***Prayer (Dua)***

Qur'an



[2:186]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.[[1]](#footnote-2)



[40:60] And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"[[2]](#footnote-3)



[7:55] Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.[[3]](#footnote-4)

Hadith

The Prophet of Allah (saw) said on the authority of Anasibn Malik: Allah is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allah,You are my slave and I am Your Lord!'' -- i.e,. he makes a mistake because of his great joy.[[4]](#footnote-5)

The Messenger of Allah (saw) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: 'Ameen! May it be for you, too'."[[5]](#footnote-6)

The Messenger of Allah (saw) said: "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child."[[6]](#footnote-7)

The 23rd Word

Belief necessitates supplication as a certain means of securing needs, and both human nature has an intense desire for it. If you say: We frequently offer supplications, but they are not accepted.

The Answer: To answer is one thing, to accept is something quite different. Every supplication is answered, but its being accepted and exactly what was sought being given is dependent on Almighty God’s wisdom. For example, if a sick child calls the doctor, saying: “Doctor! Doctor!”, and he replies: “Here I am, what do you want?”, and the child says: “Give me that medicine!”, the doctor will either give him exactly what he asks for or something better and more beneficial for him. Or knowing that medicine is harmful for his illness, he will give him nothing.

Thus, since Almighty God is all-present and all-seeing, He responds to the supplications of His servants. Through His presence and response, He transforms the desolation of loneliness and solitude into familiarity. But He does this, not in accordance with man’s capricious and importunate demands, but in accordance with the requirements of dominical wisdom; He gives either what is sought or what is better than it, or He gives nothing at all.

As for worship and servitude to God, it should be purely and sincerely for God’s sake. Man should only proclaim his impotence and seek refuge with Him through supplication, he should not interfere in His dominicality. He should leave the taking of measures to Him and rely on His wisdom. He should not accuse His Mercy.

Indeed, what is in reality established by the Qur’an’s clear verses is that just as all beings offer their own particular glorification and worship, so what rises to the Divine Court from all the universe is supplication. This is either through the tongue of innate ability like the supplication of plants and animals, through they seek forms from the Absolute Bestower and to display and manifest His Names. Or it is through the tongue of innate need. These are the supplications for all their essential needs -beyond their power to obtain- offered by animate beings. Through this tongue, the animate beings seek certain things from the Absolutely Generous One for the continuance of their lives, like a sort of sustenance. Or it is supplication through the tongue of exigency, through which all beings with spirits who find themselves in some plight or predicament make supplication and seek urgent refuge with an unknown protector; indeed, they turn to the All-Compassionate Sustainer. If there is nothing to prevent it, these three sorts of supplication are always accepted.

The fourth sort of supplication is the most well-known; it is our supplication. This too is of two sorts: one is active and by disposition, and the other, verbal and with the heart. For example, having recourse to causes is an active prayer. To gather together causes is not in order to create the effect, but through the tongue of disposition to take up an acceptable position in order to seek the effect from Almighty God. To plough a field is to knock at the door of the treasury of mercy. Since this sort of active supplication is directed towards the Absolutely Generous One’s Name and title, it is accepted in the great majority of cases.

The second sort is to offer supplication with the tongue and the heart. It is to seek certain wishes which the hand cannot reach. The most important aspect, the most beautiful aim, the sweetest fruit of this is this: “The one who offers the supplications knows that there is Someone Who hears the wishes of his heart, Whose hand can reach all things, Who can bring about each of his desires, Who takes pity on his impotence, and answers his poverty.”

O impotent, needy man! Do not neglect a means like supplication, which is the key to the treasury of mercy and to an inexhaustible strength. Cling to it! Rise to the highest peaks of humanity! Include in your supplications those of all the universe, like a king! Say, From You alone do we seek help, like a servant and deputy representing all the universe! Be on the Most Excellent Pattern of creation!

**The Power in Prayer and Supplication**

When the clean black shroud of night enfolds our entire existence, certain darkened souls feel lonely and detached from everything. Yet in the darkest moments, in the remotest corners, and even in the quietest deserts, "He" is always with us. God is the companion of the lonely and the sanctuary of the helpless.

He is the one who knows the sorrows of broken hearts, who alleviates incurable troubles, and who eliminates the loneliness and depression in our souls with breezes from His realm. Those who turn to Him turn to an opened door; those who supplicate to Him have realized the very purpose of existence.

Those who recognize Him through His works, those who truly know and feel Him through their consciences, need to learn nothing else. In the minds of those who attain knowledge of Him, pieces of that knowledge become crystal domes over diamond pillars. For the souls who do not recognize Him, knowledge is apprehension and all existence we explore with science becomes nothing more than a collection of lifeless bodies.

In the radiant climate of belief, all creation becomes clear as water, from beginning to end; thoughts and events become distilled and everything flows to Him. Those who turn and implore Him with such pure feelings and thoughts are the most fortunate among us.

Given this, wherever we are in the world, whatever the time of day, whenever we feel lonely, let us turn to Him with our whole being, open the doors of our heart to Him, and one by one, confide in Him our sufferings, pains, desires, and wishes, great or small. Then we will feel our pain alleviated, our suffering replaced with contentment, and our souls will be enveloped by the breezes of Divine favors.

Those who confine themselves within the material world will likely never feel Him. Still, with thousands of signs for those who see, He will make His presence felt in our consciences, that He is not distant, and make our hearts smile.

Nights are openings to such inspirations. The souls awakened to the truth, who turn their hearts into bright mirrors shining with Divine epiphanies, wait for blessings to pour on their prayer rugs. We, too, can watch for the surprise blessings of the night, even when we are alone. Such moments can be our time of reunion, when we can stand in His presence and open up the secrets of our heart to Him. Only share your troubles with Him, moan in His presence, and bring your head to prostration, which is the first threshold on the path leading to Him, and wait! Then you will feel doors opening to your heart, one after the other. You will melt under the lights of His being; your respective presence will vanish like a drop falling into the ocean, and in a zone beyond considerations, you will become one being united with the gigantic waves.

The deeper you allow yourself to fall into Him, the deeper the realms that will open to you, and the higher the peaks you will scale. If you set sail to these inner depths with full conviction, you'll think you've skirted the eternity of Paradise, the pristine atmosphere of the realms beyond. With every new step, you will see a different favor of being closer to God.

The souls who see nothing but the material reality and fail to attain the many levels of greatness, magnificence, and inner depth will continue to stagger in darkness, never managing to break free of deprivations and depression.

If only they, too, could feel the depths within their soul, as deep as clear skies and as vast as the universe. If only they, too, could discover the light inside them, and use that light to illuminate the secrets of our Creator's realms.

Some fail to find these radiant ways which exist as a seed inside them and lead a life unaware of this lofty truth. They fail to blossom and are trapped in physical longevities instead of discovering roads to eternity. I do not know if we should feel pity for them or pray that their eyes open to truth.

1. Surah Al-Baqara, The Qur'an: A Guide and Mercy by Yusuf Ali [↑](#footnote-ref-2)
2. Surah Ghafir, The Qur'an: A Guide and Mercy by Yusuf Ali [↑](#footnote-ref-3)
3. Surah Al-A'raf, The Qur'an: A Guide and Mercy by Yusuf Ali [↑](#footnote-ref-4)
4. Sahih Muslim, Book 1, Hadith 15 [↑](#footnote-ref-5)
5. Sahih Muslim, Book 17, Hadith 1495 [↑](#footnote-ref-6)
6. Sahih Muslim, Vol. 5, Book 34, Hadith 3862 [↑](#footnote-ref-7)