

Dua in Islamic Teachings, Part III

MUHAMMAD ALI SHOMALI

In the previous part, we explained that according to the Qur'an and Hadith, dua does not necessarily involve a request. Dua is to call God or just to remember Him. The reason why most of the time our duas come with requests is that for us who are full of needs, it is very unlikely to remember God, who is rich and omnipotent, and not remember our needs. So, very naturally, whenever we remember God, we remember what we need to ask Him. Below are some Quranic verses that attest to the separability of dua from request:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَىٰ وَالْعَشَىٰ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ
حِسَابِهِمْ مِّنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ
الظَّالِمِينَ

Do not drive away those who supplicate their Lord morning and evening desiring His face. Neither are you accountable for them in any way, nor are they accountable for you in any way, so that you may drive them away and thus become one of the wrongdoer. (Q 6:52)

They only want His face and seek His pleasure; they just want to pay attention to Him and remember Him. They do not want anything from any person; they do not want worldly things even from God. They are so pure that they only try to be pleasing God.

Similarly, we read in surah *al-Kahf*,

وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَفْرَطًا

Content yourself with the company of those who supplicate their Lord morning and evening, desiring His Face, and do not loose sight of them, desiring the glitter of the life of this world. And Do not obey him whose heart We have made oblivious to Our remembrance, and who follows his own desires, and whose conduct is [mere] profligacy. (Quran 18:28)

Our scholars have said that some of the very rich and powerful pagans told the Prophet (s) that they can become Muslims only if he drove away the poor people around him—people like Salman and Abu Dharr. They thought it was inappropriate for them to be together with those poor people. So God says in this verse, these are the people who call their Lord morning and evening; they want only “His face”; they want only to please Him. Everyone is responsible for his own actions, and it is not right to satisfy some people by rejecting the believers who wholeheartedly and sincerely seek God. The Prophet (s) was so happy that this verse was revealed, because it confirmed his own practice; he certainly did not want to reject someone like Salman or Abu Dharr just because they were poor, in order to please other people. In this verse also, we see that dua has come without request.

Another verse is in Surah *al-A'raf*:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ
كَمَا بَدَأَكُمْ تَعُودُونَ

Tell! My Lord has commanded to observe justice (social equity) and (also) to pay attention to God in every place of worship (Masjid) and you should call Him while you purify your religion for Him. (Quran 7:92)

Calling Him or praying does not involve a request here.

Another verse is the following:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ

Call your Lord in a very humble way in public and in private. (Quran 7:55)

In another verse, we read,

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَبُحْرًا ۚ مَا كَانُوا
يَعْمَلُونَ

Allah has beautiful names. Call Him by using those names. (Quran 7:180)

There is no need for request. Dua is calling Him. Calling Him by His names is considered in this verse as dua.

There is a beautiful verse about the people of heaven, who go to heaven because of their faith and righteous deeds:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
 فِي جَنَّاتِ النَّعِيمِ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَ ءَاخِرُ
 دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Indeed those who have faith and do righteous deeds, their Lord guides them by the means of their faith. Streams will run for them in gardens of bliss. Their call therein will be, “O Allah! Immaculate are You!” and their greeting therein will be, “Peace!” and their concluding call, “All praise belongs to Allah, the Lord of all the worlds.” (Quran 10:9-10)

According to these verses, the people who go to heaven do not waste their time in vain talks. What they do is calling and remembering God—even their conversation with each other is an instance of remembering God. They call God and the content of their call (dua), as stated clearly in verse 10, is *tasbih*; that is, glorifying God. When they greet each other they say, “Peace be with you (*Salam*)!” And their last dua is saying, “All praise belongs to Allah, the Lord of all the worlds.” As we can see, there is no request involved here. Dua here just means calling and remembering God.

In one of our past discussions, we mentioned that in the Qur’an *tasbih* is a very powerful concept; it includes *hamd* (praising God), *tahlil* (i.e., to confess that there is no god but God), and everything good that you do for the sake of God. When Prophet Moses (a) prayed to God for the success of his mission, he said,

My Lord! Open my breast for me. Make my affair easy for me. Remove the hitch from my tongue, [so that] they may understand my discourse. Appoint for me a minister from my family, Aaron, my brother. Strengthen my back through him, and make him my

associate in my affair, so that we may glorify You greatly, and remember You greatly. (Quran 20 :25-34)

He asked all these things to be successful in his mission—in saving the Israelites, in warning Pharaoh, and stopping him from doing mischief. But the ultimate goal for Moses (a), according to these verses, was remembering God greatly and doing more and more *tasbih* and glorification.

But *tasbih*, which is very important, does not mean merely saying, “*Subhan Allah*”; rather, everything good done by a believer in remembrance of God, to bring more good to the world, or to stop evil in the world is *tasbih*.

Besides *tasbih* and greeting each other by saying *salam*, we read about the people of Paradise that “their concluding call (*da'wa*) [is] “All praise belongs to Allah, the Lord of all the worlds” (Qur’an 10:10). In this part of the verse, we see that praising God is considered as a kind of *da'wa* (a synonym of *dua*).

The last verse I would like to mention in this regard is verse 110 of surah *al-Isra'*. There was a discussion in early Islam on whether God should be called “Allah” or “al-Rahman”⁶ (which is another proper noun for God). On this issue, the Qur’an says:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا
بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say, “Invoke ‘Allah’ or invoke ‘al-Rahman.’ Whichever [of His Names] you may invoke, to Him belong the Best Names.” Be neither loud in your

⁶ God Himself in the Qur’an sometimes uses the name al-Rahman for Himself. See, for instance, Qur’an 19:18, 26, 45, 61.

prayer, nor murmur it, but follow a middle course
between these. (Qur'an 17:110)

Here when God says, "Invoke 'Allah' or invoke 'al-Rahman,'" it is obvious that to "invoke" (i.e., to make dua) does not involve a request. It means to call, to mention His name, or to remember Him.

Of course, after a careful study of the Qur'an and Hadith, one learns that we are not the ones who initiate this connection; rather, it is God who puts the idea of calling Him in our hearts in the first place. He makes our hearts soft and draws our attention to Himself, and then we call Him as a result. Otherwise, we would not be able to call him.

We are all familiar with the beautiful hadith called *Qurb al-nawafil*. This hadith is mentioned in perhaps every book written on Islamic spirituality. It is a divine saying (*hadith qudsi*) about the significance of performing obligatory duties and then recommended deeds. In this hadith, we read, "My servants never seek nearness to Me by anything dearer to me than [fulfilling] what I made obligatory for him (*fara'id*)" (Kulayni 1407AH, 2:352). This sentence shows the importance of obligatory duties. Those who strive to get close to God have to first start with fulfilling their obligatory duties. There is no way one can be careless about these duties and achieve nearness to God; this is the first and foundational step. The hadith continues:

وَإِنَّهُ لَيَسْتَقْرِبُ إِلَيَّ بِالنَّافِلَةِ

Then he seeks neatness to me through recommended actions. (Ibid.)

For each of the five daily prayers, we have a *nafila* (recommended prayer) that supports it. If there is any defect in one's obligatory prayers, the *nawafil* (plural of *nafila*) will compensate for it. It is reported that once Imam Zayn al-'Abidin (a) said, "The prayer is not

accepted except the parts in which one has presence of heart". This means, if presence of heart is not there, although the prayer may be valid, it is not accepted. Hearing this, the person who was there said to the Imam (a), "If that is the case, we are destroyed," because most of the time in our prayers we do not have presence of heart. The Imam (a) said, "No! God compensates that with [your] *nawafil*" (Ibn Hayyun 1385AH, 1:158).

The *nawafil* are so powerful that certain things can only be gained through *nawafil*, because, unlike the *wajibat* which we sometime regard as a burden, we do the *nawafil* voluntarily, out of love; This is why sometimes what you gain through the *nawafil* is much more valuable. When 'Allamah Tabataba'i went to Najaf to study, his teacher, Ayatollah Qadi Tabataba'i, who was also one of his relatives, once met him, put his hand on 'Allamah's shoulder, and told him, "If you want this world, do *salat al-layl*! If you want the hereafter, do *salat al-layl*! The special power of *salat al-layl* may is related to its being *mustahabb*; if it was *wajib*, it probably wouldn't have that power. When someone *voluntarily* wakes up and, for instance, leaves his warm bed in the winter to perform *salat al-layl*, it is very different from doing something out of fear from punishment. So, the hadith continues:

وَإِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالتَّائِبَةِ حَتَّى أُحِبَّهُ

Then he seeks neatness to me through recommended actions, till I love him. (Kulayni 1407AH, 2:352)

Of course, God loves people even before reaching that stage, but for most of the people, God's love has some reservation: He loves them, but He doesn't love their wrong deeds. But when one reaches that stage, God says, "I love you!" without excluding anything, without having any reservations. The hadith goes on:

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ
بِهَا وَ رِجْلَهُ الَّتِي يَمْشِي بِهَا

When I love him, I will become his ear by which he hears, his eye by which he sees, his hand by which he strikes, and his leg with which he walks. (Ibid.)

This is beyond our understanding; note that God, with all His greatness and power, rather than saying, “He will become My ear” and so forth, says, “I will become his ear!” When a king loves someone very much, he may ultimately say, for instance, “So and so is my eye”; meaning, I have full trust in him, and whatever he says is what I say. However, a king never says, “I am the eye of this person; I am the hand of this vizier”; but here God says, “I become his ear, eye, hand, and leg.”

Then the hadith reads:

إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ

If he calls me, I answer and if he asks me, I give him.
(Ibid.)

So you realize that *dua* is different from *su'al*. *Su'al* means to ask for something, but *dua* means to call. Sometimes these come together; you call and ask, but sometimes you just call God, even if you don't have anything at that moment to ask. Just call him! Just remember him!

Now I would like to mention this beautiful hadith about *dua* being *shifa'* (cure); the hadith is narrated by the late Kulayni in *al-Kāfi* and from Imam Sadiq (a):

عَلَيْكَ بِالدُّعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ

You must do dua, as it is indeed a cure for any type of illness. (Kulayni 1407AH, 2:470)

What does this mean? How can dua cure my illnesses? Obviously, I can ask God for to cure my illnesses. As we said in previous sessions, God can change anything. So if I have an illness, I can ask Him and He can cure me, no matter whether my illness is serious, like cancer, or trivial. As Prophet Ibrahim (a) said,

إِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

And when I get sick, it is He who cures me. (Qur'an 26:80)

This could be one meaning of this hadith, but I think it has a deeper meaning, because the Imam (a) indicates that dua *itself* is a cure. In order to understand how dua itself can be a cure, let us reflect on what the source of illness is. If we understand what makes us ill, we will realize why dua itself is a cure. Our illness starts when we get disconnected from God. It is when we forget God that all the diseases of heart appear. When a person remembers God, he is either healthy or is recovering from illness. In dua' *Kumayl*, we say,

يَا مَنْ اسْمُهُ دَوَاءٌ وَ ذِكْرُهُ شِفَاءٌ

O the one Whose name is remedy, and Whose remembrance is cure!

The fact that God's names are said to be remedy, whereas His remembrance is mentioned as cure, is that the names of God are to help us remember Him. If you use the names but don't remember Him, this will not work; just like a person who has medicine but doesn't take it. If I have a medicine for my headache but instead of taking the medicine, I just look at it or just keep mentioning its name

or put it in front of my eyes and say, “What a beautiful medicine!” I will not be cured. The names of God are like medicine that we have to take. We will not see a result if, for instance, we say, “*Allah akbar*” quickly, or even slowly but without taking it by mind and heart—by mind by reflecting on its meaning and by heart by really believing in His greatness.

Now, if remembering God is a cure, so forgetfulness is illness. When we forget God, all the problems will appear. God says,

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

Whoever disregards My remembrance, his shall be a wretched life. (Qur’an 20:124)

This miserable and sick life can be changed and transformed to good life only with God’s remembrance.

So, dua is itself cure and healing, regardless of whether we ask God for anything. Just the fact that you call Him, this is *Shifā*.

Sometimes this needs also to be continued. Imagine a person has been always lonely. As a result he is very depressed. Then he finds a person, a psychiatrist, who is able to help. The psychiatrist says, “Please tell me how you feel. How has your life been? What is in your mind? What makes you worried? What are your concerns?” to make him speak as part of the recovery process. But speaking is very difficult for the ill person, as he is not used to speak to anyone, so he says, “I am tired, give me my prescription!” The psychiatrist says, “No, we have to speak more,” he requires the patient to come ten more sessions, and he makes him speak more and more in those sessions. After ten sessions, the patient recovers; he will not need any medicine. He just needed to talk to someone and someone had to listen to him carefully, show him respect, attention, and love. Our problem is not that we don’t have

enough money or job or other things; our main problem is that, because we are not used to talk to God, we have not developed spiritually. We need to keep talking to Him, when we keep talking to Him, we will automatically recover. The cure is in talking to Him. This is why sometimes God does not fulfill our request very soon; He knows that if we get what we need, we stop talking to Him, and this will cause problems for us:

مُحَمَّدُ بْنُ أَبِي نَصْرِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع جُعِلْتُ فِدَاكَ إِيَّيْ قَدْ سَأَلْتُ اللَّهَ حَاجَةً مُنْذُ كَذَا وَكَذَا سَنَةً وَ قَدْ دَخَلَ قَلْبِي مِنْ إِنْطَائِبِهَا شَيْءٌ فَقَالَ يَا أَحْمَدُ إِيَّاكَ وَ الشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُقَنِّطَكَ إِنَّ أَبَا جَعْفَرٍ ص كَانَ يَقُولُ إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ حَاجَةً فَيُؤَخِّرُ عَنْهُ تَعَجِيلَ إِحَابَتِهِ حُبًّا لِمَصَوْتِهِ وَ اسْتِمَاعَ نَحِيْبِهِ ثُمَّ قَالَ وَ اللَّهُ مَا أَخَّرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ هُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا وَ أَيُّ شَيْءٍ الدُّنْيَا إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي الِ شِدَّةِ لَيْسَ إِذَا أُعْطِيَ فَتَرَ فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَكَانٍ وَ عَلَيْكَ بِالصَّبْرِ وَ طَلَبِ الْحَلَالِ وَ صِلَةِ الرَّحِمِ

Muhammad b. Abi Nasr said, "I told Imam al-Rida (a), 'May I be your ransom! There is something I am asking God for so many years, and now something [i.e., wrong thoughts] is occurring in my heart because of this delay.'" The Imam (a) said, 'O Ahmad! Do not let the devil come to you and make you lose your hope. Imam al-Baqir (a) used to say, "A believer sometimes asks God for something, but God delays giving him what he wants because God loves hearing his voice.'" The Imam (a) said, 'Whatever God has delayed in giving to believers from this world is better for them. Imam al-Baqir (a) used to say, "A believer must have this habit that whenever he is in ease, his

dua must be as strong as when he is in difficulties.”
Never get bored with dua! Dua has a very special place in God’s [eyes]. Be patient, seek lawful living, and do good to your relatives. (Kulayni 1407AH, 2:489)

Even if you are calling for so many years, don’t become despaired; Satan wants to stop you. This is a test for you. Continue praying. God loves to hear your voice! You think what you want is good for you, but you don’t know that the conversation and connection that you have with God is much better for you. God wants you to be in constant relation with Him. If you have this habit that whenever you are in ease and have no problem, you still do dua as strong as when you have difficulties, then God does not worry about you. He can fulfill your request you right away; otherwise, if He gives you right away, you will not call Him again and as a result will become ill. For your own health, spiritual health, God may delay fulfilling your request. So you must not become lazy when your duas are fulfilled. And never get bored with dua! Never say, “How much do I have to pray?”

One of the things that you have to observe if your duas are going to be answered is to have halal *rizq* (sustenance). If I feed myself and my family unlawfully, my dua may be rejected as a result. One condition for the fulfillment of dua is to have halal *rizq*. Also, you must be kind to your relatives; you must visit them; you must love and support them. If your mother is angry with you, your father, your brother, or your sister are not in touch with you, you have boycotted them, then don’t expect your dua to be fulfilled. But if you make your relatives happy—of course not by doing unlawful means—if your parents are so happy that they pray for you, then your prayers are very close to fulfilment.

So we have many hadiths that indicate, God sometimes postpones the fulfillment of our duas because He knows that the best thing for us is to keep asking; this is our real cure.

There is another hadith from Imam Sadiq (a), which contains a very beautiful point:

عَنْ مَنْصُورِ الصَّيِّقَلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ رَبِّمَا دَعَا الرَّجُلُ بِالدُّعَاءِ
فَاسْتُجِيبَ لَهُ ثُمَّ أَخَّرَ ذَلِكَ إِلَى جِوْنٍ قَالَ فَقَالَ نَعَمْ قُلْتُ وَ لِمَ ذَلِكَ لِيَزِدَاكَ مِنَ
الدُّعَاءِ قَالَ نَعَمْ

Mansur al-Sayqal is reported to have said, “I said to Imam al-Sadiq (a), [Is it the case that] sometimes a person makes a dua and his dua is answered, but then it is delayed for some time?” The Imam (a) said, “Yes.” I said, “Why is that? So that he makes more dua?” He said, “Yes.” (Kulayni 1407AH, 2:489)

According to this hadith, sometimes you start praying for something, and it takes you many years till you see the result, but this does not mean that all those years your dua were not answered; it may have been answered, but you see the result only after a long time.

In another hadith, Imam Sadiq (a) says,

كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ بَيْنَ أَخَذِ فِرْعَوْنَ أَرْبَعِينَ
عَامًا

There was forty years between God’s saying, ‘Your supplication has been granted’ [Qur’an 10:82] and the punishment of Pharaoh. (Kulayni 1407AH, 2:489)

In the story of Prophet Moses (a), when Moses (a) and Aaron prayed against Pharaoh, God told them, “Your dua is answered”; however, the actual fulfilment of their dua took forty years.

So, sometimes God has already accepted your dua, but you should wait for the appropriate time; when the appropriate time comes, you will see the result. So never lose your hope!

There is another hadith from Imam Sadiq (a) and there are many hadiths like this:

إِنَّ الْعَبْدَ الْوَالِيَّ لِلَّهِ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي الْأَمْرِ يَتَوَبُّهُ فَيَقُولُ لِلْمَلَكِ الْمُؤَكَّلِ بِهِ
 اقْضِ لِعَبْدِي حَاجَتَهُ وَ لَا تُعَجِّلْهَا فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ وَ إِنَّ الْعَبْدَ
 الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ عَزَّ وَ جَلَّ فِي الْأَمْرِ يَتَوَبُّهُ فَيَقَالُ لِلْمَلَكِ الْمُؤَكَّلِ بِهِ اقْضِ
 لِعَبْدِي حَاجَتَهُ وَ عَجِّلْهَا فَإِنِّي أُكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ

[When] a servant of God who is very close to Him prays to God because of some difficulty that has happened to him, God says to the angel responsible for the affairs of that person, “Fulfill his request, but don’t rush! I love to hear his call and his voice.” But [when] a person who is the enemy of God prays to God because of some difficulty that has happened to him, God says to the angel responsible for the affairs of that person, “Fulfill his request and rush! I dislike hearing his call and his voice. (Kulayni 1407AH, 2:490)

Of course, *we* cannot judge people based on whether their prayers are granted quickly or with delay. There are so many factors involved in God’s decisions. A person whose dua is answered quickly may be a good or a bad person. If we see a person who has problems in his life, we cannot say, “He must be a bad person.” Unfortunately, people are

sometimes judgmental. There were people who even accused Prophet Ayyub (Job) of being an impious person because of the sufferings he was going through. But this is a false mentality; sometime people suffer because they are impious, sometime people suffer because they are very pious. Those who are very close to God, the chances of suffering for them are very high:

أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ ثُمَّ الْأَوْصِيَاءِ ثُمَّ الْأَمَانِيِّينَ فَأَلْأَمَانِيِّينَ

The people who suffer most were the Prophets, then their legatees, then those who are closer to them, and so forth. (Kulayni 1407AH, 2:253)

So, never think that God has forgotten you if your dua is not answered immediately; On the contrary, it may be a sign that God loves you more. At the same time, never be completely sure that the delay in the fulfilment of your dua is because God loves you, and never become proud of yourself as a result. Maybe the delay has other reasons: maybe you make your living through unlawful ways; maybe you are not doing good to your relatives. A believer must always be very careful.

To sum up, you have to make sure that you call God sincerely, with pure intention. Don't ask for something wrong, don't ask for something impossible. Then observe all your duties and responsibilities, have good manners, treat people in the right way. If you have done all these things, but still your dua is not answered, then don't lose your hope! The delay may be a sign that God loves you. But don't lose hope if your dua is not fulfilled after all this. As indicated by some hadiths that we will discuss in future parts of this article, when a believer sees in the hereafter what God gives him in place of those duas which were not fulfilled in this world, he says, "I wish none of my duas were answered." He wishes that all his duas were saved the

hereafter. So sometime God grants you your request right away, sometime He postpones it, and sometime He gives you something better in its place. Therefore, we should never stop asking God and praying to Him.

Bibliography

Ibn Hayyun, Nu'man b. Muhammad. 1385AH. *Da'a'im al-Islam*.
Edited by Asif Faydi. 2 vols. Qum: Mu'assasat Al al-Bayt.

Kulayni, Muhammad b. Ya'qub al-. 1407AH. *Al-Kafi*. Tehran: Dar al-Kutub al-Islamiyyah.