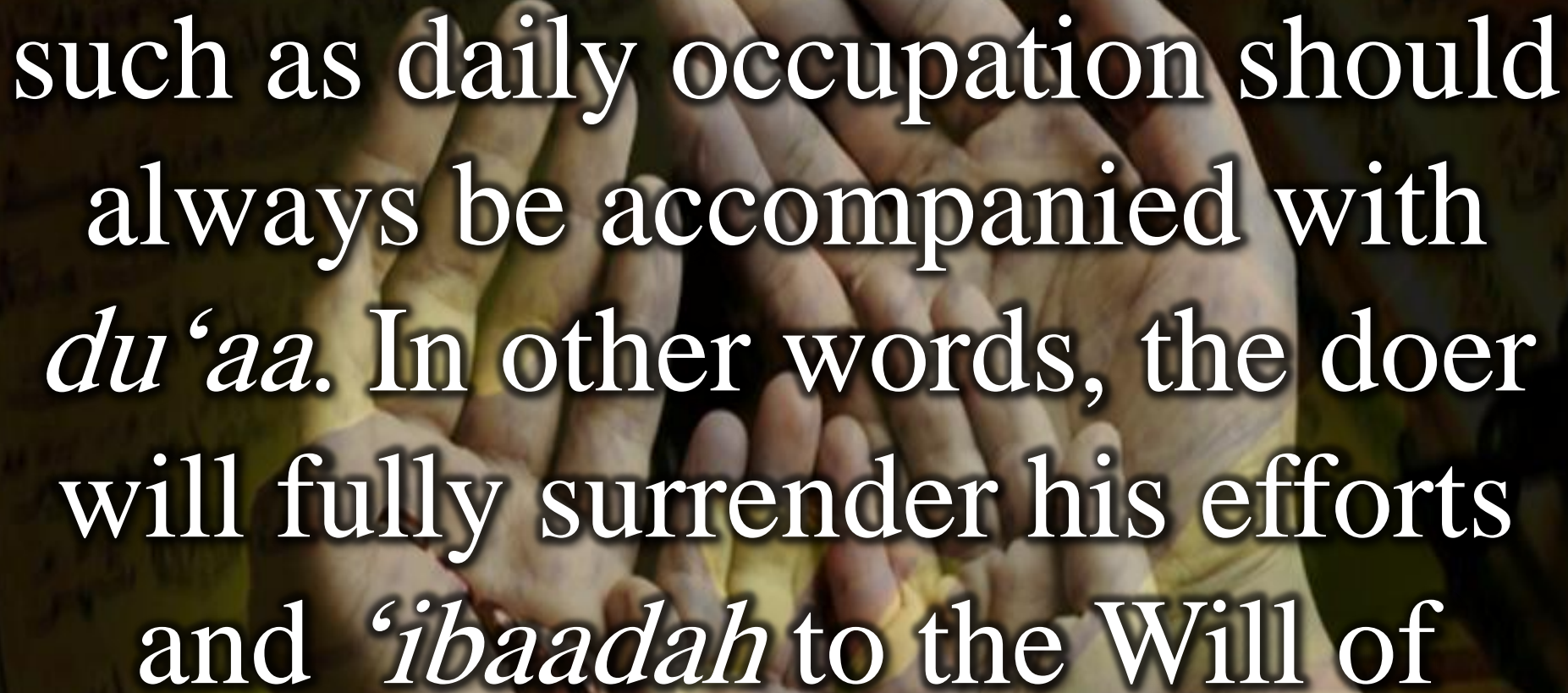
performed purely as a culture or custom, especially if it contradicts with the *Shara'*. *Du'aa* plays a major role in the life of a Muslim. In a *hadeeth*, Salmaan *radiyAllaahu 'anh* narrated



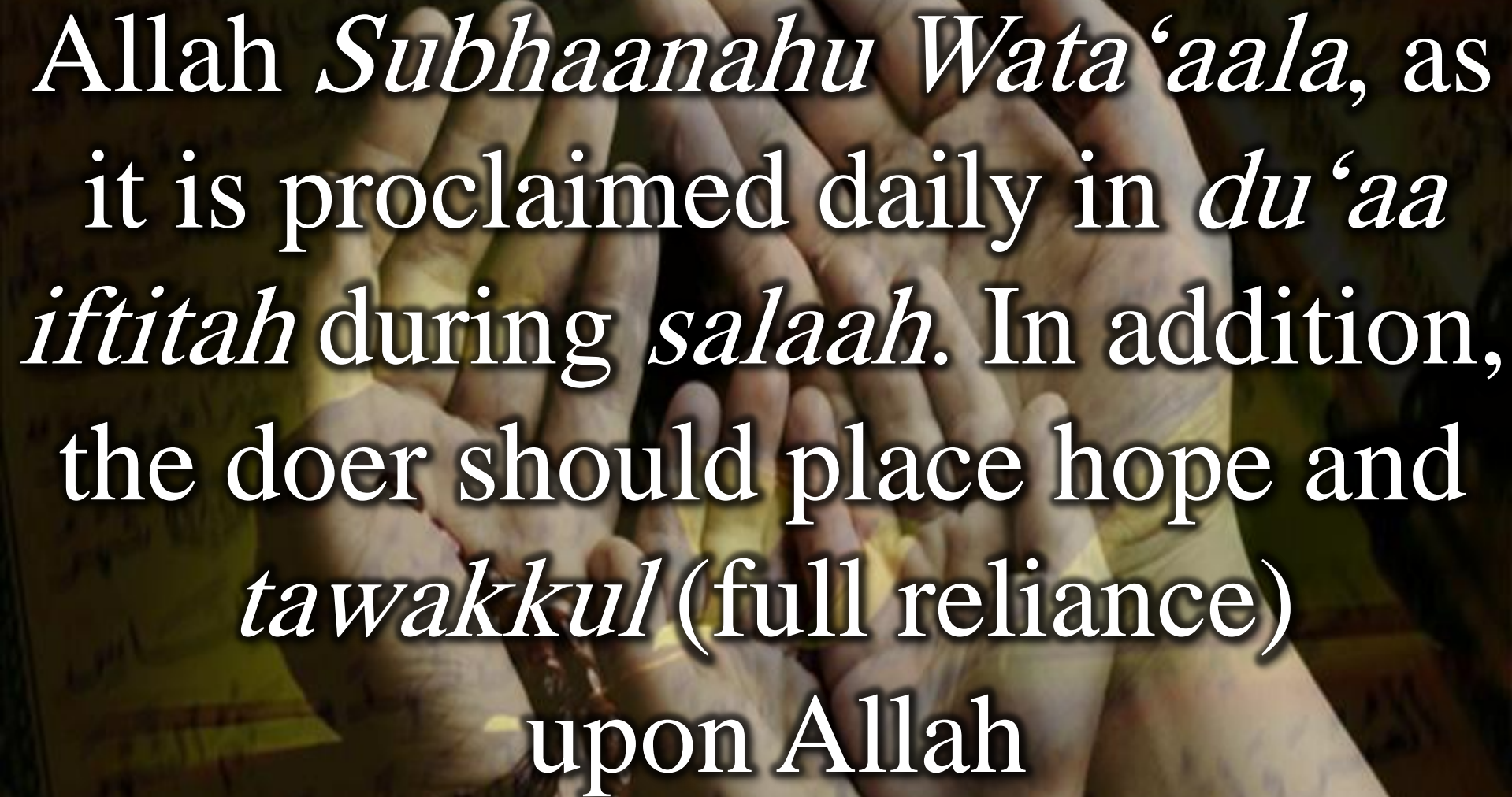
that Rasulullah (ﷺ) said:
“Nothing turns back the
Decree except supplication...”
(at-Tirmidhi: *hasan*)



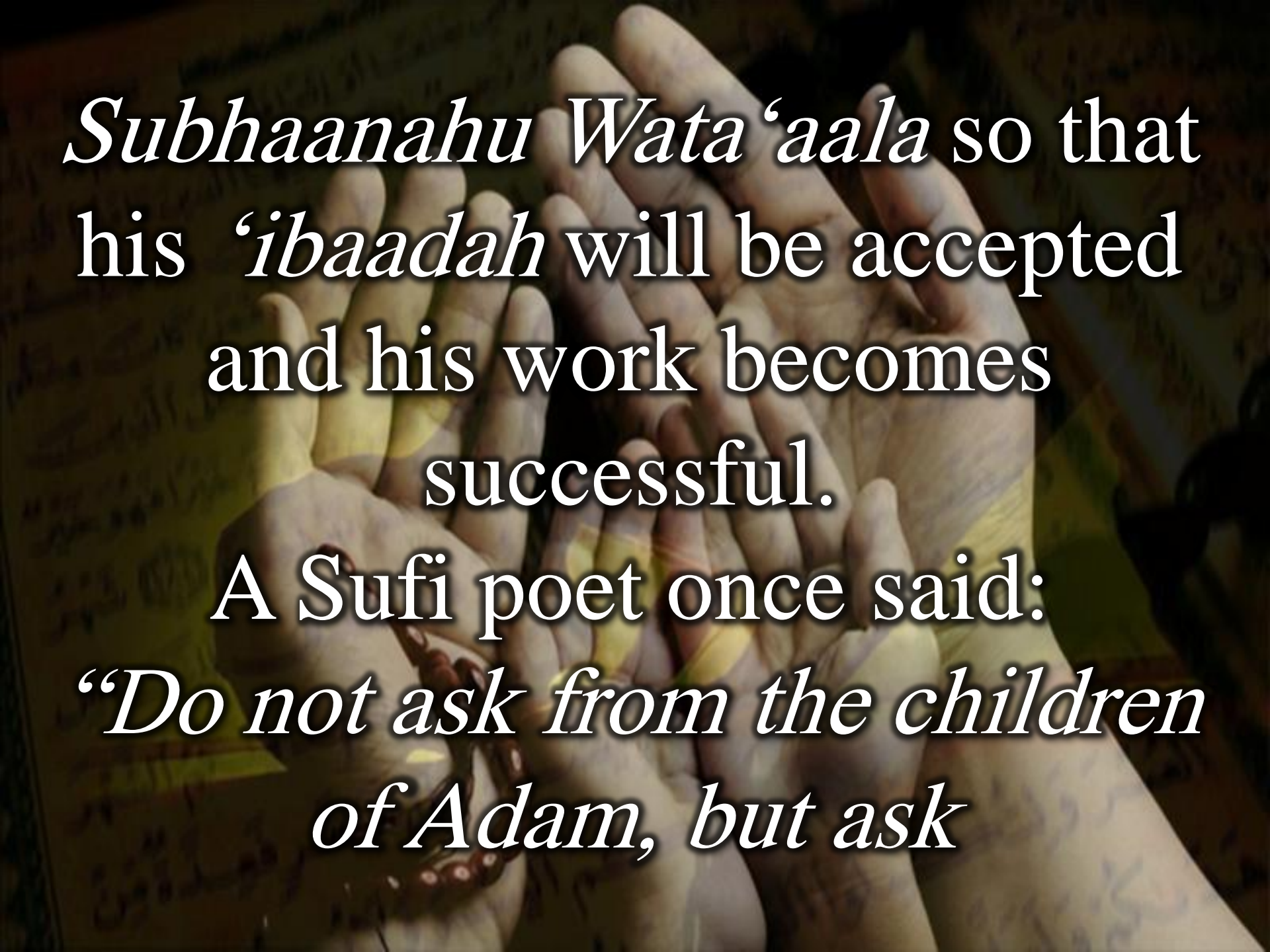
Fate or decree that is changeable are those within the category of *“mu‘allaq”* (suspended). Therefore, one’s effort whether in specific *‘ibaadah* such *salaah* or general *‘ibaadah*



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

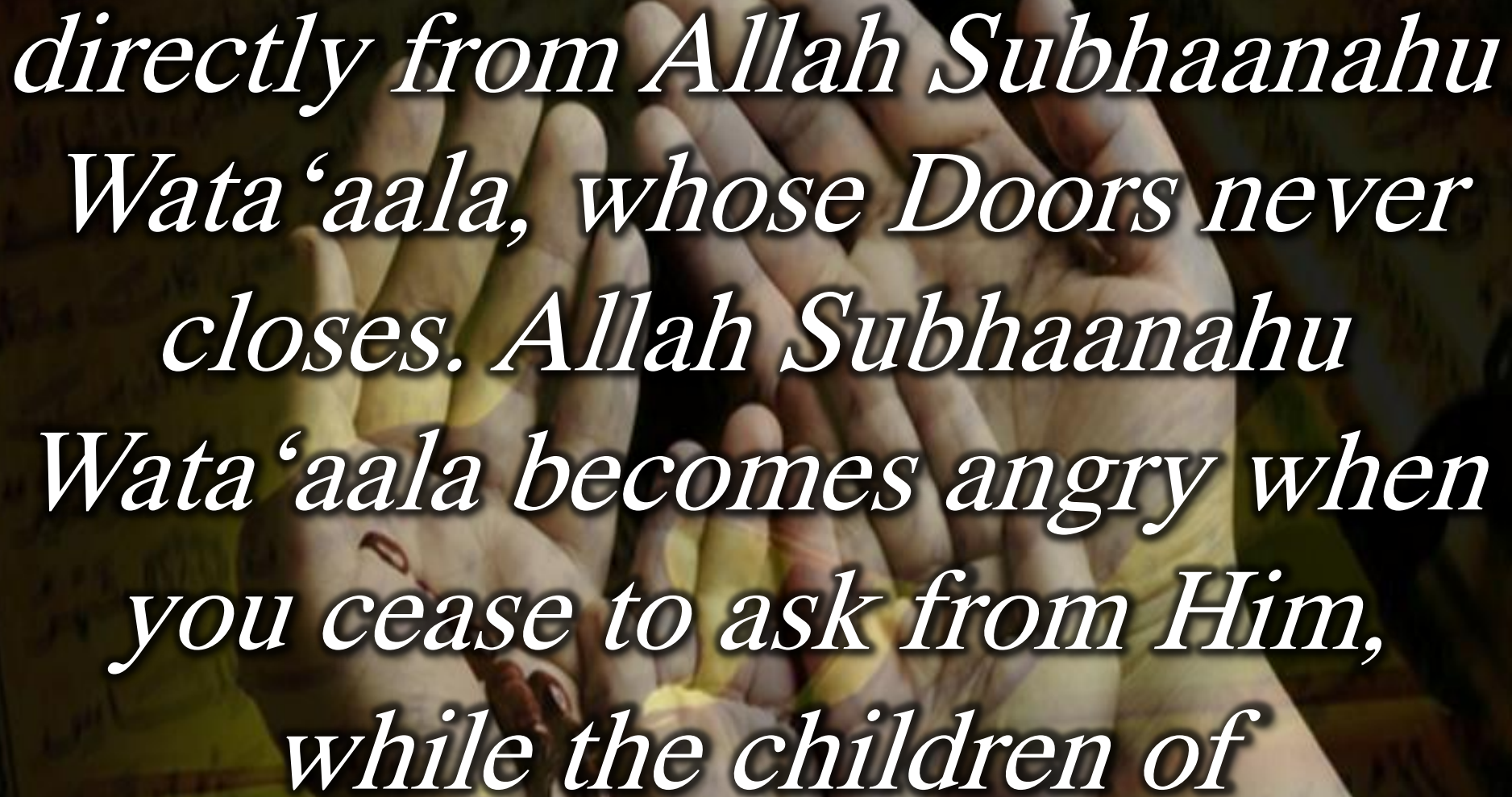
A close-up photograph of a person's hands held in a prayer position (du'a). The palms are facing each other, and the fingers are spread. The skin on the palms is covered in intricate Arabic calligraphy. The person is wearing a yellow headscarf and a red beaded necklace. The background is dark and out of focus.

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

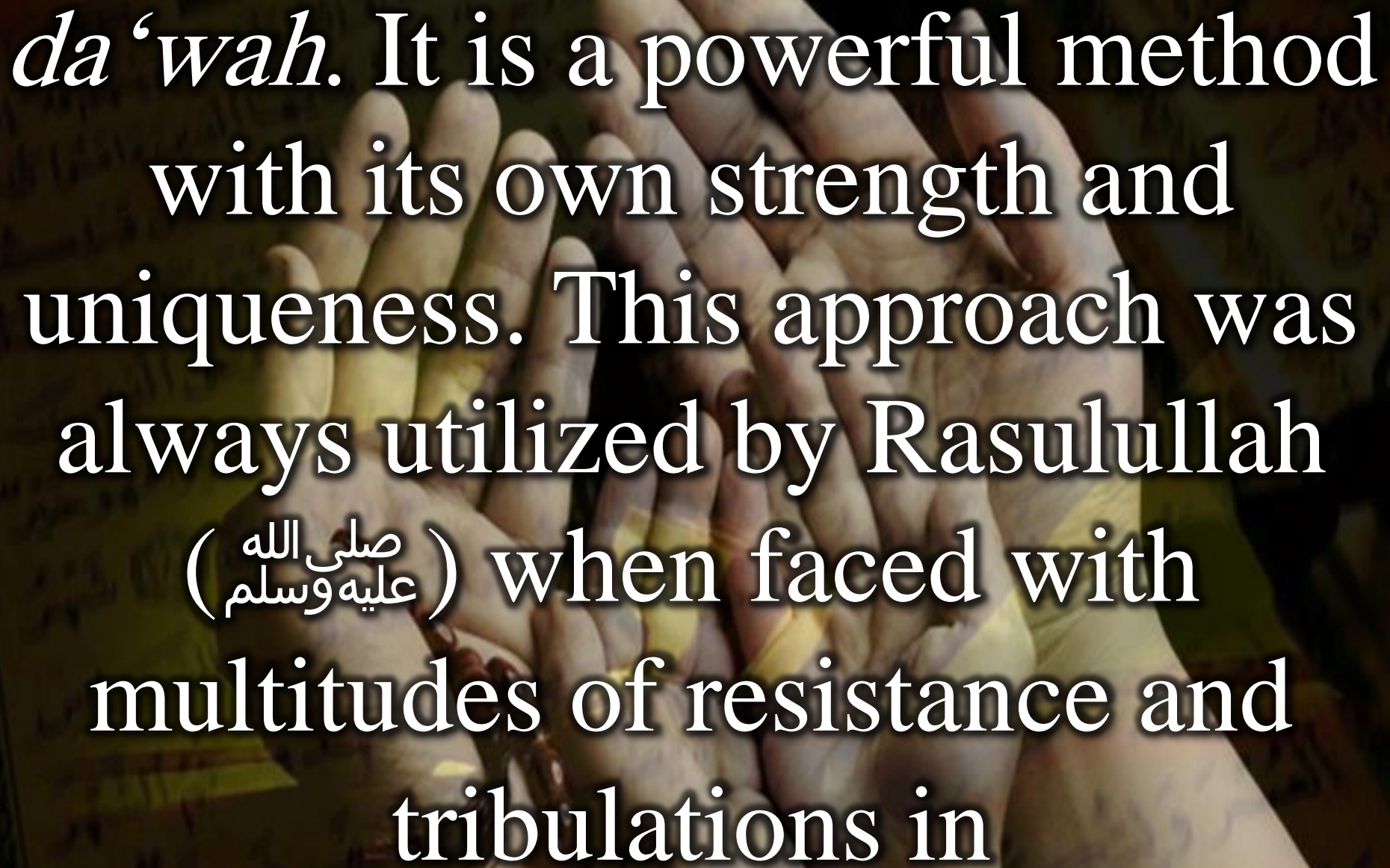
Rasulullah (ﷺ) said:



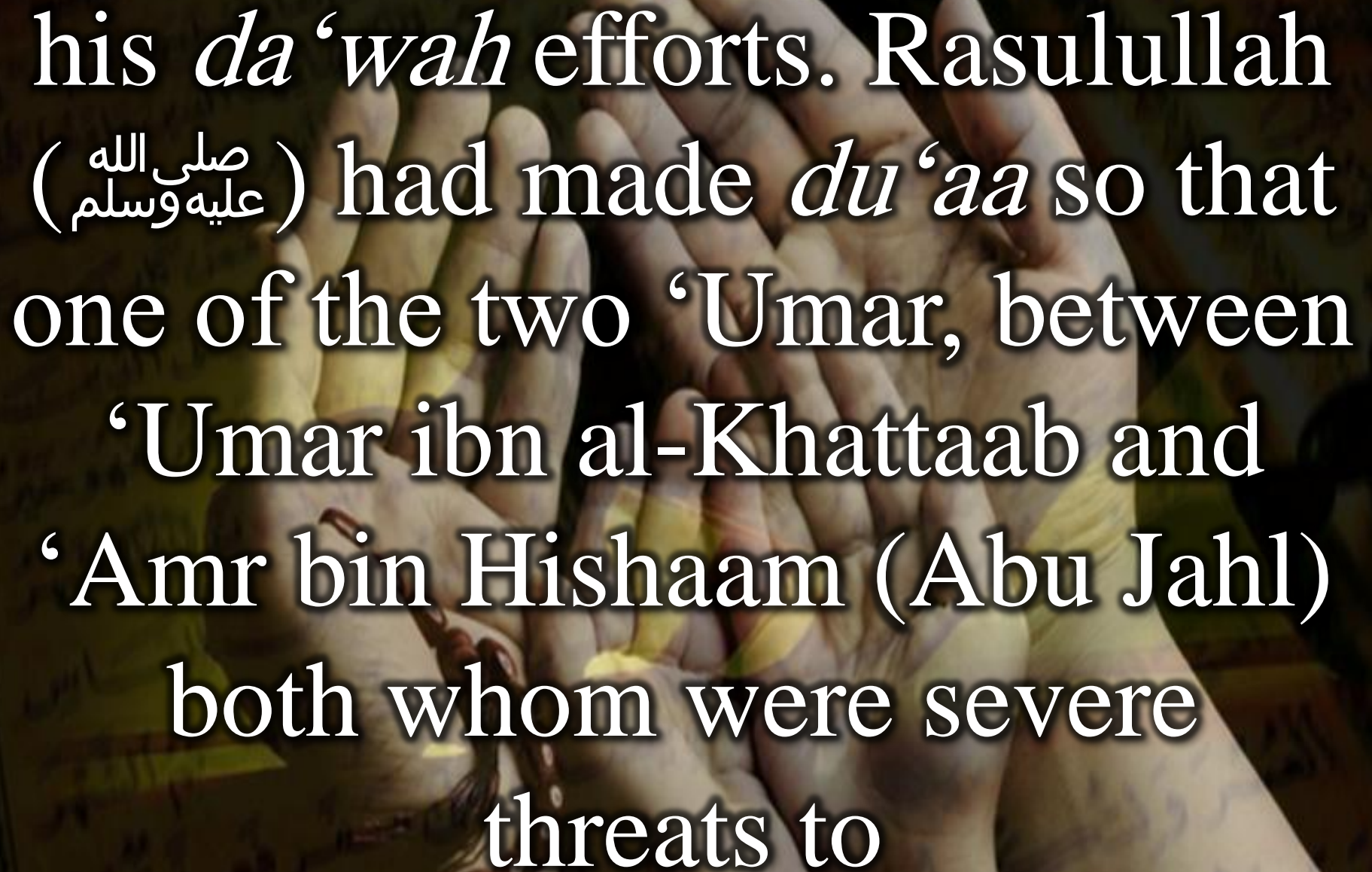
“Supplication is the weapon of
the believer...”

(al-Haakim: *mawdoo* ‘)

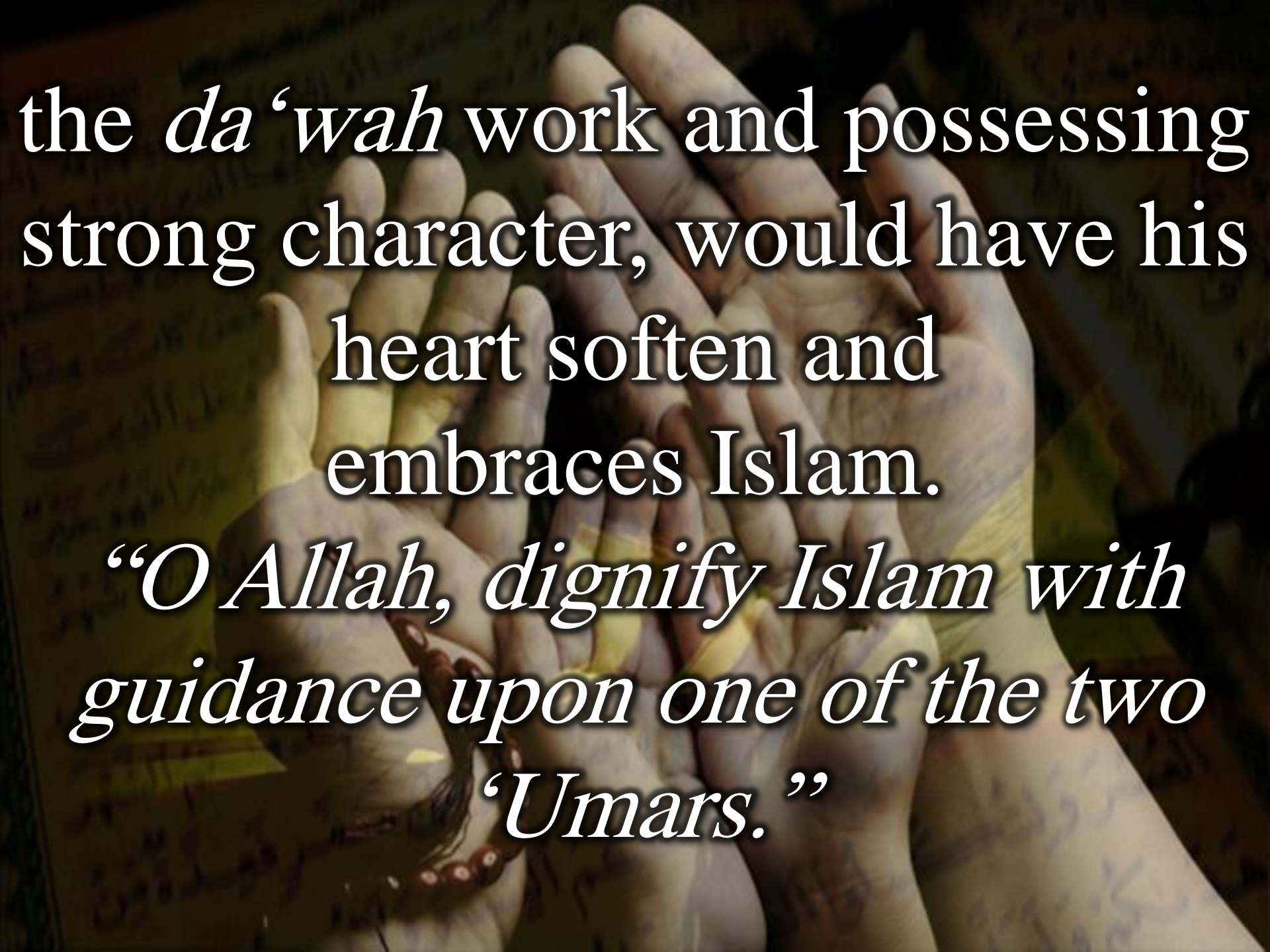
Hence, the role of *du‘aa* cannot
be underestimated even in the
efforts of



da'wah. It is a powerful method with its own strength and uniqueness. This approach was always utilized by Rasulullah (صلى الله عليه وسلم) when faced with multitudes of resistance and tribulations in

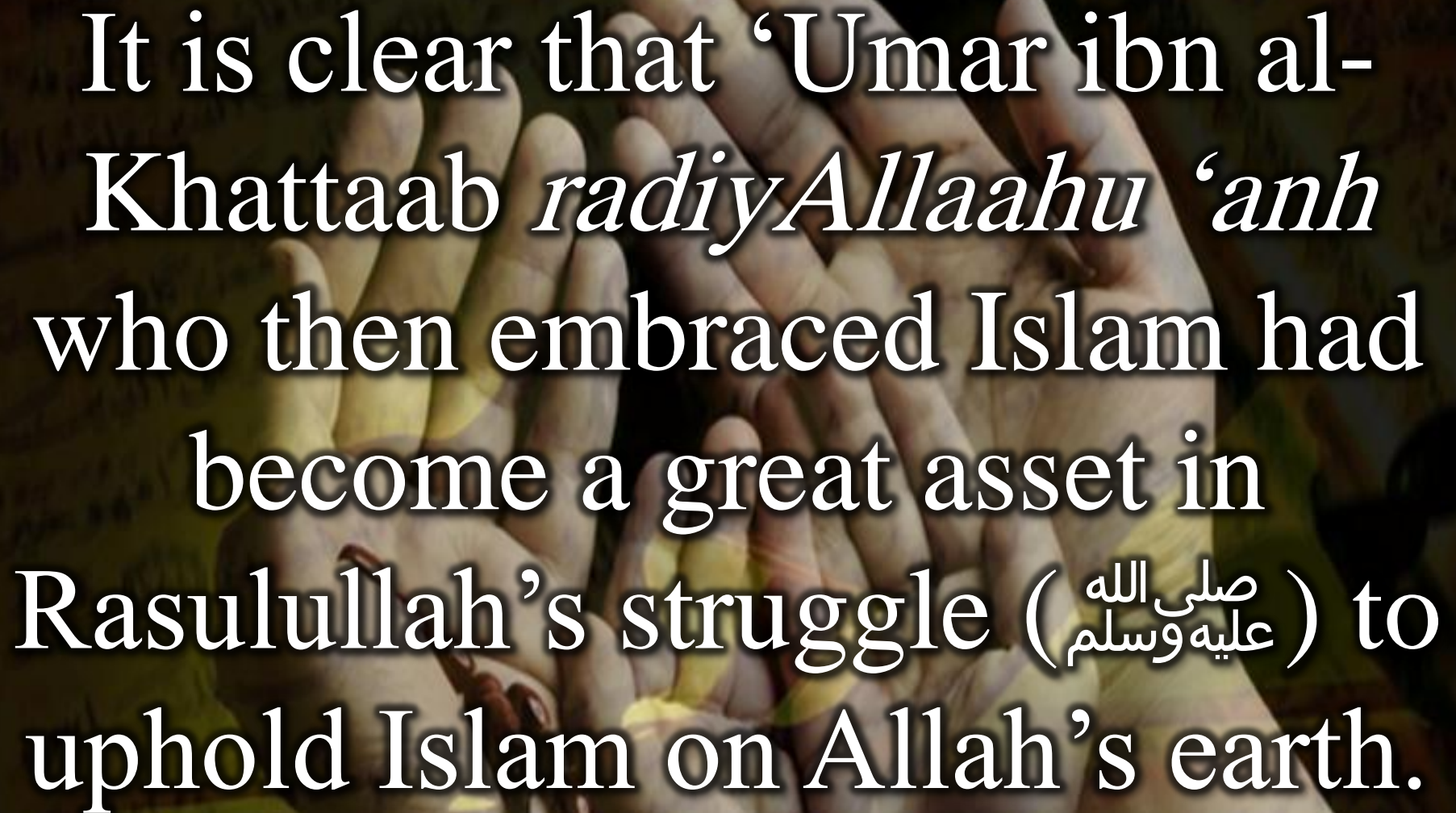


his *da'wah* efforts. Rasulullah
(ﷺ) had made *du'aa* so that
one of the two 'Umar, between
'Umar ibn al-Khattaab and
'Amr bin Hishaam (Abu Jahl)
both whom were severe
threats to

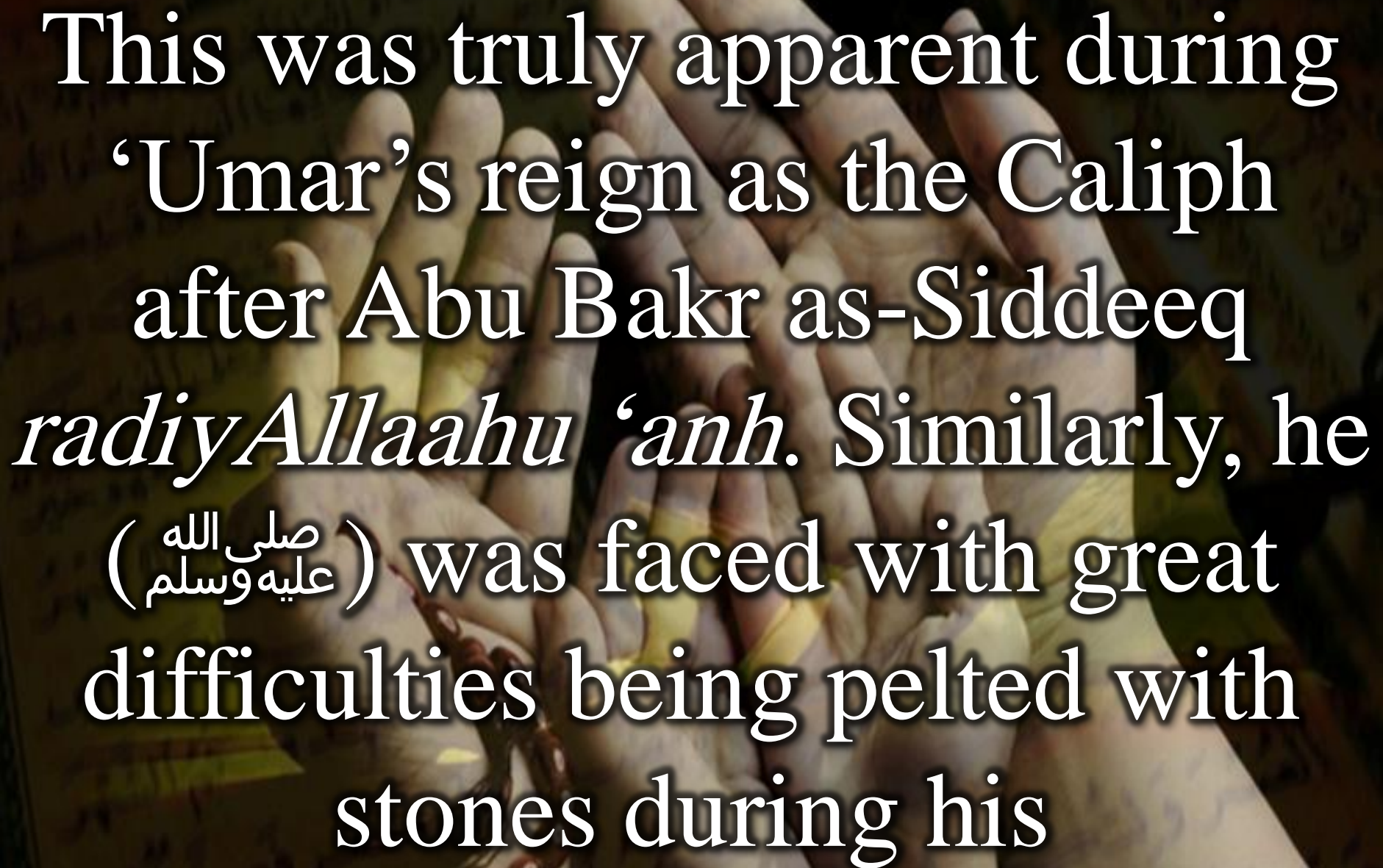


the *da'wah* work and possessing strong character, would have his heart soften and embraces Islam.

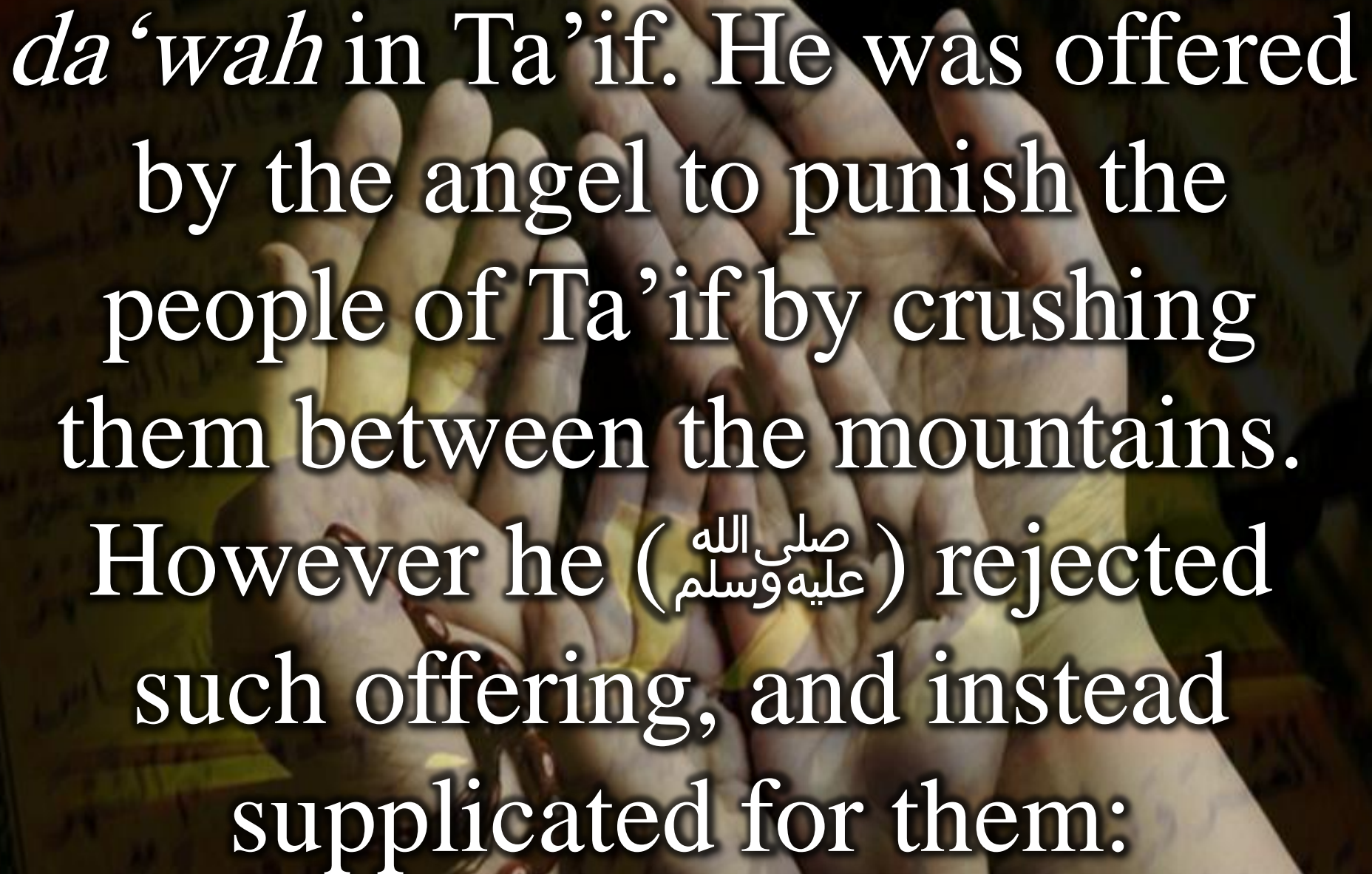
“O Allah, dignify Islam with guidance upon one of the two ‘Umars.”



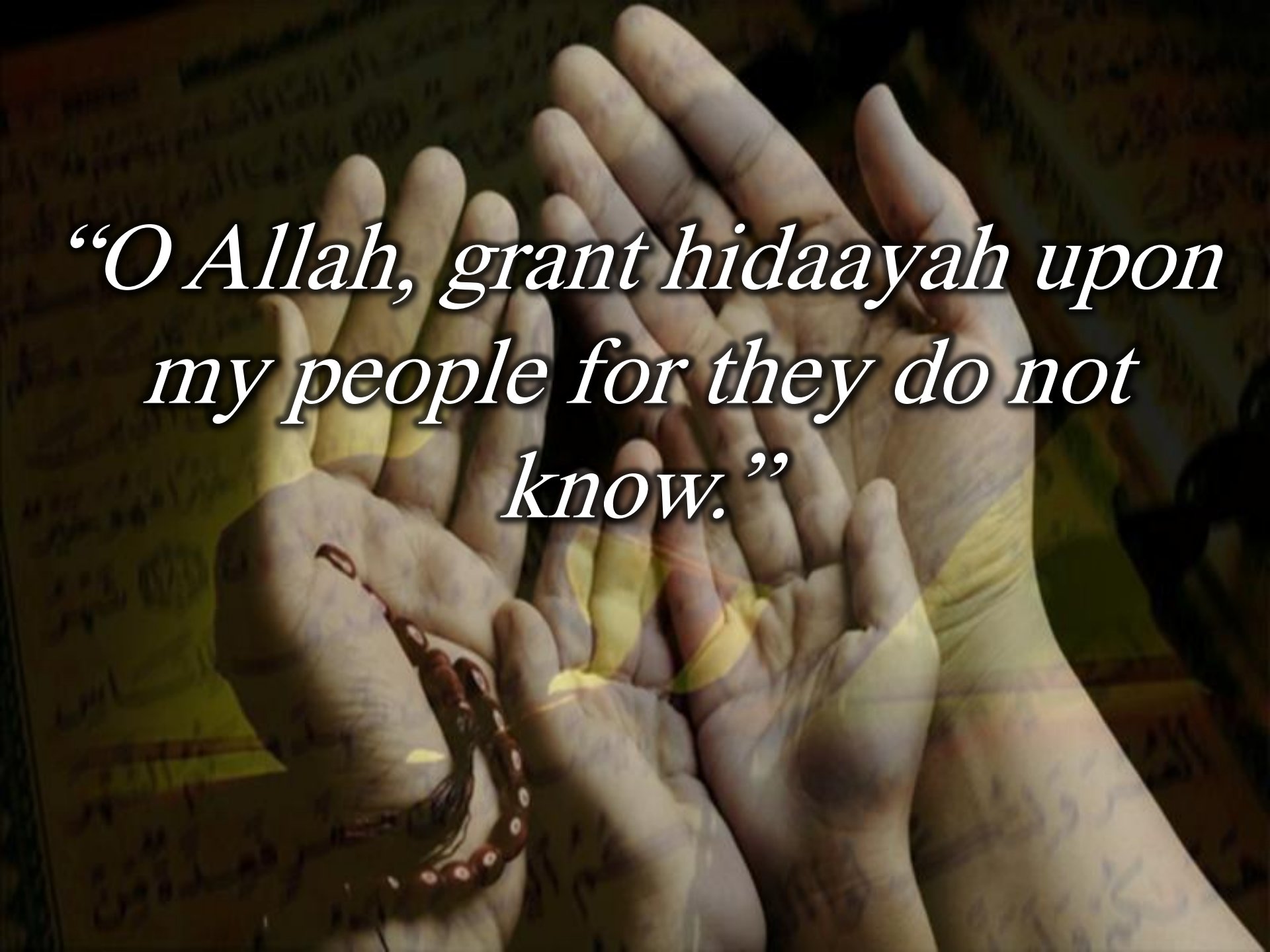
It is clear that ‘Umar ibn al-Khattaab *radiyAllaahu ‘anh* who then embraced Islam had become a great asset in Rasulullah’s struggle (صلى الله عليه وسلم) to uphold Islam on Allah’s earth.



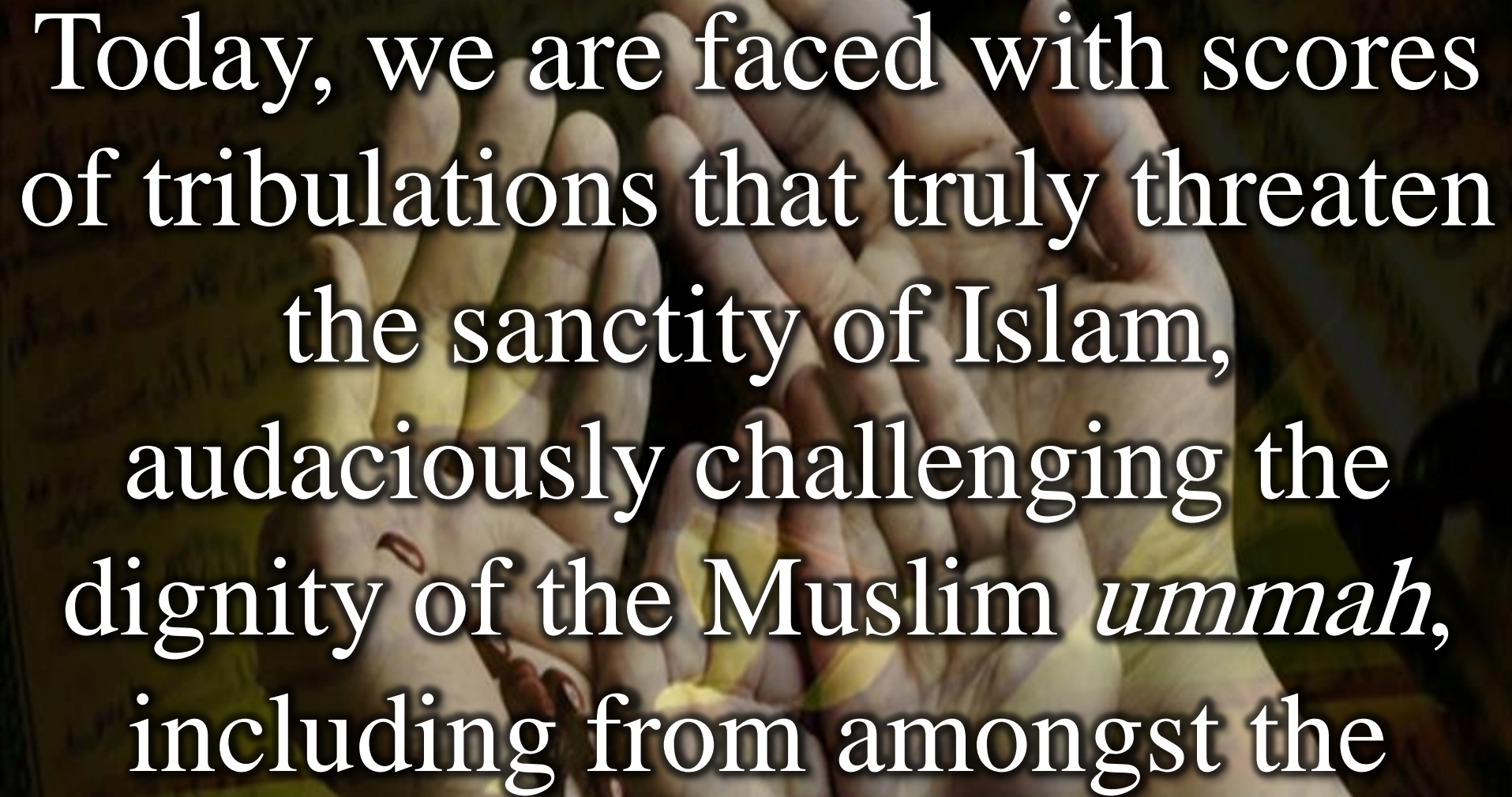
This was truly apparent during
'Umar's reign as the Caliph
after Abu Bakr as-Siddeeq
radiyAllaahu 'anh. Similarly, he
(^{صلى الله}_{عليه وسلم}) was faced with great
difficulties being pelted with
stones during his



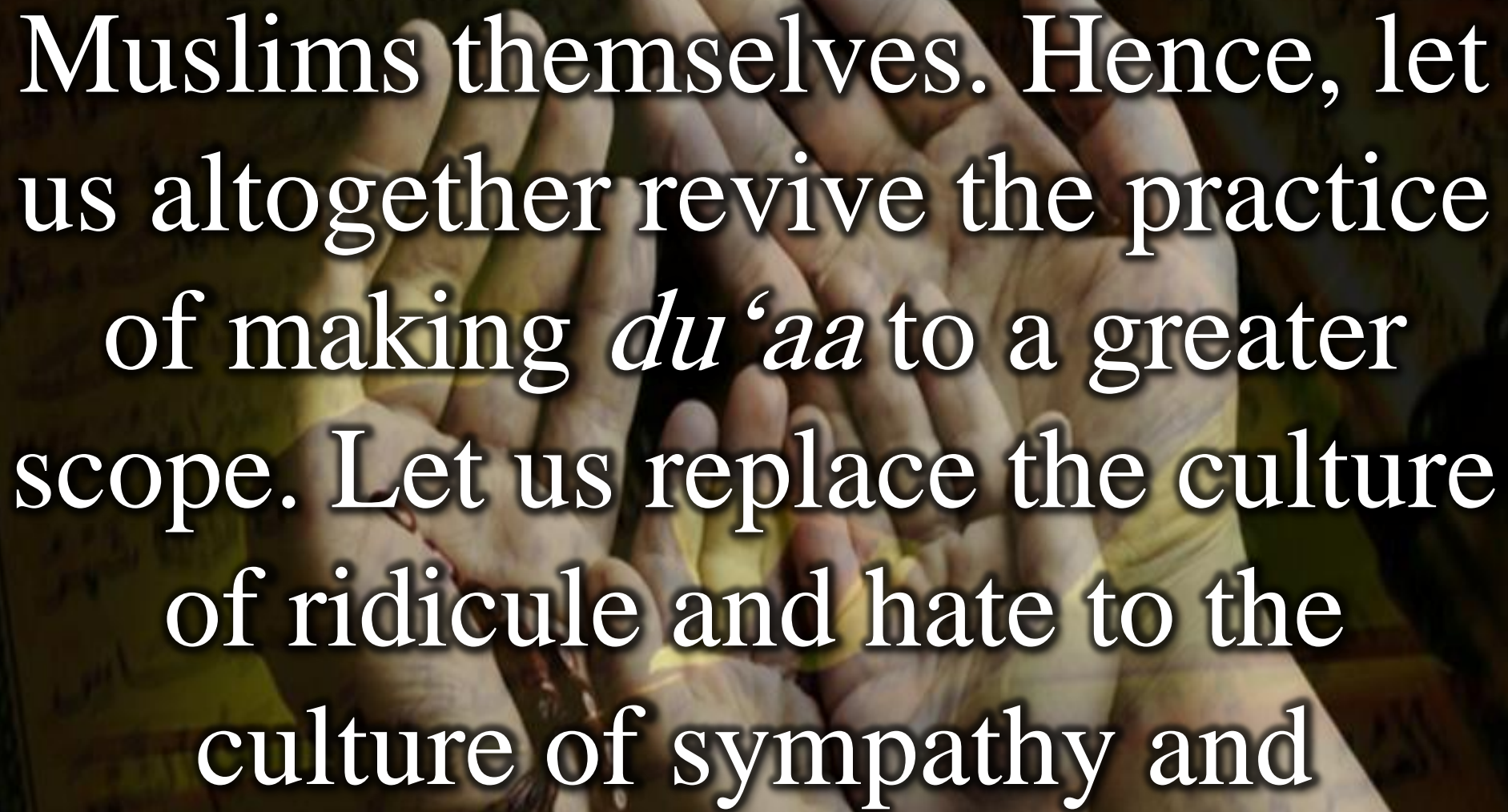
da'wah in Ta'if. He was offered by the angel to punish the people of Ta'if by crushing them between the mountains. However he (ﷺ) rejected such offering, and instead supplicated for them:

A close-up photograph of a person's hands held in a prayer position, palms facing each other. The hands are adorned with yellow ribbons tied around the fingers and wrists. A string of dark brown prayer beads is visible in the lower left hand. The background is dark and textured, possibly a wall with Arabic calligraphy.

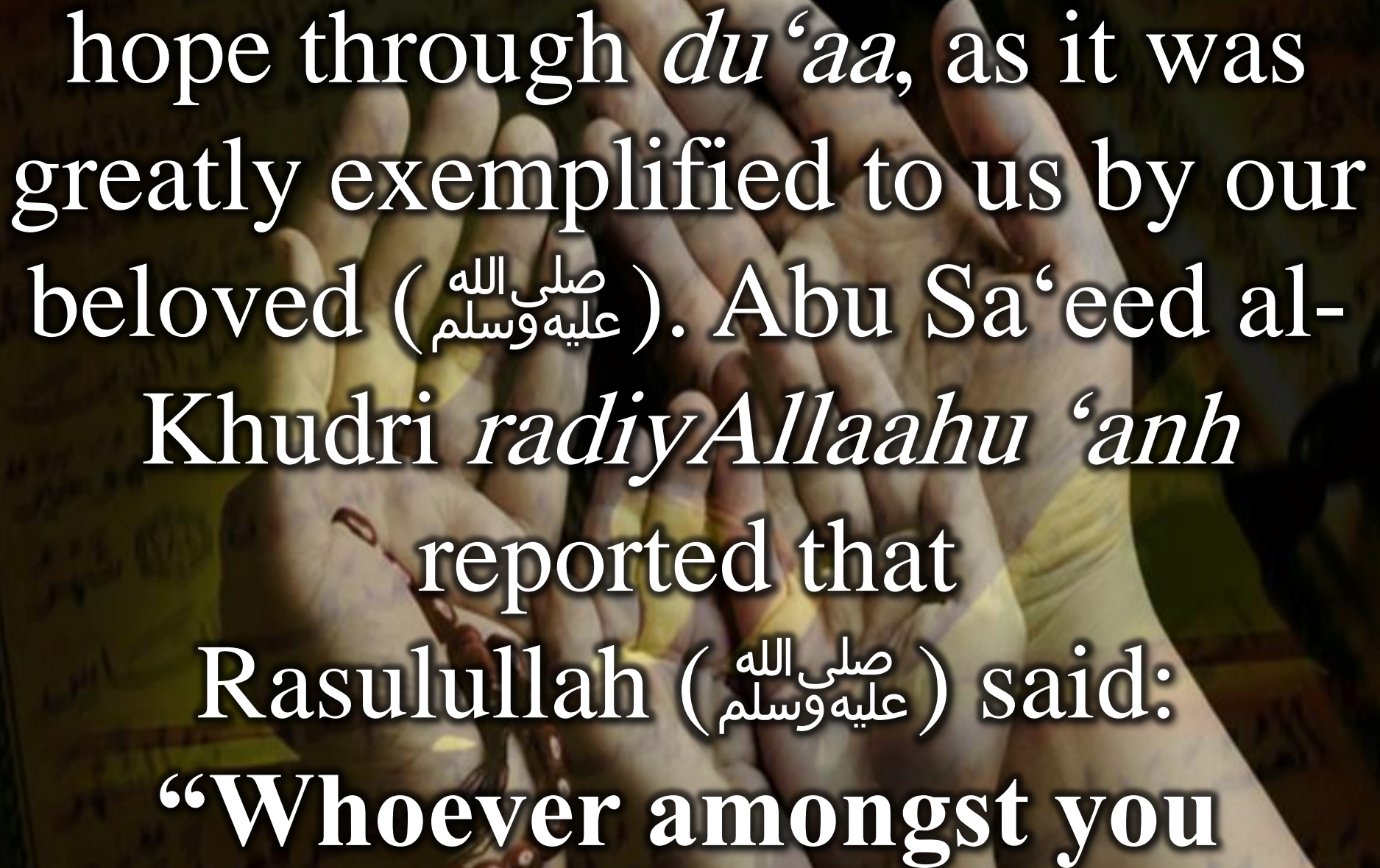
*“O Allah, grant hidaayah upon
my people for they do not
know.”*



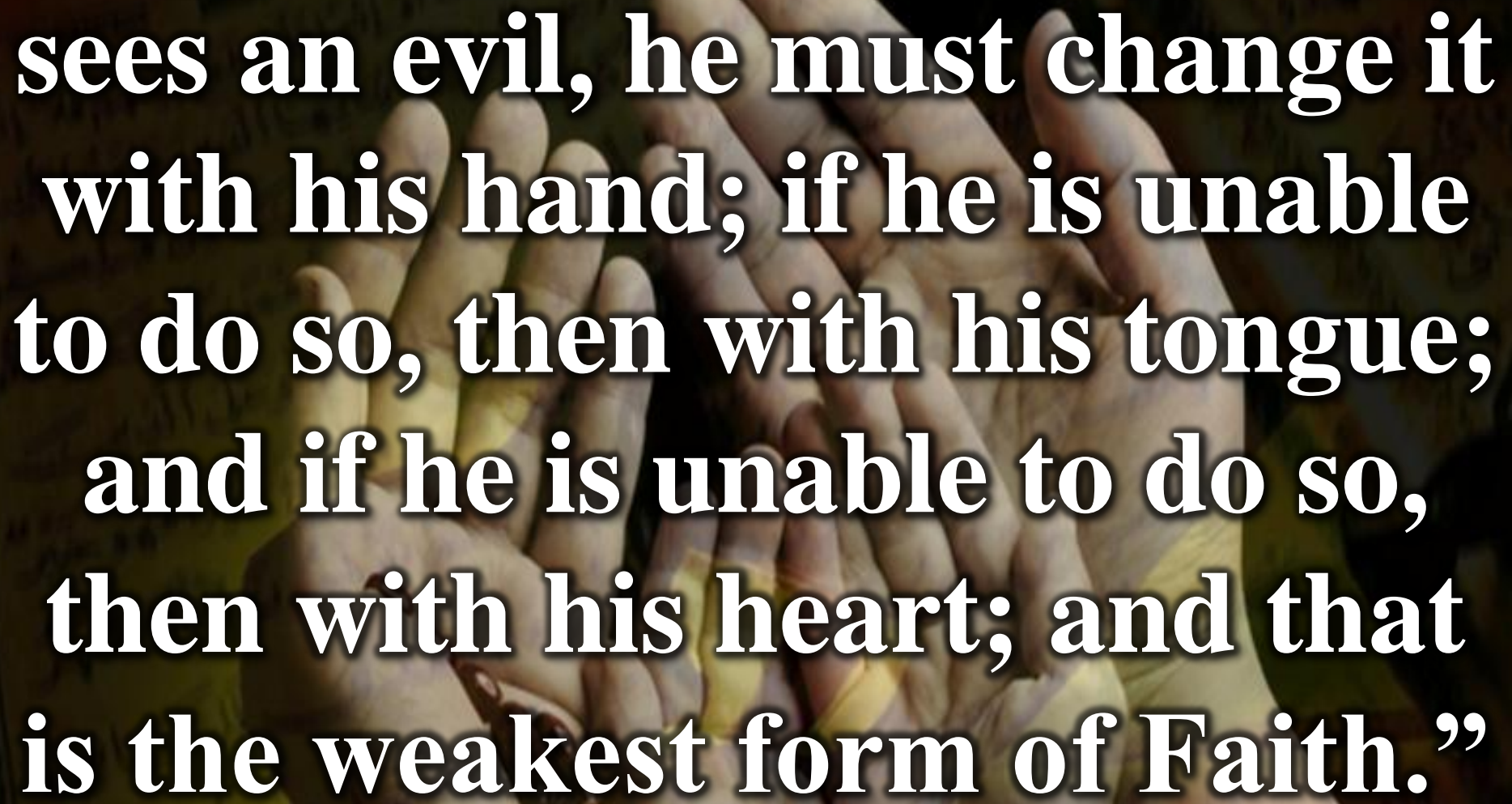
Today, we are faced with scores
of tribulations that truly threaten
the sanctity of Islam,
audaciously challenging the
dignity of the Muslim *ummah*,
including from amongst the



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

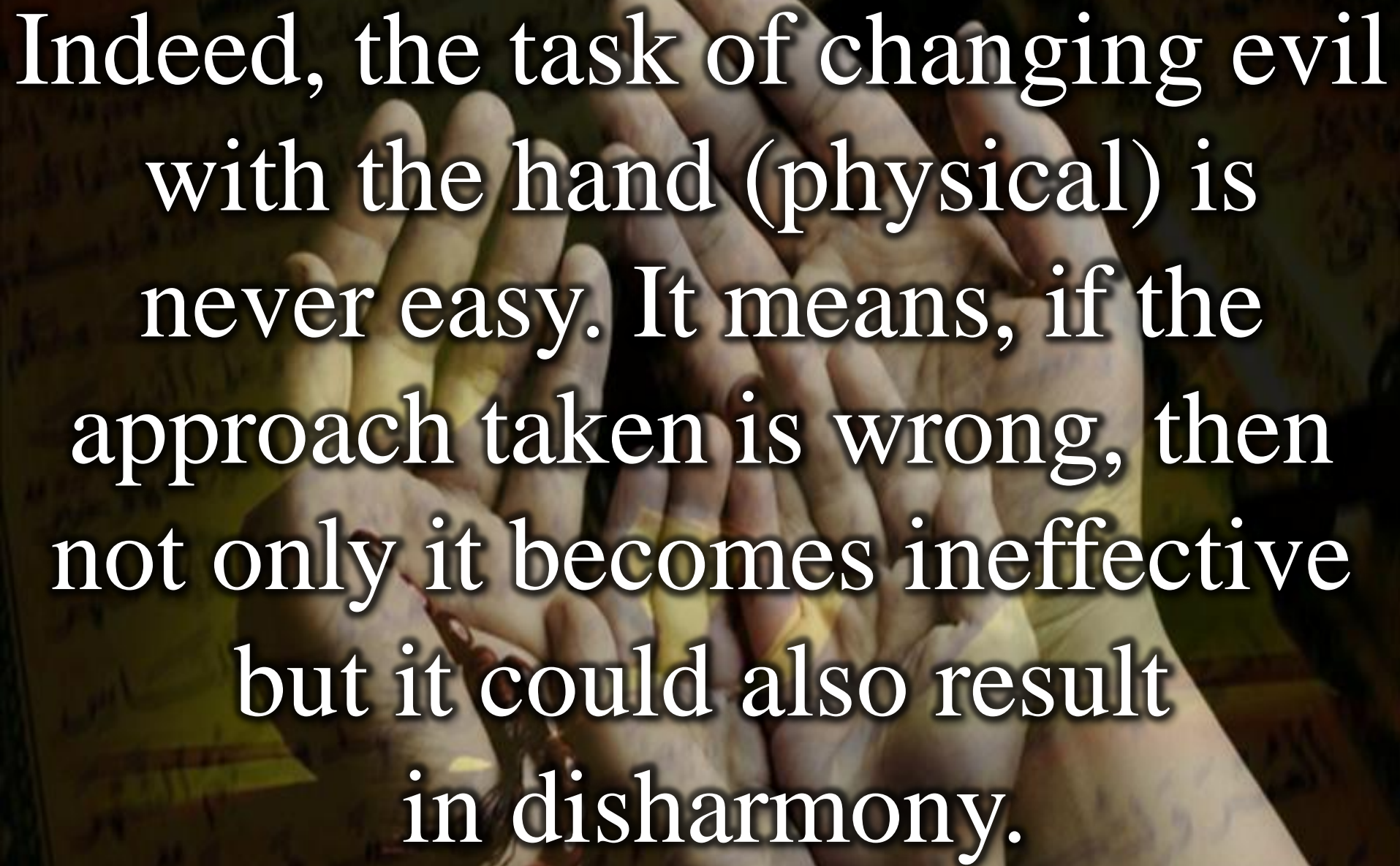


hope through *du'aa*, as it was greatly exemplified to us by our beloved (ﷺ). Abu Sa'eed al-Khudri *radhiyAllaahu 'anh* reported that Rasulullah (ﷺ) said:
“Whoever amongst you

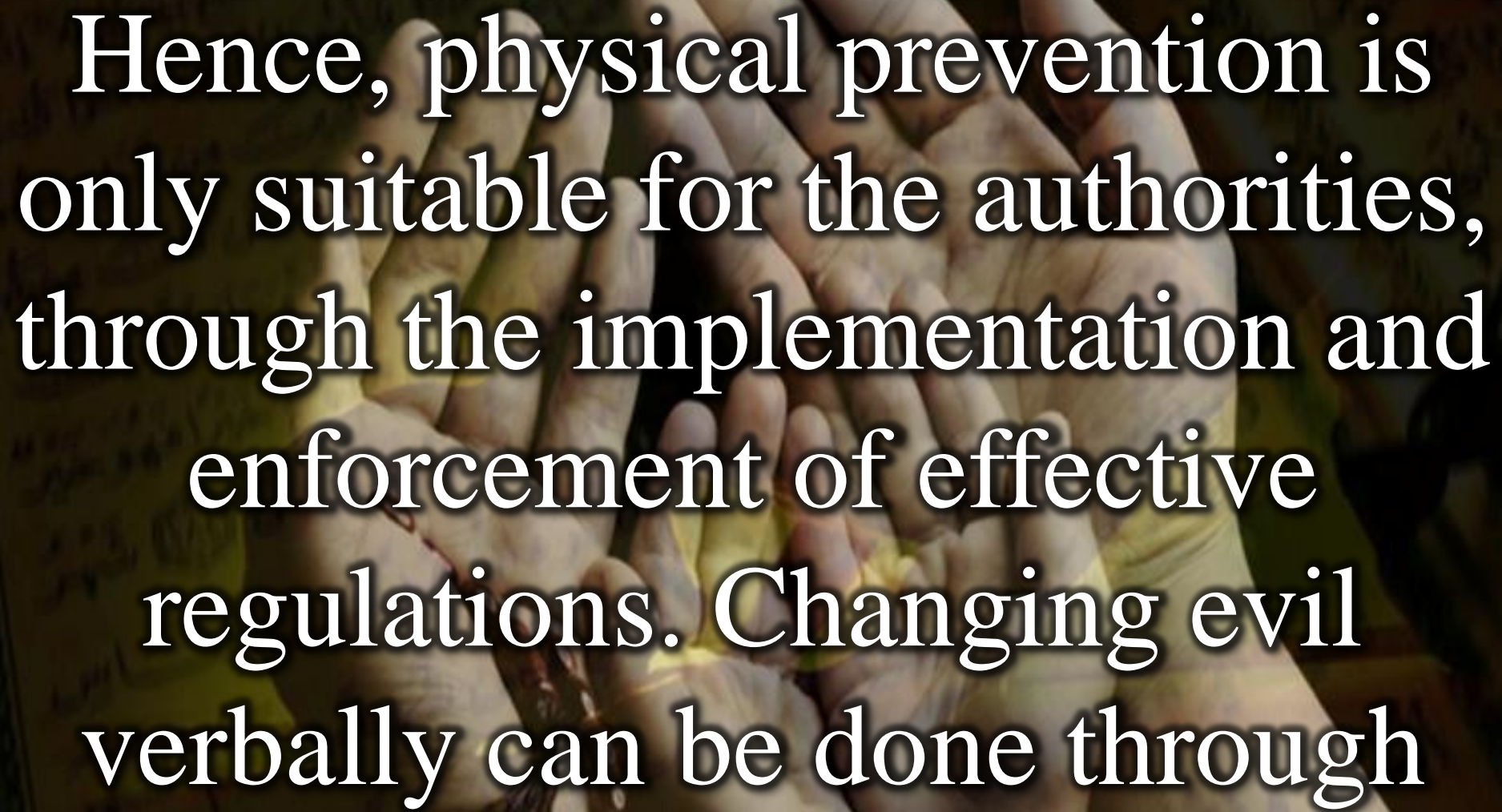


**sees an evil, he must change it
with his hand; if he is unable
to do so, then with his tongue;
and if he is unable to do so,
then with his heart; and that
is the weakest form of Faith.”**

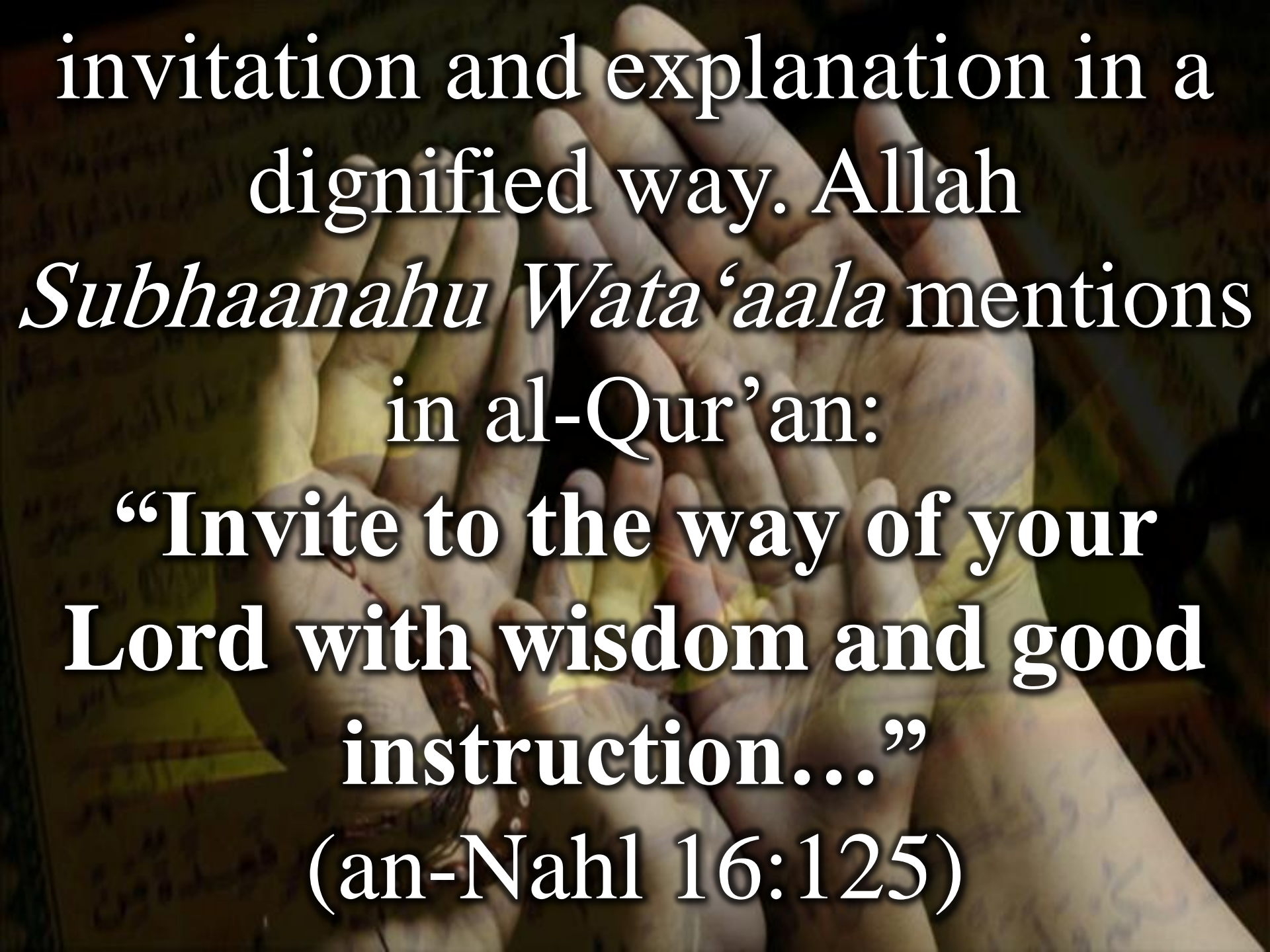
(Muslim)



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.



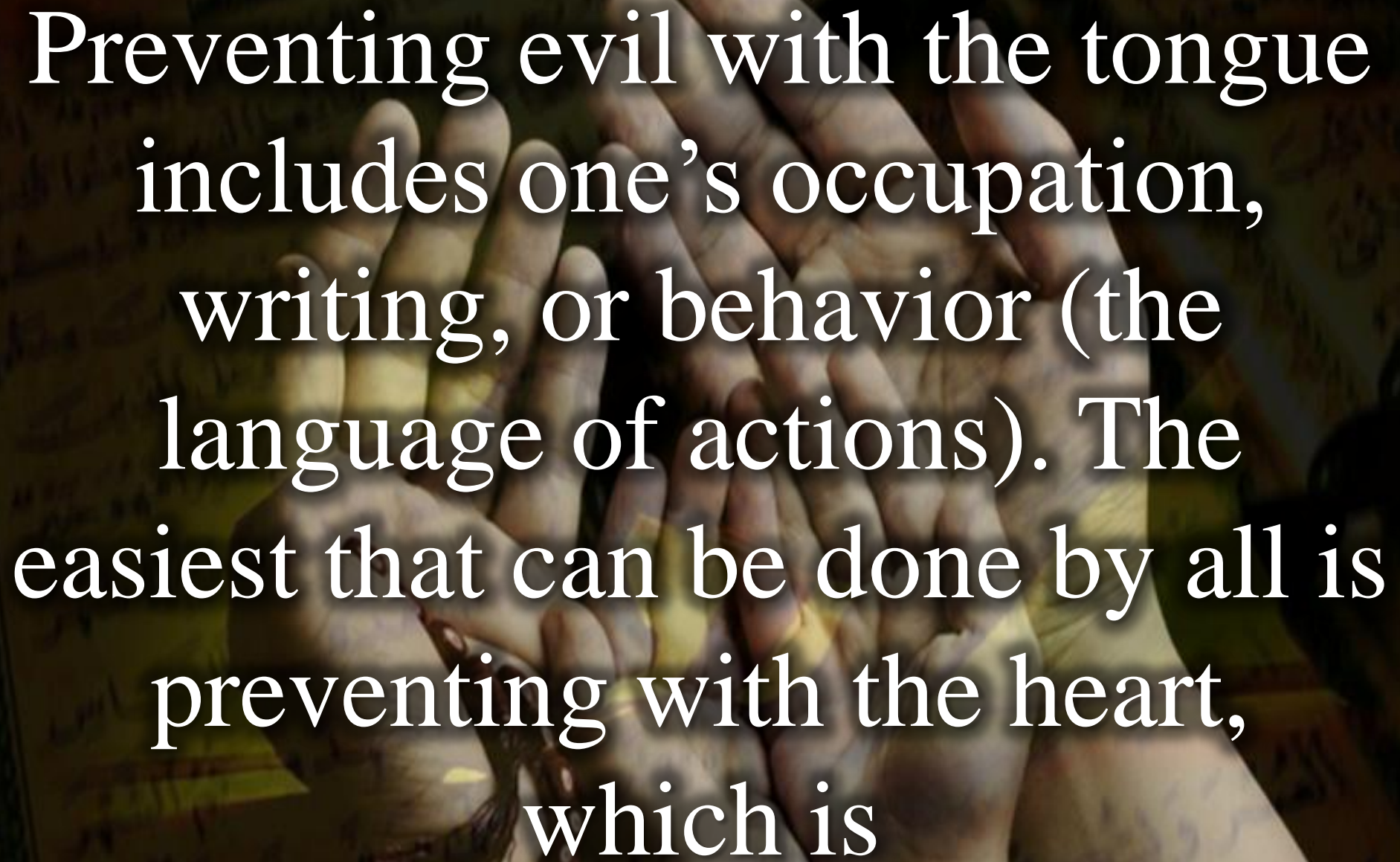
Hence, physical prevention is only suitable for the authorities, through the implementation and enforcement of effective regulations. Changing evil verbally can be done through



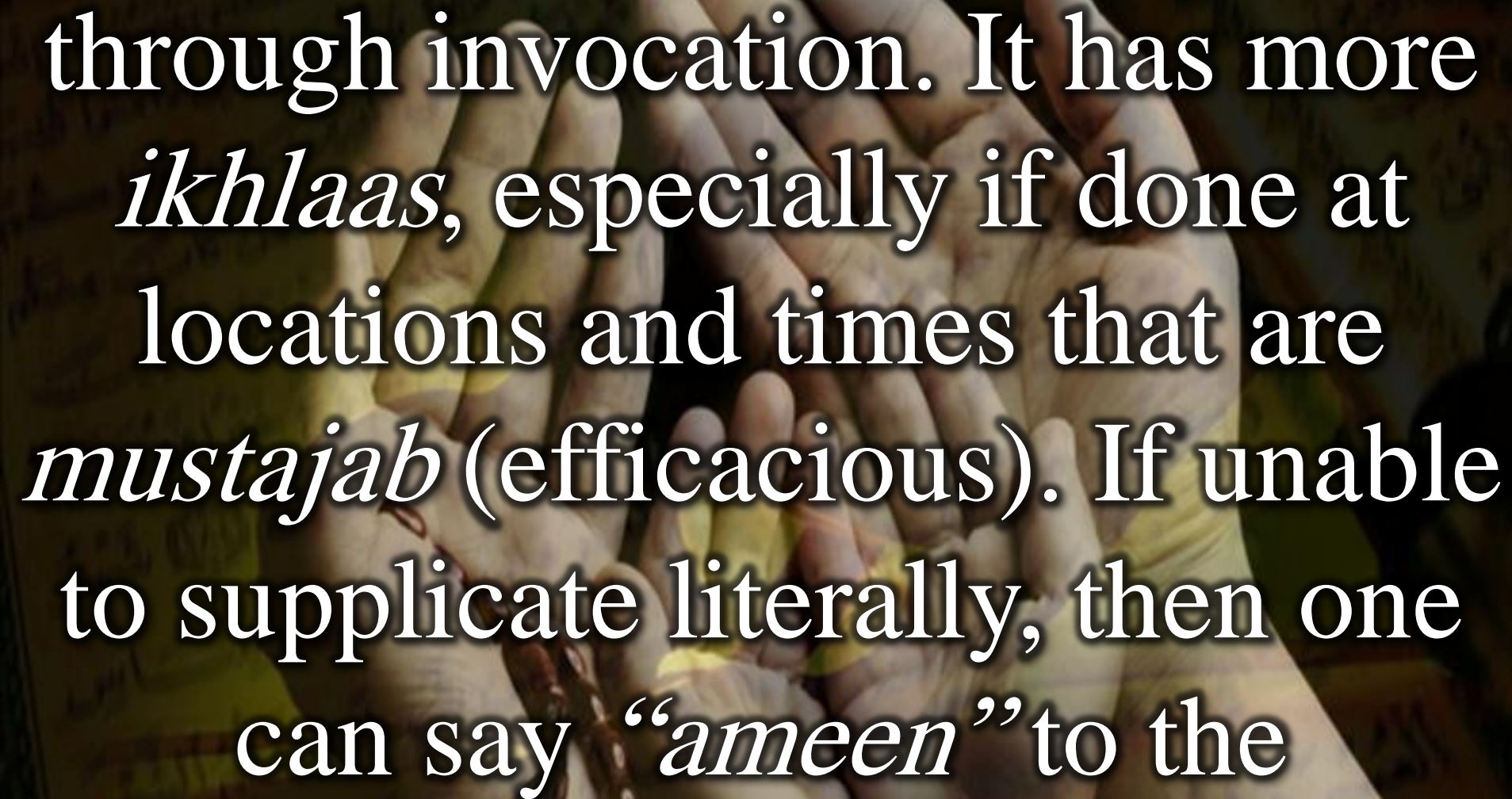
invitation and explanation in a dignified way. Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

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

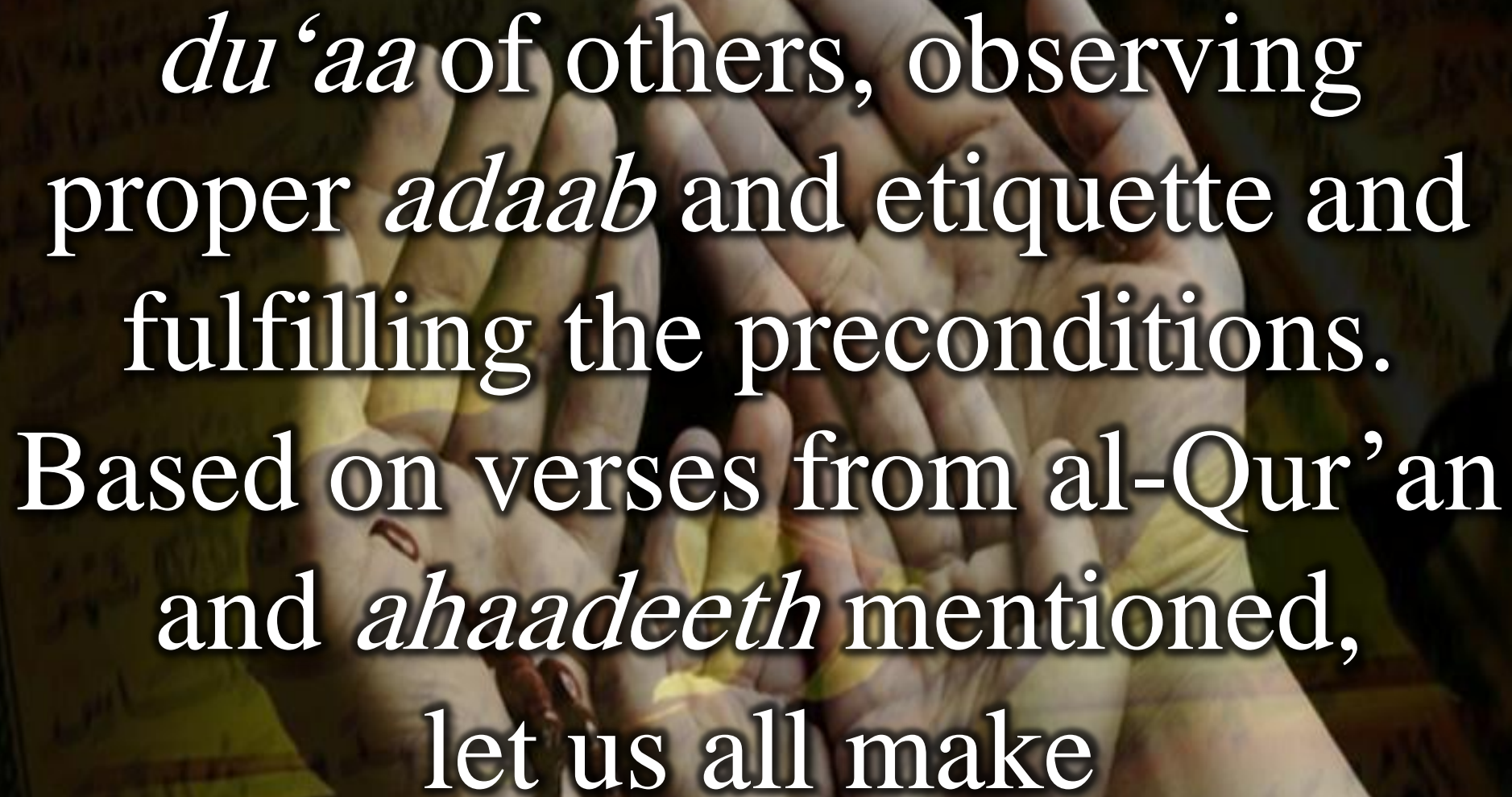
(an-Nahl 16:125)



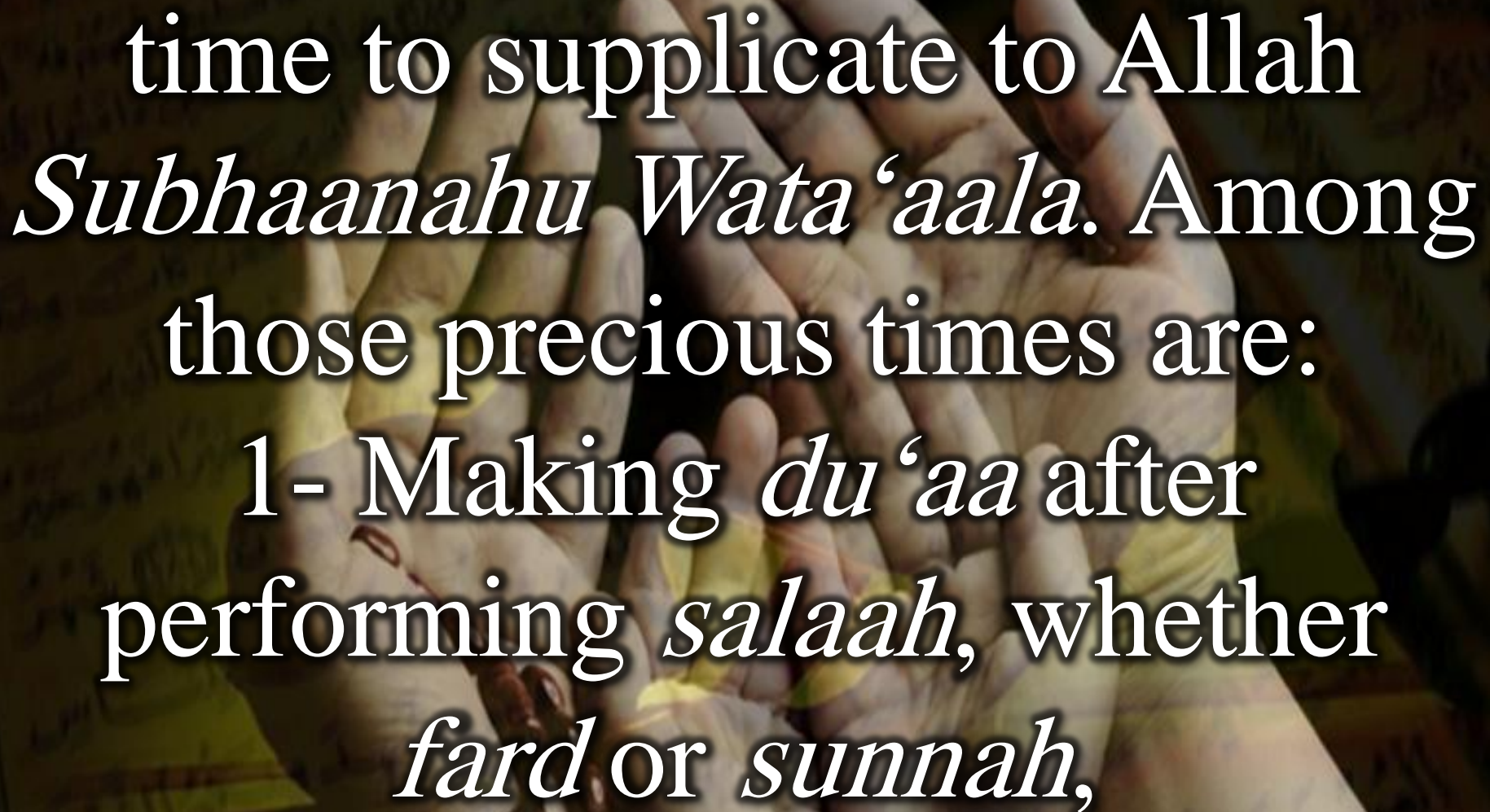
Preventing evil with the tongue
includes one's occupation,
writing, or behavior (the
language of actions). The
easiest that can be done by all is
preventing with the heart,
which is



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*,

A close-up photograph of a person's hands held in a prayer position, palms facing each other. The hands are adorned with yellow and red prayer beads. The background is dark and out of focus.

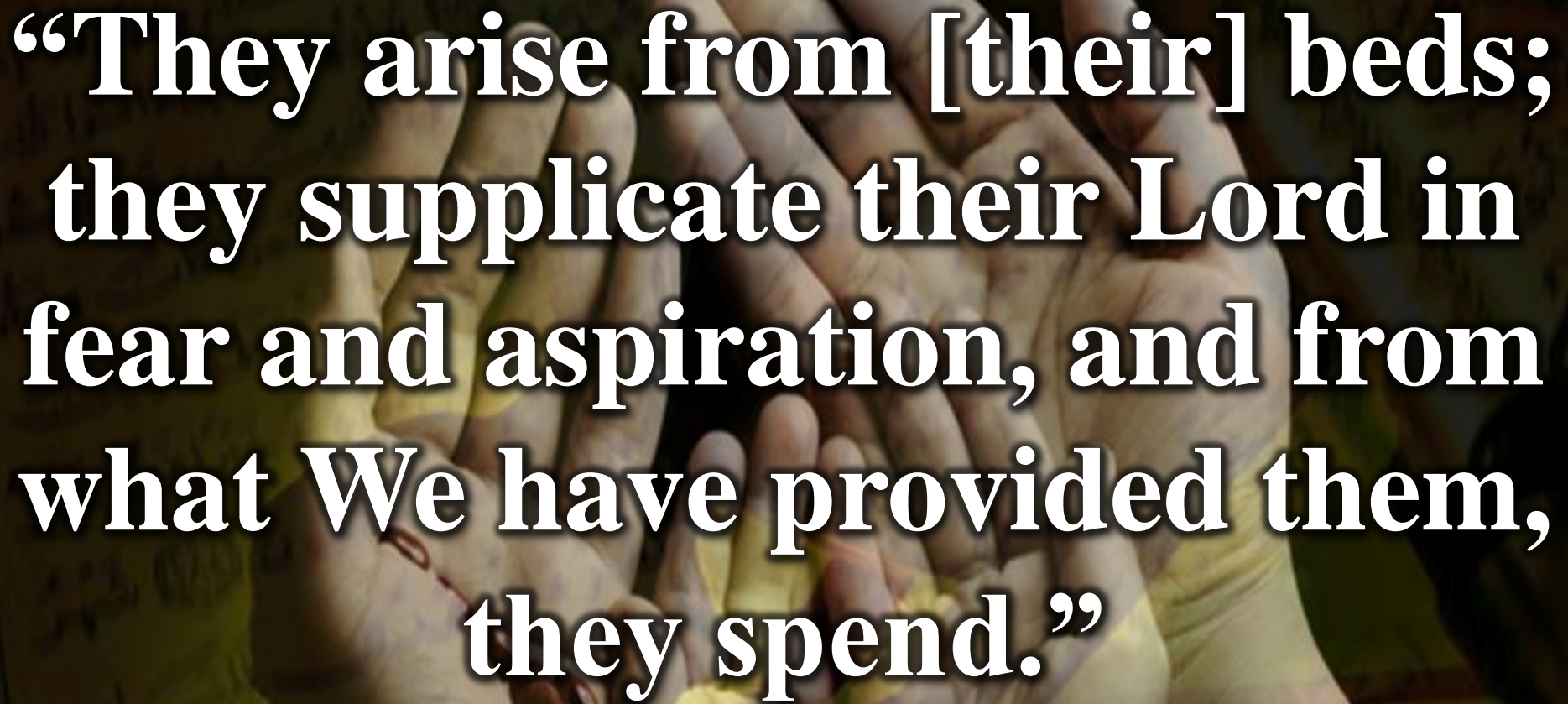
for supplication during that time
is *afdal* (better or preferred).

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.

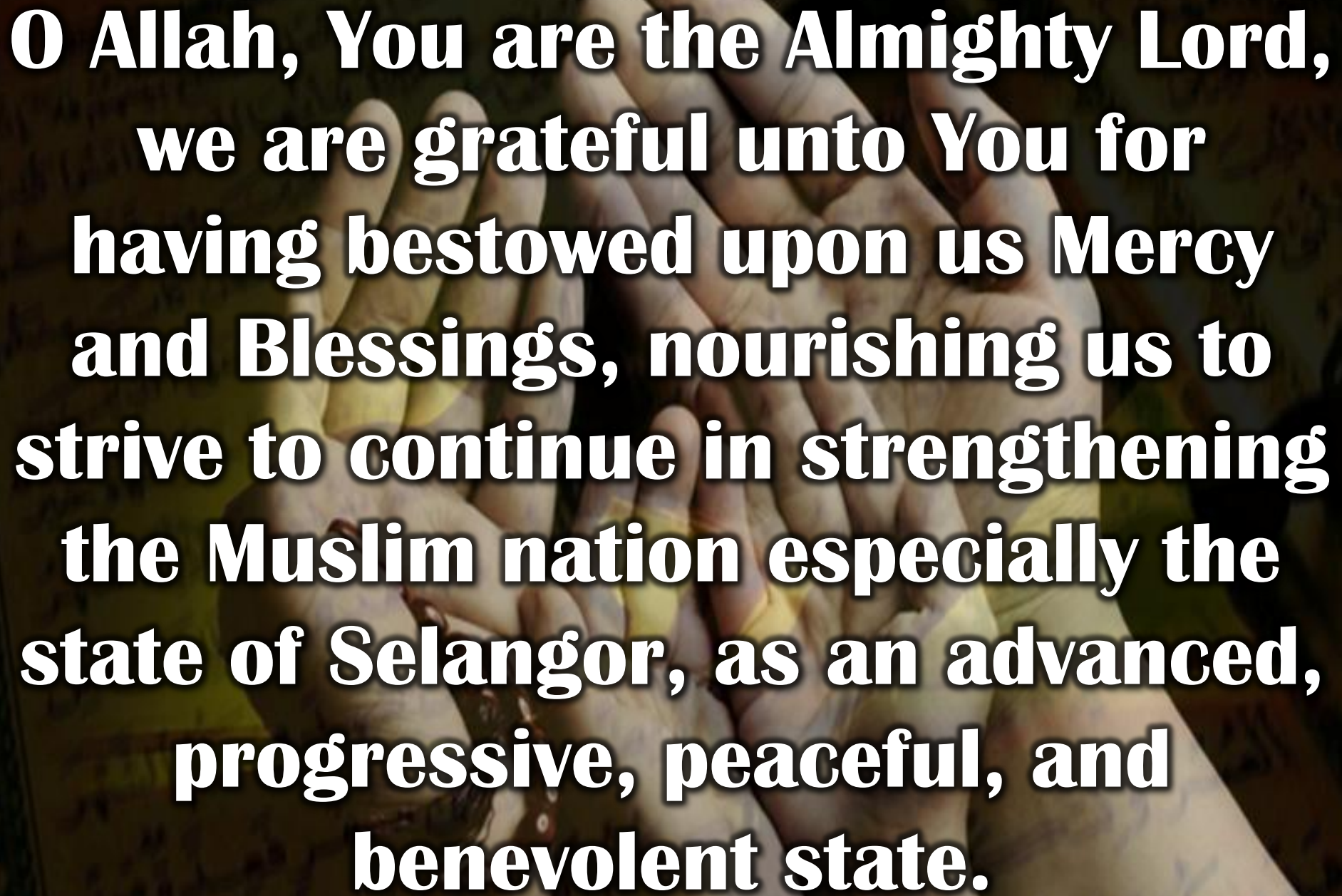
3- Do not supplicate in seeking
to destroy or curse a person, for
its ruling is sinful.



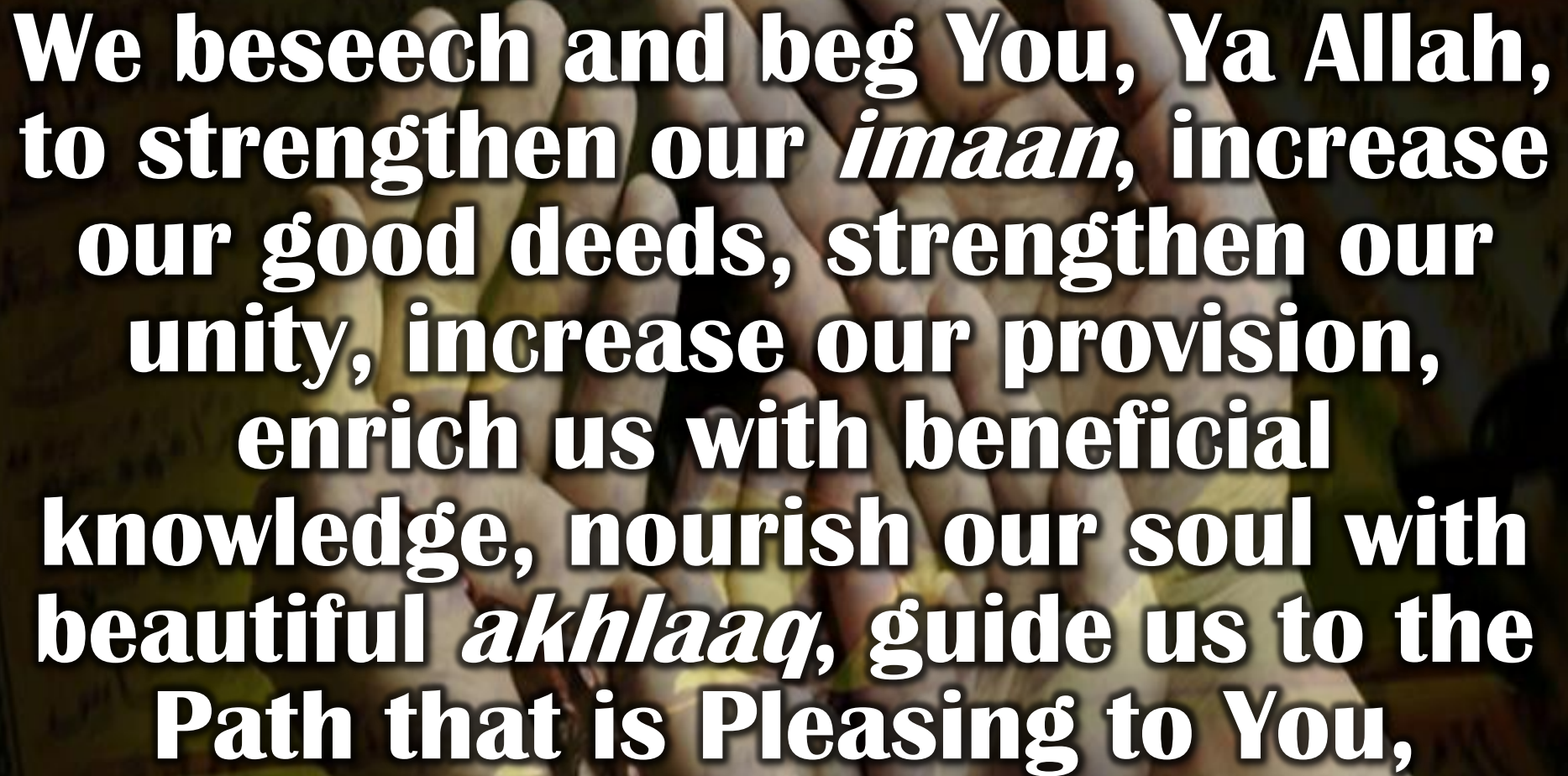
**“They arise from [their] beds;
they supplicate their Lord in
fear and aspiration, and from
what We have provided them,
they spend.”**

(as-Sajdah 32:16)

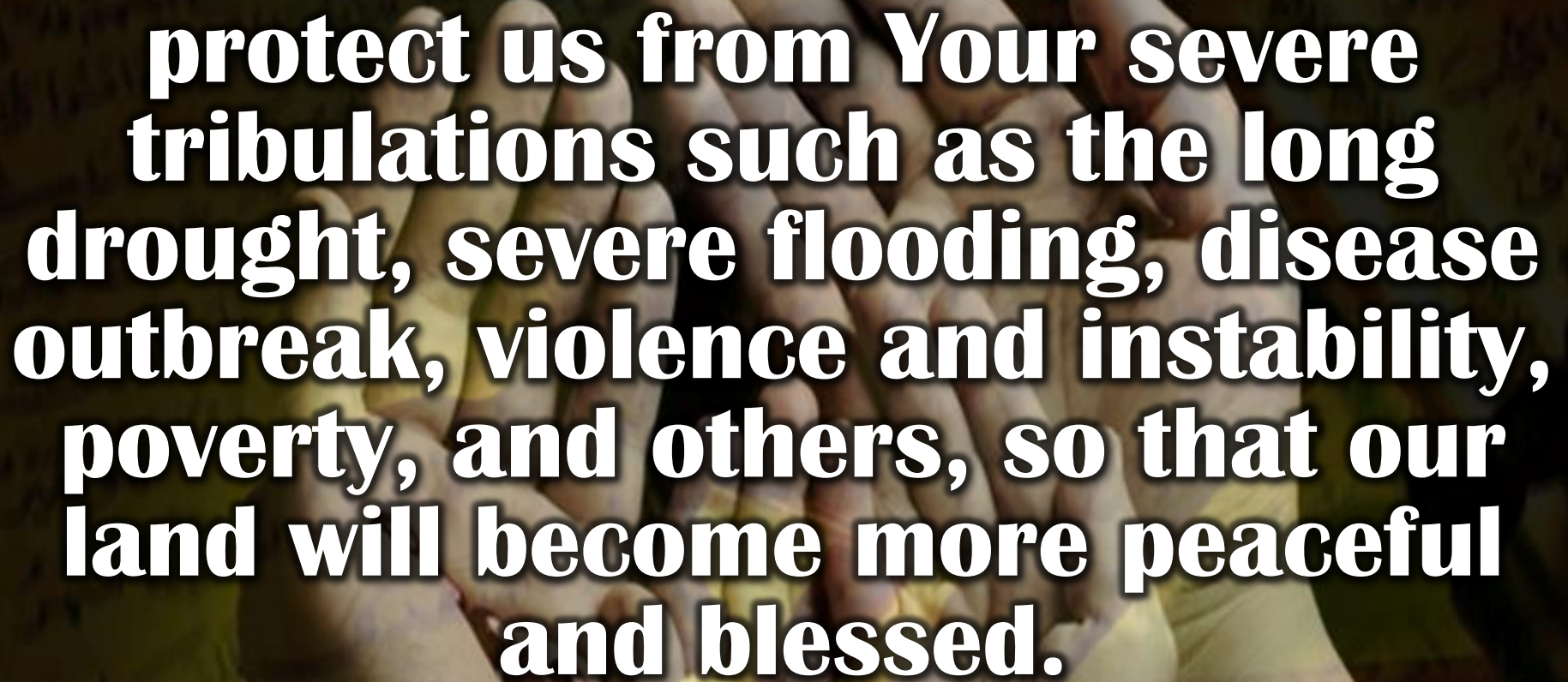
بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ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



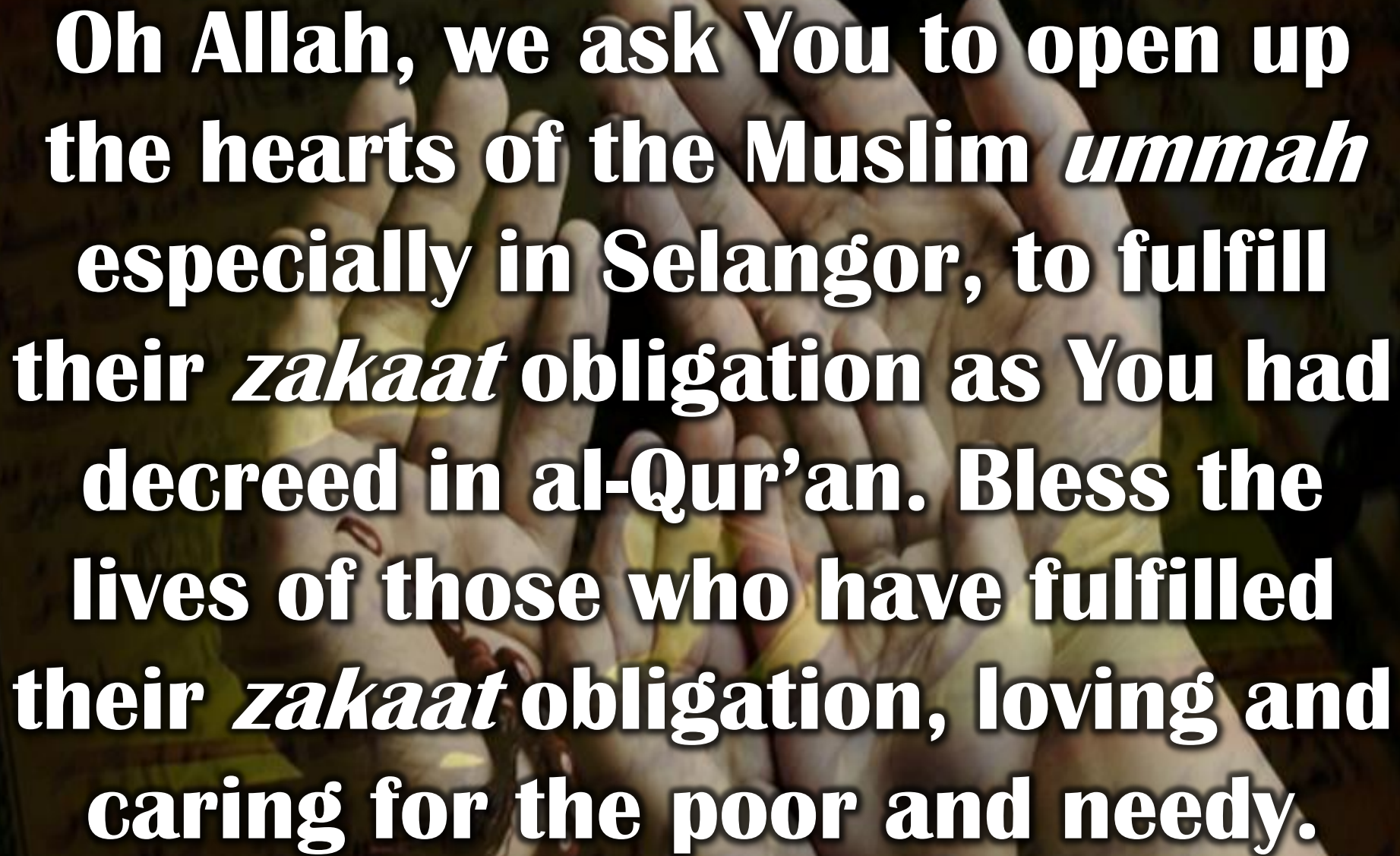
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**



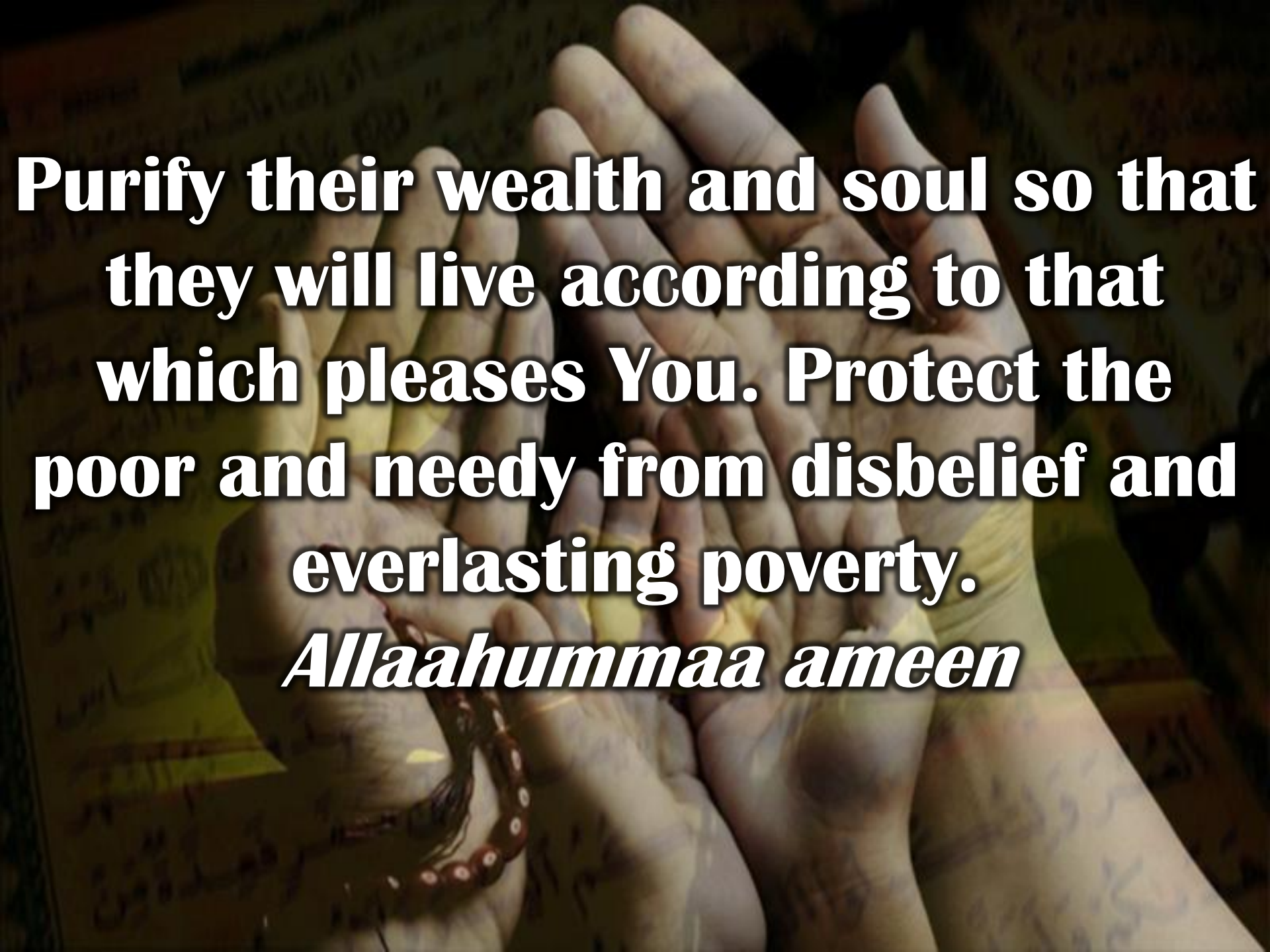
**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**



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.**

Allaahummaa ameen



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR