

January 7, 2011

Khutbah



Title: [The Power of Du'ā: Alter Your Destiny](#)

DVD title: The Power of Du'ā: The Cure of All Illness
A Powerful Worship to Alter your Qadr/Destiny

Opening duas. The topic today is *du'ā*, insofar, as I think most people have forgotten the power of *du'ā*. Literally, we could call it 'calling out to Allah.' But we become very arrogant, and we think 'calling' means to use a cell phone. My brother, Suleyman Nyang calls it the 'talking stone.' Because of all the power and technology we have today, and in all the arrogance we have, we believe we become masters of our own destiny. So, today, I think we should spend a few moments trying to remember the fact that *du'ā* is the most beneficial form of communication. The phone can be used for calling all kinds of things, but you only use *du'ā* to call out to Allah.

Du'ā is the most beneficial type of communication, and it is the most beneficial type of medicine or remedy. *Du'ā* is the enemy of illness, affliction, of pain and suffering. Despite the fact the Prophet Muhammad said, "***Du'ā is the weapon of the believer, the pillar of the dīn, and the light of heaven and earth,***" people still don't get it. We use it, but we don't get it. There is the saying that you will never find a disbeliever on a sinking ship. It's exactly the same message we find in Qur'an. When a man realizes his weakness in the face of a mighty storm, he know only Allah can save him.

Allah says in the Holy Qur'an:

Do you not see how the ships sail through the sea by the grace of Allah that He might show you something from His Signs? Surely in them are signs for those who are steadfast, patient, and grateful. When the waves engulf them

like shadows, they call out to Allah, sincere in their religion. But when He delivers them safe to the land, some of them stop halfway between belief and unbelief. And no one can reject all Our Signs except all the treacherous and ungrateful. O human beings! Be conscious of Allah and ward off evil from within and without, and fear a day when the parent will not be able to relieve the child, and the child will not be able to relieve the parent. Surely, the promise of Allah is true. Do not let the life of this world delude you. Do not let the deceiver delude you in regard to Allah. (31:31-33)

This ship that sails through the ocean **“and when the wave befalls them like mountains, they call to Allah.”** The thing we have to bear in mind is that, in view of these *‘āyāt*, all *āyāt* in the Qur’an have a lot of different meanings to them, for the past, present, and future. These *‘āyāt* applies to everyone of us in this room, right now, today. Because it goes on to say, **“in them are signs for the patient and those who are grateful.”** Don’t look at the literal words. What is this ship? It could be interpreted as you or me not thanking Allah when all is well. And we are sailing through the ocean of life. Then, a wave covers them and they call out to Allah, offering sincere devotion. Life is full of challenges and pain, tribulations and disease.

A child begins calling to its mother who is often quick to respond. But later in life, there are times when the parents and friends aren’t there. There is no one to respond. Who do you call on then? The parents call out to the children, but the children are gone. Children call out to the parents, but the parents are gone. That’s when you face up to the weaknesses. Unfortunately, that’s a time when most of us try to remember Allah. The *‘āyat* goes on to say, **“When he has delivered them safely to land, they are among those who hover between right and wrong.”** The benefit of the community is that, *inshā’a-llāh*, we all understand this and we are there to respond. When things are going well, most of us don’t thank Allah (swt).

Even a tiny example from our daily life: how many of us had a good meal this morning or last night? Now, tell me truthfully, how many of you thanked Allah at the end of the meal? I didn't ask you who said "*Bismi-Llāh*" at the beginning of the meal. How many of us thanked Allah at the end of the meal? Because you were hungry, you said, "*Bismi-Llāh*" and remembered Allah, but when you were satiated, you forgot Allah. You don't thank Allah by even saying, "*Shukrani-Llah.*" What are you thinking right now? How many of you are thinking, "*Astaghfiru-Llāh*"? How many of you are not feeling guilty and thinking, "*Astaghfiru-Llāh*"? Do you see how far we have come? That's the proof. You can't say, "Well, I got a phone call at the end of dinner, and I was talking about some problem, or the neighbor dropped in." If our neighbors drop in, we don't expect them to say, "Did you say, '*Shukrani-Llah*'?" They don't even know whom to thank, necessarily. But we know exactly whom to thank.

What is the half-life of this statement? How many of you have the courage to say to your children, "Remind me to say, '*Shukrani-Llah*' at the end of the meal?" So why has there been despondency among so many people? People say, "The response to my dua seems to be delayed. Allah hasn't answered my prayer." *Astaghfiru-Llāh*, I'm sorry. Which prayer? How many prayers should we have been praying all this time before people got sick? How many of us, before we had a problem and got ill, should have been praying and praying every day, like my dear mother-in-law does? [She is praying] constantly. Walk out the door, there's a *du'ā*. Walk in the door, there's a *du'ā*. Look at the sunrise, there is a *du'ā*. Look at the sunset, there is a *du'ā*. And then what? Why didn't Allah answer my prayer? We've all been praying and doing Hizbul Bahr. We are all guilty—all.

Perhaps you are not aware of the consequences that would result if Allah (swt) granted your wish and if you attained what you desire, because what you seek might be to your detriment. It could be we are like kids asking for more and more ice cream. But I'd go with the first one before I'd think of the second one. Yes, there is wisdom when Allah

doesn't grant our prayers. How many of us would be able to say, "Well, we did our very best. We prayed and prayed and Allah didn't answer the prayer, so it must be His Will." Maybe His Will was that we should have started praying a long time ago, making *du'ā* a long time ago, before there was any problem, any illness, any emotional problem, any family problem. Maybe that's when we should have started—maybe. Who here can say, "Well, that's not true." We think short term; Allah thinks long term.

One must become an *'abd* and show humility when making *du'ā*. Allah in the Qur'an mentions repeatedly that we should work for His Pleasure. But do we do that? No, we do the opposite. The idea is to please Allah (swt), not yourself. We work for our pleasure, our ease, our health, our happiness, our wants. And if the *du'ā* has been shown to be slow, it's because of our constant wrongdoing, wrong actions, wrong thinking, or laziness or torpor, or whatever. If you open the door by developing *taqwa* for Allah (swt), then the response to your *du'ā* might arrive a little more quickly. Allah says:

O Rūh! Be conscious that your Master is more aware of your well being than you are.

And it may be that you will dislike something that is good for you.

Du'ā is the cure for all the illnesses, at the end of the day. Even the medicines are made up of *du'ā*. From the *hadith* of Hazrati Aisha (ra), The Prophet Mohammed (sal) said, "***Du'ā* benefits those things that have occurred, and those which have not yet occurred. For indeed, while the tribulation is descending, the dua meets it and they remain struggling with one another until the Day of Judgment.**" What are the merits? Allah (swt) says in Qur'an, "**And when My worshipers ask you about Me, so know that I am near. I answer the call of the caller when he calls Me, so let him respond to Me and believe in Me so that they may be rightly guided.**" The place of *du'ā* is so high that the Prophet Muhammed (sal) said, "***There is nothing more noble in the sight of***

Allah than du'ā.” In fact, Allah remembers more those who worship Him than they remember Him. In Surah al-Ankabūt, ‘*āyat* 45, Allah says, **“And Allah’s remembrance is the greatest.”** In Islam, *du'ā* is considered to be the best *ibāda*/worship. It’s a direct link between man and his Rabb / Lord. This is confirmed by another *hadith*. **“The most excellent type of worship is *du'ā*,**” the Prophet (sal) said. The Prophet (sal) also said, **“Ask Allah for everything, even the lace of your shoes.”** So make *du'ā* for everything you want, no matter how big it is or how small it is—no matter how significant it is, no matter how insignificant it is.

And let no one say, “My Lord won’t answer my prayer because of this and that, or because of so and so or such and such.” Indeed, Allah is the Most Gracious King. Is there anyone who met a king, praised and glorified him, and then asked, and the requested was not granted?

So what about Allah (swt), the King of the Heavens and the Earth, *Rabbīl ‘Ālamīn*, King of the Universes? The Prophet Muhammed (sal) said, **“Your lord is so generous, when His servant raises his hands to Him in *du'ā*, He is shy from returning them empty.”** He is shy! Is this not a mercy? **“Indeed, Allah (swt) is shy and beneficent. He is shy when His servant raises his hands to Him, to return them empty, disappointed.”**

This is a *hadith* of Ahmed Abu Daoud and Tirmidhi. It’s Sahih. *Du'ā* is a weapon of the believer. It will protect you from evil, from the enemies. *Du'ā* is a shield of the believer; it will increase your sustenance. *Du'ā* is more forceful than the sword. *Du'ā* replaces what has been destined, and creates that which has not been destined. *Du'ā* is a form of *‘ibāda*. It removes both present suffering and that which will come down later.

Du'ā and sufferings challenge each other until the Day of Judgment, and *du'ā* comes out victorious. Whoever knocks on the door persistently will be allowed in. If you keep knocking at the door of Divine Mercy, sooner or later the door will be open to you. Never get tired of making *du'ā*, for Allah (swt) attaches so much value to it. Allah (swt)

says, **“Let My servants know that I have the power to grant My servant’s wishes.”**

If Allah grants someone a chance of making *du’ā*, he will not deprive him of an answer. A believer’s *du’ā* will increase his good deeds and reward him in the Hereafter, after other good deeds are rewarded. If you meet someone on the street, or are introduced to someone by a friend, and you like that person, if you are in the middle of a conversation, you may say, “I have to go now. Call me and we will finish this conversation.” If they call you, are you going to not answer the phone? “Here’s my number. Call me.”

We have to send praises to Allah, and remember Allah, and make *salat*, and seek *tawbah*, and attain to *taqwa*. It may be that you dislike something that is good for you, and you love a thing that is evil for you. So we must make *du’ā* to Allah to be patient and have faith in the unquestionable decisions that have to be made, and trust. And we have to trust in His Absolute Wisdom, and never have the impression that Allah has opened the door to making *du’ā*, but closed the door to answering it. Why would He open the door to making it, and then close the door to answering it? Sometimes the answer is delayed to give a greater reward or further blessing, or deepen the yearning, to make sure we are committed. It would be really catastrophic if Allah (swt) answered every prayer at the snap of a finger.

Think about all the prayers people make that aren’t good for them. Allah would become, first of all, your servant and not your master. Suddenly Allah would be working for you at below minimum wage. Allah’s delay is not a denial, because Allah’s timing is perfect. Patience and trust is needed. That’s the way the system works. If we want to summarize this whole *khutbah* in one statement, perhaps the best statement would be: “*Du’ā* is a form of *ibāda*, and such a powerful *ibāda* that it can create and alter your *kismet* / *qadr*.” That’s how powerful it is. The moral of the story is, where there is *du’ā*, there is hope.

It should always be our shining star, our pot of gold at the end of the rainbow, our hope in times of illness, our hope in times of despair, the silver lining in the cloud. If you want your wishes to come true in your career, or your health, or your money, or your family, or your desires, make sure they are good, and then put your head down in *sujud*. Put your head on the mat and cry your heart out to Allah (swt), as if you have never asked for anything before and you will never ask for anything again. I suggest that you ask for all the things that are missing in your life. Ask for Allah to remove your grief and sorrow, to give you what you always wanted in your heart. And by the way, end by telling Allah (swt) how much you love Him. Things won't come at once, but they will come. Ask from your heart. *Asalaamu aleikum*.

Second Khutbah: duas.