

December 12, 2008

Khutbah

Title: [How to Make Your Du'ā Acceptable](#)

DVD title: The Du'ā Allah Accepts  
Call Upon Him and Affirm His Acceptance

(Opening *du'ās*). Allah Swt has revealed to us in Suratu-l-Baqarah,

**When My worshipers ask you about Me, know that I am near. I answer the caller when he calls Me, so let them respond to Me and believe in Me so that they may be rightly guided. (2:186)**

Again, in Suratu-l-Ghāfir (or Mu'min), He says to us,

**Call Me and I will answer you. Those who are too proud to worship Me will certainly enter the hellfire. (40:60)**

The subject of my *khutbah* today, a brief subject, is the *du'ā* that Allah Swt accepts. He asks us, enjoins us, and instructs us, indeed, even demands of us that we call upon Him and affirm His acceptance of our *du'ā*, when that *du'ā* is made with sincerity. Moreover, we are enjoined to understand something deeper: that whosoever refuses to call upon Allah is considered too arrogant. As we heard in these '*āyāt*, there are rules, timing, placements, behaviors, and manners. There are many, many references in Qur'an to calling upon Allah—too many to quote in one *khutbah*. There are positions and content of those *du'ā* that will make them more or less acceptable; and attitudes that will make them more or less acceptable.

I like to think of it in two ways, being somewhat bipolar. I like to think of it as if Allah gives you something, you accept it. I also like to think of it from the systems approach in terms of resonance and harmonics. If you strike a chord or tone, then it resonates throughout the universes. Our job is to understand the tone, to make our *du'ā* resonant and the response to it harmonious, or that there is an appropriate response to it. It's not Allah's acceptance that is the real issue here, but our ability to frame the *du'ā* and show our sincerity. [It is] to express it in a tone, in an attitude, in a way, at an appropriate time, in an appropriate position and state, for appropriate reasons so that our *du'ā* evokes from Allah's treasury of endless responses, the appropriate response—the appropriate harmonic, if you will.

If we are in need of physical healing, but we arrogantly don't accept that need – but pray for it anyway because we are supposed to—there is no harmonic. There is no way of receiving it. The message goes out but it doesn't come back bearing the gift, so to speak. Or you can look at it in another way as we spoke last night. The *fa'īd* of Allah Swt is so great that we are constantly being showered by this *fa'īd* and the overflowing of energy and light. We are constantly being showered by the *rahmat* of Allah. We are constantly in the downpour, like the rain we had last night. Sometimes when it rains you can run between the drops, you think, and won't get hit. Last night, you would get soaked in a second. Such is the compassion, the mercy, the light of Allah. You can look at it in the context of somehow not being able to allow that bounty, that *nai'ma*, that *fadl*... it comes to you but not *through* you. Allah Swt to my understanding is not saying this is not acceptable because a person did it (made *du'ā*) at 3:00 in the morning instead of 4:00. Or used this word instead of that word, or was standing instead of sitting. We know Allah is not in need of our *du'ā* or our prayers.

We have to accept that Allah is tolerant and patient, is peaceful, is compassionate, is

merciful, is just, is listening, is observing, is the all-seer, is bountiful; therefore, it is not a question of whether or not Allah is going to accept our *du'ā* by some kind of human standard, but whether we frame it, phrase it, utter it, show our sincerity. Maybe we show our sincerity by putting our head on the ground or standing in the shadow. Maybe we show our sincerity by uttering it loudly; maybe we show it by whispering it. But we show our sincerity, because this is a tuning device that is evocative, that evokes from the universe an appropriate response—the healing, the forgiving, the peacefulness, the confident, the patience, the perseverance. We know that He has the love. We have heard the assurances. We are told that Allah is listening. We are told that Allah responds.

In the context of thinking that our prayers are not heard, or not accepted means that we haven't offered them in a way in which they can be heard, in which they can be accepted. Does this mean Allah Swt somehow has some stringent rules? The rules are we follow the guidelines, and our prayers become pure, more clear, more sincere, deeper. As far as the factors for our prayers to be answered, we can summarize them but understand that they are for our refinement, not to please Allah Swt. Unfortunately, in the history of religions, people misunderstand this very often. So when we say we should believe in Allah Swt, we need to evoke from our own selves the proof of our belief. To do that, all we need to do is look around us and see the miracles around us to be grateful, especially because we are in Tariqah, to have gratitude/*shukr* toward Allah Swt for what we have.

Though it's not a healthy thing to make a lot of comparisons, certainly in the world we live in today with the economic difficulties and genocides and displacement of people; people who never thought they would ever lose their jobs or have no money, or find themselves on the street. We look and see what we have to be grateful for. We should not take that lightly. Allah Swt has an immense treasury of *fadh*, of gifts and bounties for us. We have a credit card to draw from that. We have to put something in to get

something out. All Allah Swt is asking us to do is be sincere, to pray our five prayers a day, to make our *wudu*, to eat properly and speak properly; to act in a proper manner, to repent, to follow the guidance we are given. And automatically, there is more put into our account. Why should we expect Allah Swt to help us if we don't believe in Him to the degree we are grateful all the time? We should be obedient to Allah Swt.

We don't have to be reminded to love our children. "Oh, there are your children. Love them." There are people in this room who look at their cats and feel that. We won't mention any names! We don't have to be reminded when we take a look at the beloved one, "Oh, you're supposed to love that person." It happens. Then you remember all the things that they do: they didn't clean up their room, the cat made a mess on the floor; the person didn't answer you properly, didn't show you enough affection.... but we don't have to be reminded of the love. Why do we have to be reminded to be obedient to Allah Who made it so that we could love others? Why should we ask someone to help us if we are not going to obey what they have given us as the means to help us? Do you withdraw money from the bank? You can use electronic means or your debit card. Nobody thinks you will call the bank and say, "Please deliver the money to my door. After all, I've been a customer for 20 years. Would you mind delivering it to my door?" We don't do that. But we want everything delivered to us by Allah.

We need to call on Allah with a full heart, in privacy, in anticipation, and in a way of humility and hope. That calling should be done when we are in a state of sincerity, of need, of honesty, of truthfulness. Everything we earn, our food, our drink, the clothing we wear, the money we have, the environment we are in, all the things that are on our shelves and in our closets, all the knowledge we have, all the things that we have should be as *halal* as they can be. Certainly Allah Swt is everywhere. If we don't make the effort to have the right environment, then how sincere is our prayer? How profound is

our need? Even if we have profound needs, but out of fear we cannot collect ourselves, it's because we have not at times of more ease developed the habit. We haven't developed the means.

In Suratu-l-A'rāf, there are factors mentioned: wholeheartedness, privacy, fear, and hope. In Suratu-l-Ghāfir, I quoted it. **“Call upon your Lord with sincere devotion, even though the unbelievers may test it.”** (40:60) Sincerity is very important, and these factors are essential for the *du'ā* to be accepted by Allah. Remember what “accepted by Allah” means. The answer to the *du'ā* may be executed in a second, or over a long period of time. The *du'ā* of the Prophet Zakariya was accepted immediately, while he was still praying in the *masjid*, with the good tidings of an offspring, Yahya, who would be a prophet. **“There did Zakariya pray, saying to his Lord, ‘O my Lord, grant unto me from Your progeny that is pure, for You are He that hears the prayers.’ And while he was standing in prayer in the chamber, the angels called to him: ‘Allah does give you glad tidings of Yahya, witnessing the truth of the word from Allah and besides noble, chaste, and a prophet, keeping the goodly company of the righteous.’”**

The *du'ā* of the Prophet Ibrahim was accepted by Allah but executed after 3,000 years. Before leaving Hagar and his son Ishmael in the hills of Mecca, Ibrahim made a special *du'ā* to get an offspring from Ishmael, who would be a messenger to guide the people to Allah. That was Prophet Mohammed (sal) almost 3000 years later. Allah states in Suratu-l-Baqarah, **“Our Lord sends among you an apostle who shall rehearse your signs to them and instruct them in wisdom and sanctify them. Surely you are exalted in might and wise.** There are also people who have the ear of Allah. Does that mean Allah doesn't hear the call of other people? No, not at all. There are certain states of mind. Those people who are desperate, who have received injustice, those who are traveling, a fasting person until he breaks his fast, a Muslim who does not ask in dissension, a person

who comes to Allah in great need, a person who spends the night in prayer standing, a person who fulfills his duty to Allah and others—these have the direct ear of Allah, among others.

Any time Allah Swt accepts your *du'ā*, we should be grateful and praise Allah for **“ending our activities with his blessing,”** as the Prophet (sal) said. There are places, too, to make *du'ā*: during prostration, during the night, the night before Friday, all day on Friday, between the *iqama* and the *salat*, between the two *khutbahs* at the *jumah* prayer, at a time when a Muslim army meets a non-Muslim army, at a time when the rain comes, at the time of pre-dawn, at the time of the full moon, during Laylatul Qadr, during the Day of Arafat, during the month of Ramadān, after each *salat*, when the Muslims are gathered for *jumah*, when there is a get-together for *dhikr* and for the remembrance of Allah Swt, during *sema*, after drinking water from *zemzem*, after closing the eyes of the deceased, during the easy times as well as the difficult times, etc. etc. etc. The miracle of Allah is right before us.

Tonight is the fullest and brightest moon of the year (the perigee). It is only 228,000 miles from the earth. You probably couldn't sleep because it was so bright in the early morning. There is a prayer for seeing the moon. There is nothing that can change a decision of Allah but a *du'ā*. Once Allah accepts a *du'ā*, that's it, finished. The power of *du'ā* is so important we should all benefit from it. In a Hadith Qudsi, Prophet Mohammed (sal) speaks the words of Allah: ***There are four characteristics, one of which is for Me; one for you, the people; and one between Me and you; and one between Me and My servants. The one for Me is you don't associate anyone with Me (meaning Allah). The one for you is whenever you do good, I will reward you for it. The one between Me and you is when you make a du'ā, I am to answer it. The one between you and My servants is for you to be pleased for them similar to what you want to be pleased for yourself.***

My dear brothers and sisters, let's benefit from this knowledge of *du'ā*, try to improve our relationship with Allah. Let us try to keep in touch with Allah Swt on a regular basis, not just five prayers a day, but in any of those other lists of times, places, circumstances, and needs. It could be a lot during the day.

No matter where you are, it doesn't matter, because Allah has call forwarding. You call the one number you know; wherever Allah is, He'll get it. But, sometimes you have to leave a message on voice mail, and He'll pick it up when He wants to. Believe me, there is caller ID. *Insh'allah*, may Allah accept our *du'ā*. As I recite these *du'ā* today, I'd like you to try to think about what they mean and how they apply to you, and how they apply to our community, to one another. (*Du'ās*).

O Allah! Succor us, for You are the best to aid. And open for us, for You are the best at opening. And forgive us, for You are the best at forgiving. Have mercy upon us, for You are merciful. Provide for us, for You are the best of providers. Guide us and deliver us from the hands of the oppressors.

Are you thinking?

Grant us a fair wind in accord with Your knowledge. Waft it upon us from the treasures of Your mercy. Transport us by it on the conveyance of Your generosity, with peace and well-being in our spiritual life, and in our worldly life, and in the final life. Truly, You have power over all things.

O Allah! Make the order easy for us with serenity in our hearts and our bodies, and peace and well-being in our worldly lives and spiritual lives. We beseech You for faith that is ever lasting, and we beseech You for a

submissive heart. We beseech You for knowledge that is beneficial. We beseech You for a certainty that is genuine. We beseech You for a religion that is straight. And we beseech You for well-being, free from every affliction. We beseech You for complete well being. We beseech You for continual well being. And we beseech You for thankfulness for that well-being.

O Allah! Make our faces to shine with the light of your attributes. Make us laugh and rejoice on Resurrection Day among our friends. Make Your hand be open upon us, our families, our children, and those who are with us by Your mercy. You are a companion in our travels and guardian in our family. Efface the faces of our enemies and freeze them in their places so they are unable to come against us. O most Gracious Responder, O most Gracious Responder, O most Gracious Responder.

*Asalāmu aleikum.*