



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

***BE THE
SERVANT THAT
SUPPLICATES***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us strive to
increase our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala*, which is by
abiding all of His
Commands and staying

away from all of His prohibitions, so that we will attain contentment and blessings of life in this world and the Hereafter.

The *khutbah* today is titled

...

***BE THE
SERVANT THAT
SUPPLICATES***



#bahagianpengurusanmasjid

The practice of making *du'aa* (supplication) is from among the vital elements in the life of a Muslim. The ruling of making *du'aa* is *sunnah* or *mustahab* (encouraged). It is an

**acknowledgment of the
power of Allah
*Subhaanahu Wa Ta'aala.***

**Invocation can be made
whether at times of ease
or difficulty, when happy
or sad, whether alone or
in congregation.**

The command to supplicate can be found in verse 186 of soorah al-Baqarah:

“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....”

According to Imaam al-Qurtoobi, this verse indicates the command of Allah *Subhaanahu Wa Ta'aala* for us to always beseech and perform *'ibaadah* (worship) unto Him, and it was promised

that these prayers will
be answered.

Similarly, Allah
Subhaanahu Wa Ta'aala
will be angry with those
that do not supplicate

unto Him. Allah
Subhaanahu *Wa*
Ta'aala mentions in
verse 60 of soorah
Ghaafir:

***“Indeed, those who
disdain My worship
will enter Hell
[rendered]
contemptible.”***

Abu Hurayrah
radiyAllaahu 'anh
narrated regarding the
virtue of making *du'aa*,
as in the *hadeeth* where
Rasulullah ﷺ said:

***“There is nothing
more honorable
with Allah [Most
High] than
supplication.”***

(at-Tirmidhi)

The noble practice of praying for one another is from the *sunnah* of Rasulullah ﷺ that is befitting to be emulated and practiced by his *ummah*. *Du'aa* has a role in instilling love and

fostering cordial
relations between
individuals. In the
hadeeth of Abu
Hurayrah, Rasulullah ﷺ
stated:

“When you sneeze, then say: “Alhamdulillah.”

Your companion should say: “Yarhamukallaah.”

When someone says “Yarhamukallaah” to you then you should say:

***“Yahdeekum Allaahu
wa yuslihu baalakum.”***

(al-Bukhaari)

**ibn ‘Abbaas *radiyAllaahu*
‘anhuma narrated his
encounter in a *hadeeth*:**

Once the Prophet (ﷺ) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said:

اللَّهُمَّ فَفِّهِ فِي الدِّينِ

***“O Allah! Grant him
(ibn ‘Abbaas) deep
understanding of the
religion.”***

(al-Bukhaari)

Similarly, when we receive news that our friend or colleague is afflicted with calamity, whether death or others, it is from the *sunnah* that we utter the 'aza (condolences)

or supplicate as a show
of sympathy, such as the
following:

إِنَّا لِلّٰهِ وَإِنَّا
رَاجِعُونَ

In the classical work
titled *“al-Adhkaar”*,
the statement for
expressing
condolence is:

أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَائِكَ،
وَعَفَرَ لِمَيِّتِكَ

*“May Allah magnify your
reward, and make perfect
your bereavement, and
forgive your departed.”*

Such is the beauty of Islam that encourages its adherents to pray for one another irrespective of rank or status, regardless whether knowing each other or not. This practice will surely instill

love and good ties within the *ummah*. Moreover, praying for our fellow Muslim brethren without their knowledge is from among invocations that will not be hindered.

Verily, every supplication
or invocation unto Allah
Subhaanahu Wa Ta'aala
must be accompanied
with *taqwa*, which is
fulfilling all of the
commands of Allah
Subhaanahu Wa Ta'aala

and leaving out all of His prohibitions, so that the *du‘aa* will be accepted, not suspended or rejected.

In the book titled “*al-Majaalis as-Saniyyah*”, an ascetic by the name of

Ibraaheem bin Adham,
while walking through the
market of Basrah, the
people would crowd
around him and some
inquired, *“We have
supplicated, but why is
our du‘aa not accepted?”*

Ibraaheem bin Adham
quickly answered; *“Your*
du‘aa is not accepted
because your hearts
are dead due to several
reasons.”:

1. You know Allah, but you did not fulfill His Rights.

2. You thought you loved Rasulullah ﷺ, but you abandoned his *sunnah*.

3. You recited al-Qur'an, but you do not practice upon its teachings.

4. You ate from the favors of Allah, but you are not grateful for them.

5. You stated that death is certain, but you do not make preparation for it.

From these words, it clearly implies that *du'aa* is closely intertwined with the heart, where the heart that is alive with righteous deeds and *imaan* (faith) and *taqwa*, it will attain mercy and

favor of Allah
Subhaanahu Wa Ta'aala.

**The scholars have stated
that those who are to be
prayed for, among them:**

1. Supplicating for
Prophet Muhammad ﷺ
by sending *salawaat*
upon him. Narrated Abu
Hurayrah *radiyAllaahu*
'anh that Rasulullah ﷺ
said:

“Whoever prays for Allah’s blessings upon me once, will be blessed for it by Allah ten times.”

(Muslim)

2. Praying for the family
of Rasulullah ﷺ, his
Companions and his
followers, after
completing the *du'aa*
and sending *salawaat*
upon Rasulullah ﷺ.

3. Supplicating for our parents, as appreciation for their services and sacrifices in raising and educating us in our early years, by beseeching Allah *Subhaanahu Wa Ta'aala* to forgive their sins.

4. Praying for our offspring so that they will become righteous children, just as Prophet Ibraaheem

'Alayhissalaam prayed for his son, in verse 100 of soorah as-Saaffaat:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

“My Lord, grant me [a child] from among the righteous.”

5. Supplicating for the scholars and teachers that had taught us beneficial knowledge. This is from the *adab* of the student to the teachers. May the knowledge attained be showered with blessings.

6. Supplicating for those
that had done good upon
us. Rasulullah ﷺ taught
us to supplicate: جَزَاكَ اللَّهُ

خَيْرًا

meaning: “*may Allah reward
you with good.*”

(ibn Hibbaan)

7. Praying for those that are hostile to us including the non-Muslims, with the *du'aa*:

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

8. Aside from those, according to Fudayl bin 'Iyaad, *“If I am granted with a du‘aa that is mustajab (accepted), surely the first person that I would pray for is*

the Ruler, for if the Ruler is good, then good will be his subjects and the nation becomes prosperous.”

However, we are reminded to not ever pray for evil or unpleasant things upon ourselves, our children, our wealth, or upon anyone, such as praying for a person to be cursed by

Allah *Subhaanahu Wa Ta'aala*, shortened life, inflicted with calamities, to have their wealth destroyed, and other harmful matters. Islam teaches us that if

we are oppressed by
a person, then we are
to surrender the
matter to Allah
Subhaanahu Wa
Ta'aala.

According to 'A'ishah
radiyAllaahu 'anha,
Rasulullah ﷺ would
always select *ad'iyah*
(plural of *du'aa*) that are
complete and concise,
which compiles
significant matters

**pertaining to the affairs
of this world and the
Hereafter. Among his
prayers are:**

“O Allah, I seek Your protection in this world and the next! O Allah, grant us good sustenance and make us from among the righteous!

***O Allah, I beseech
You for guidance,
piety, chastity and
contentment.”***

Likewise, a person that
supplicate is
recommended to protect
himself or herself from
consuming *haraam*
(unlawful) food and drink,
for it is from among the
important conditions for

the prayer to be
accepted. The
scholars stated:
“*Du‘aa* is like a lock,
and its key is *halaal*
(lawful) food.”

To end this *khutbah*,
let us internalize
upon the following
suggestions:

1. The Muslim *ummah* must have certainty that Allah *Subhaanahu Wa Ta'aala* has the authority to answer the prayer of His slaves, whether to advance or delay it.

2. The Muslims must pray for one another so as to be spared from the wrath of Allah *Subhaanahu Wa Ta'aala* and remain saved from the punishment of the Hellfire.

3. The Muslims are forbidden from praying for evil upon any of the servants, including their own selves.


4. The Muslims must supplicate with the hope of instilling the traits of *mahmoodah* (praiseworthy) and eradicate the traits of *madhmoomah* (dispraised).

***“Call upon your
Lord in humility and
privately; indeed,
He does not like
transgressors.”***


(al-A‘raaf 7:55)



**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)




through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),




**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**Make us among Your slaves
that fulfills the *amaanah*.
Strengthen our *imaan* so that
we avoid treachery, protect us
from becoming among those
that neglect their
responsibilities, and protect**



**our state and nation from
destruction due to bribery.
Render the duty to lead our
country upon Your slaves
whom are trustworthy and
honest, as well as firm and
courageous in upholding**



**the truth and executing
justice according to the
Sharee'ah. O Allah, make the
masaajid and *suraus* in the
state of Selangor as Your
peaceful homes,**



**uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**