**PRAYER (Dua)**

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Your Lord has said: "Pray to Me, (and) I will answer you". Those who are too haughty to worship Me will enter Hell abased.[[1]](#endnote-2)

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Say: "My Lord would not care for you were it not for your prayer. Now that you have denied (His Message), the inescapable punishment will cleave to you."[[2]](#endnote-3)

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And when (O Messenger) My servants ask you about Me, then surely I am near: I answer the prayer of the suppliant when he prays to Me. So let them respond to My call (without hesitation), and believe and trust in Me (in the way required of them), so that they may be guided to spiritual and intellectual excellence and right conduct.[[3]](#endnote-4) (3)

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Abu Hurairah (RA) narrated that Allah’s Messenger (SAW) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?."'[[4]](#endnote-5)

Narrated Abu Hurairah (RA): Allah’s Messenger (SAW) talked about Friday and said: 'There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah (SWT), then Allah (SWT) will definitely meet his demand.' And he (the Prophet (SAW) pointed out the shortness of that particular time with his hands.[[5]](#endnote-6)

Narrated Ubada Bin As-Samit that Allah’s Messenger (SAW) said: 'Whomever wakes up at night and says La ilahaillallahuwahdahu la shrikalahulahulmulku, walahulhamdu, wahuwaalakullishai'inqadir. Alhamdulillahi, wasubhanallahiwa la ilahaillallahu, wallahakbir, wa la hawlawalaquwataillabillah (none has the right to be worshipped but Allah (SWT) He is the only one who has no partners. His is the kingdom and all the praises are for Allah (SWT) All the glories are for Allah (SWT) And none has the right to be worshipped but Allah (SWT) and Allah (SWT) is the most Great and there is neither might nor power except with Allah (SWT) and then says, Allahummaighfir li (O Allah! Forgive me) or invokes Allah (SWT), he will be responded to and if he makes ablution and performs Salat (prayer), his Salat (prayer) will be accepted.[[6]](#endnote-7)

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**The Power in Prayer and Supplication[[7]](#endnote-8)**

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.

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**His Prayers and Supplications[[8]](#endnote-9)** (8)

The Messenger always prayed to God before any action. When we look through the books of Tradition (Hadith), we find no case in which he did not pray. As mentioned earlier, prayer is a mystery of servanthood to God, and the Messenger is the foremost in servanthood. This is made clear with every repetition of the declaration of faith: "I bear witness there is no god but God; I also bear witness that Muhammad is His servant and Messenger." Note that he is called servant before Messenger. Whatever he intended to do, he referred it to God through prayer.

God is the Creator of us and whatever we do. Although we should take necessary precautions and follow precedents to accomplish things in this material world, where cause and effect has a special place, we should never forget that everything ultimately depends on God for its existence. Therefore, we must combine action and prayer. This is also required by our belief in God's Unity.

The Messenger's knowledge of God can never be equaled. As a result, he was the foremost in love of, and paradoxically, in fear of Him. He was perfectly conscious that everything depends on God for its existence and subsistence.

His supplications have been transmitted to us. When we read them, we see that they have deep meaning and accord exactly with the surrounding circumstances. They reflect profound belief, deep sincerity, absolute submission and complete confidence. Some examples are given below:

• When you go to bed, perform wudu' as you do before daily prayers and pray: "O God, hoping for (Your Mercy) and fearing (Your wrath), I submit myself to You, refer my affairs to You, and take refuge in You. There is no refuge or source of safety from Your wrath except You. I believe in the Book You sent down, and the Prophet you raised."

• Without sins, a soul is like a polished mirror or a white piece of cloth. Sins dirty the soul, and can be expunged only by repentance and asking His forgiveness. The Prophet used to pray the following, even though he was sinless: "O God, put between me and errors a distance as great as that which you have put between East and West. O God, cleanse me of my errors as a white garment is cleansed of dirt." The words used and the comparisons made in this prayer are so meaningful that their explanation could fill a whole volume.

In addition to these supplications for specific cases, the Prophet also left behind comprehensive supplications of various lengths. We present some of them here:

• God, I ask You for all good, including what is at hand and what is deferred, what I already know and what I don't know. I take refuge in You from every evil, including what is at hand and what is deferred, what I already know and what I don't know.

•God, nothing hinders what You grant, nor is anything granted that You hinder. No wealthy one can do us good, as wealth belongs to You.

• God, whatever prayer I have said, let it be for whomever You have mercy, and whatever curse I have called down, let it be for whomever You have cursed. Surely You are my Guardian in this world and the Hereafter. Make me die as a Muslim, and include me among the righteous.

• God, I seek refuge in You from all knowledge that gives no benefit, from a heart that does not fear You, from an unsatisfied soul, and from prayer that cannot be answered.

Prayer was a fundamental part of the Prophet's life. All the supplications quoted, together with many, have become keys in the hands of such great saints as Abu Hasan al-Shadhili, Ahmad al-Badawi, Ahmad al-

Rifa'i, and 'Abd al-Qadir al-Jilani, who used them to knock on the door of God's Mercy

1. 40:60/The Quran with Annotated Interpretation in Modern English by Ali Unal [↑](#endnote-ref-2)
2. 25:77/The Quran with Annotated Interpretation in Modern English by Ali Unal [↑](#endnote-ref-3)
3. 2:186/The Quran with Annotated Interpretation in Modern English by Ali Unal [↑](#endnote-ref-4)
4. Sahih al-Bukhari, Hadith Qudsi [↑](#endnote-ref-5)
5. Sahih al-Bukhari [↑](#endnote-ref-6)
6. Sahih al-Bukhari [↑](#endnote-ref-7)
7. M. FethullahGulen, *The Power in Prayer and Supplication* [↑](#endnote-ref-8)
8. FethullahGülen on 14 June 2006. Posted in His Prayers and Supplications [↑](#endnote-ref-9)