

Therefore, Allah (SWT)<sup>1</sup> might not fulfill your (*dua'a*<sup>2</sup>) invocation for your own interest. Allah (SWT) states in the Qur'an what can be translated as, "**And man invokes for evil, as is his invocation for charity, (i.e., welfare) and man has constantly been hasty.**" (17: 11)

**"Man was created of haste. Soon I will show you My signs, so do not ask Me to hasten."**  
(21: 37)

○According to the scholars it is beautiful to seek submission and worship through your *dua'a*. As to the fulfillment of *dua'a* it is attributed to Allah's will. If you estimate that the fulfillment of your *dua'a* is the only obvious benefit you may get, then you have underestimated the matter. Actually, *dua'a* is worship and submissiveness to Allah. You usually invoke Allah because you know that your means as a human being fall short of your needs. Thus, you ask Him Who has the power to fulfill them.

In the *Qudsi hadith*<sup>3</sup> Allah says, "**He who is occupied with my remembrance more than asking Me, I will give him the best of what is given to the invokers"**

*Lady A'isha asked the Prophet about what she should say if on The Night of Decree. He answered her to ask Allah saying, "O Allah, You are The Effacer of Sins and You like forgiveness so forgive me!"*<sup>4</sup> Note that the Prophet (SAWS)<sup>5</sup> taught her to ask for the broad abounding goodness. No good is more bountiful than forgiveness. Man could keep asking Allah for matters that are not to his interest. Allah says in this regard, "**And man invokes for evil, as is his invocation for charity, (i.e., welfare) and man has constantly been hasty.**" (17: 11) Allah (SWT) gives of His bounty at the time He sees most befitting.

There are some conditions of *dua'a*. The Prophet (SAWS) urges us to seek only what is lawful of sustenance.

*Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii. 51). And He said: 'O those who believe, eat of the good things that We gave you" (ii. 172) He then made a mention of a person who travels widely, his hair*

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1 Subhanah-u wa ta'ala (glorified and sublime be He)

2 Supplication. In Islam mere supplication is an act of worship for which a person is rewarded.

3 The words of Allah, repeated by Muhammad (SAWS) and recorded on the condition of an isnad (chain of verification by witness(es) who heard prophet Muhammad say the hadith).

4 Narrated by At-Termidhy, transmitted by Al-Hakem in his 'Mustadrak' and said that it is authentic on the condition of the two Sheikhs.

5 Salla Allah alayh-e wa sallam (May Allah's peace and blessings be upon him)

*dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):" O Lord,O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?"*<sup>6</sup>

The Prophet (SAWS) reveals to us the reasons of a 'malfunctioning' *dua'a*; either the invoker is corrupt or he is asking for something that is, in Allah's knowledge, not good for him. Thus, Allah protects you against evil and takes your hand to the broadness of His wisdom. Moreover, Allah might not answer your *dua'a* to spare His favors for you in the hereafter instead of giving you in this ephemeral world out of His love for you. This is specific to the elite.

In the *Qudsi hadith*:

*Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?*<sup>7</sup>

If the matters you ask for have not yet been realized, you should keep invoking Allah. This is something which Allah (SWT) loves. He (SWT) says, "*Among my bondsmen are those whose dua'a I love. Thus, I put them through trials so that they may say, 'O Lord!'*"

In the Qur'an Allah says, "**Say, (To the disbelievers)" In no way would my Lord care for you were it not for your invocation.**" (25: 77)

Among the meanings of lordship is the constant need for the Lord and supplicating Him. Let me strike an example, to Allah is the best attribute, when a father gives his son a monthly allowance, the son then would not care less to see his father the whole month except at the time he needs him to give him the allowance. However, if the father gives his son the allowance daily, then the son will even await his father at the doorstep, in case the father is a little late in giving him the allowance. Thus, the father has made his son attached to him because of the son's need. This way the father will enjoy the company of his son, daily.

Allah has laid a condition for the *dua'a* to be accepted, i.e. responding to Allah's ordainments. Only, then the bondsman will be qualified for supplicating Allah.

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<sup>6</sup> Saheeh Muslim, (Book #005, Hadith #2214)

<sup>7</sup> Ibid, (Book #004, Hadith #1656).

A further example of the above, is when Master Ibrahim (Ibrahim) was cast into the fire. Jibril (Gabriel) (AS) asked him if he needed any thing. Ibrahim (AS) did not deny his need as there is no pride at times of affliction. He rather told Jibril that his need was not for *him*. Ibrahim knew very well that deliverance from fire, whose nature is to burn, is something beyond the power of any creation. Only the Creator has this power. Therefore, descended the order from the Creator, **"We said, "O fire, be coolness and peace upon Ibrahim!" (21: 69)**

Hence, It is a necessity to respond to the duties enjoined on us in this religion to have our *dua'a* fulfilled. Then Allah (SWT) said in the verse we're tackling, **"...and let them believe in Me..."**. It indicates that the believers should believe in the Wisdom of Allah (SWT). It is out of Allah's wisdom that He (SWT) does not respond to all supplications. Allah, The Wise, gives the invoker the good that befits him, according to the criteria of the Fulfiller of the *dua'a* rather than those of the invoker.

Then Allah (SWT) concludes the verse saying what can be translated as, **"so that possibly they would respond right-mindedly."** Becoming "right-minded" means to be led aright to the path of righteousness and uprightness. This verse followed the one that spoke of the month of Ramadan, **"The month of Ramadan (is the month) in which the Qur'an All-Supreme Reading) was sent down: a guidance to mankind..." (2: 185)** This implies that the purity you gain out of fasting qualifies you for *dua'a*. Bear in mind that your share of the *dua'a* might not be the fulfillment, but rather the act of worship itself.

The following verse illustrates the duties and the allowances of Muslims in Ramadan.

**" It is made lawful to you, upon the night of the Fast, to lie (Literally: lying) with your wives; they are a garment (i.e. vestment, mutual protection) for you, and you are a garment for them. Allah knows that you have been betraying yourselves, so He has relented toward you and has been clement to you. So now go in to them, and seek whatever Allah has prescribed for you. And eat and drink until the white thread becomes evident to you from the black thread at dawn; thereafter complete (Literally: perfect) the Fast to the night, and do not go in to them while you are consecrating yourselves in the mosques. Such are the bounds of Allah, so do not draw near them. Thus Allah makes His signs evident**

**to mankind, that possibly they would be pious. " (2: 187)**

Following the rules and conditions of *dua'a* that blended with fasting, Allah (SWT) explains the rules that govern the relationship between spouses during fasting. Note the blending and merging of different topics in the Qur'an. It is indicative of the unity of this religion addressing the faculties and senses of man as one whole. Allah does not want one sense overwhelming the other.

In the verse above Allah says, "**It is made lawful...**". Once you hear this expression you deduce that what was before the lawfulness was prohibited. Before the revelation of this verse, it seems that the intimacy between spouses at the nights of fasting was prohibited. Fasting at first, dictated abstinence of food, from dawn to sunset, and abstinence from having a sexual intercourse at night. Moreover, food or drink was prohibited from Isha (evening) prayer until sunset in the following day.

A man once complained to the Prophet (SAWS) that he slept without having anything to eat prepared for him. When he woke up he knew that he would find it hard to fast and he felt frail. Hence, Allah (SWT) allowed the following: First, being intimate with the wife at the night of fasting. Second, is Allah's permission to "**... eat and drink until the white thread becomes evident to you from the black thread at dawn...**". This has not been allowed before, as Muslims could only eat until Isha prayer, then observe their fast. This is an additional allowance like the first one given to the fasting person on a journey as well as the ill. Yet this particular one is generalized to all Muslims.

This license was delayed so that the Muslims could perceive the extent of facilitation. Cogitate the word "**you have been betraying yourselves**" it implies that man could not withstand abstaining from sexual desire for such a long time. Thus, when Allah (SWT) left the Muslims at first to their self betrayal, then gave them license, they profoundly perceived His favor upon them. Allah (SWT) knows that they would have been exposed to guilt and self-betrayal, hence He made things easier for them and us. In conclusion, some licenses are included within the religious rule and others are given following the revelation of the rule.

" **...they are a garment (i.e. vestment, mutual protection) for you, and you are a garment for them...**" The word "garment" indicates covering. It is as if the man was made a covering for the woman and vice versa. This covering connotes the covering of private parts, as this actually takes place when they are holding one another wrapped up in one garment. And it is a covering of private

matters, as well. A man is to conceal the private matters of the woman and the woman is to reciprocate the same attitude. Neither of them should divulge the secrets of one another. Therefore, the Prophet (SAWS) warned against the divulging of the intimate relation that might take place at night then the following morning the man or the woman tell.

Since a man and a woman have become "garments" for one another, then it is out of Allah's mercy to allow them to enjoy the closeness of one another. Thus, it was only natural that at first they 'betrayed' themselves. Therefore, Allah (SWT) said, "**so He has relented toward you** " meaning that He has legislated repentance for you. Then, you turn to Allah to repent. Following this, Allah accepts the repentance. The intention of all the above is to stress the significance of facilitation, then clemency comes from Him and He effaces sins (SWT) after repentance on the Muslim's part.

**"So now go in to them, and seek whatever Allah has prescribed for you"** Allah (SWT) wants you to remember what He prescribed for you even during being intimate with your spouse. What is prescribed for you is preservation of the chastity of your spouse and reproduction. A woman intends to keep the chastity of her husband so that he does not turn to another woman and so does the man. This loving ambiance gives rise to a child that is brought up in a firm establishment of pureness and purity. The satisfaction of sexual passion between the married couple should entail the feeling of responsibility. The offspring of such a family should be under the care and responsibility of the father after he has enjoyed the intimate relationship with the wife. A Muslim takes every matter with its lawful right.

*The Prophet (SAWS) said, "...and in man's sexual Intercourse (with his wife, ) there is a Sadaqa (charitable deed). They (the Companions) said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward..."<sup>8</sup>*

**"And eat and drink until the white thread becomes evident to you from the black thread at dawn ..."** that is until the evident light of dawn is up. During the time of the Prophet (SAWS), Bilal used to call the *adhan* (call for prayer) twice. the first was when it was still night and the other was right at the first moment of dawn. That is why the Prophet (SAWS) ordered the Muslims to stop eating at the moment they heard the second *adhan* of Bilal.

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8 Narrated Muslim, *Book 005, Number 2198*

**"...and do not go in to them while you are consecrating yourselves in the mosques. Such are the bounds of Allah, so do not draw near them."** This is one of the rules for *Itikaaf*<sup>9</sup> in the mosque in the last ten days of Ramadan. *Itikaaf* is ceasing one's usual activity and retreating to one place at a particular time. It is not specific to the days of Ramadan only but it can be observed at any time. Scholars differed in their opinion; some said that it should be observed when one is fasting. Others expressed that *itikaaf* is conditioned to be in the mosque and for a specific time.

Many scholars stated that when you enter the *masjid* (mosque) with the intention of *itikaaf*, you take the *thawaab* (reward) of *itikaaf* provided that you do not speak of any matter concerning this lowly life. Dedicate your moments to Allah. Thus, when the Prophet saw a man crying out for a lost thing of his in the *masjid*, He said. "*May Allah not restore it to you, for mosques were not built for this.*"<sup>10</sup>

*Masjids* are places of worship. That is why I tell any one who talks to me about anything that has to do with the lowly world that it will never pay off because a *masjid* is only for worshiping Allah. A companion once said, "We used to take off all matters concerning life together with our shoes." Another companion added, "Furthermore, brother we leave our status out with our shoes."

How precise! The companions not only left out their thoughts of this world with the shoes, but also they left out their status in this world. In the *masjid* you should not pass through the lines, sit at the available place near you, and bear in mind that your genuine status is the one that Allah made for you in his sight. Do not think of who are you going to sit next to, rather sit where the gathering ends. The Prophet (SAWS) used to observe *Itikaaf* on the last ten days of Ramadan. *Itikaaf* can be observed any where but it is best done in the *masjid*. As such you use the privilege of both the time and place.

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**" Such are the bounds of Allah, so do not draw near them "** The "bound" is the limit that prevents the mingling of one thing with another. Allah's limits are his prohibition areas.

The Prophet (SAWS) said, "... And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things..."<sup>11</sup>

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9 Seclusion in the mosque.

10 Narrate by Muslim, *Book 004, Number 1153*

11 Sahih al-Bukhary, The Book of Faith, Hadith Number:52, Narrated by: An-No'man Ibn-Bashir

When Allah (SWT) commands us He orders us not to "**transgress**" His bounds<sup>12</sup>. Whereas, when He prohibits us He (SWT) commands us not to "**draw near**" His bounds. Upon this, do not let your woman come to you while you are in your place of *Itikaaf*. She might be beautiful, and it might be true that you do not intend to do any thing, but you should not come close to the prohibited matters. For instance, Allah (SWT) has ordered us not to come near the places of intoxicants as this might make drinking fair-seeming. Thus, in order to prevent yourself from indulging in such prohibited matters you should not *go near* them. Regarding Allah's commands, you should not *transgress* them.

Allah (SWT) concludes the verse saying, " **Thus Allah makes His *ayas* (signs) evident to mankind, that possibly they would be pious**" . "*Ayahs* (signs)" are the remarkable wonders. In Arabic we call something beautiful an *ayah* (sign) of beauty. It also denotes a mark or signal. The latter meaning is implied in the conclusion of the verse we're tackling.

The above verses and the ones that preceded illustrate the rules of fasting and the exceptions of the rules aiming to meet all the aspects of Islamic laws for the Muslim to abide by. In the light of Allah's religion, the Muslim takes such orders and make them regulate his life in order to guard against the difficulties he may face in life and protect himself against hell fire. Complying with Allah's laws rather than ours, is means to avoid troubles. Allah (SWT) says , "**But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection**" (20: 124). This verse denotes that such a person will live a troublesome life because he violated the methodology set by Allah (SWT). Had there not been troubles arising from the violation of Allah's methodology, it would have been said, "We violated *shariah* (Islamic law) still we're successful!" Thus, problems must emerge to warn us that it is incumbent to make Allah's laws prevail.

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12 Limits or ordainments

Regard the precise expression of the Qur'an. It addressed all people when it tackled the matter of sustenance that preserves man on earth. Allah (SWT)<sup>13</sup> said, "**O mankind! Eat of that which is lawful and good on the earth" (2: 168)**. Whereas, when He addressed the believers regarding this sustenance, He said, "**O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you" (2: 172)**

All previous issues are related, hence, they require a law to regulate them. Islamic law allows you to eat of your own possession. Yet, you should consider before starting to eat something whether it is made lawful by Allah or not. It is unlawful to eat of the plants planted on other's properties, nor of the animals owned by others. Religion respects efforts that others exerted in planting or breeding animals. Thus, do not claim that you accidentally found such and such animal so you took it or that you found such and such plant in a land and simply ate it.

○Allah (SWT) regulated through laws the rights of ownership. He (SWT) manifested that your sustenance is something that is not made solely by you, rather others' efforts and interest are involved, just as well. You eat of what they own and they eat of what you own. To illustrate this, consider the farmer who makes the seeding, he needs the person who makes axes, plows and water wheels, etc. Makers of the previous tools needed instructors that taught them how to make them. Thus, all activities on the earth is serving one end: Having food.

In order to regulate man's activity to reach this end, Allah stated the following,

**"And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully." (2: 188)**

The command here addresses everyone. The property which I own is as beneficial to others as it is to me. However, there is something that controls the ownership of this property and it is the opposite of *batel* (the Arabic term corresponding to 'falsehood'). Uprightness is constantly permanent. Whereas, *batel* does not last and is bound to vanish. Thus, if you eat each others property unlawfully, you eat it falsely. Consequently, others will eat of your property unlawfully and so forth. That is why the probation is for all people. On the other hand, lawfulness will benefit all people. Falsehood could have the upper hand but only for a while, then truth prevails in life.

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13 Subhanahu wa ta'ala (glorified and exalted be He)

In this regard, Allah said in another chapter what can be translated as, **"He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood[1]. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief)." (13: 17)**

When you see rain running through valleys you see it sweeping dirt and scum that float on top creating a foam. Likewise, when iron is heated in fire it melts producing foam that floats on the surface. Thus, the rising of matters on the surface is not a sign of useful or genuine substance. Allah (SWT) strikes parables of tangible things to illustrate abstract concepts.

Allah (SWT) wants us to lead an honorable, upright and active life. Before you eat, you must exert some effort to earn your living rather than wait for others to feed you. Such laziness wreaks chaos in the society and sets a bad example for others to follow. Yet, earning your living should be achieved lawfully. Thieves exert effort in winning their bread yet they do so unlawfully. Other unlawful aspects in working are represented in cheating, dishonesty, insincerity in doing one's job, or helping people whose conduct is as such. All of this is falsehood.

Many people follow the example of dishonest rulers, however, every person is responsible for his own actions. For example, one must not apply the unlawful laws ordained by rulers and throw all responsibility on the rulers. To further illustrate this, there are arts that are allegedly called "Fine Arts" which include dancing, singing and dissoluteness. Is the fact that they are legal to practise make them lawful? No, for there is a big difference between the religion of civilization and that set by the Lord. Thus, adoption of such a conduct is conducive to corruption.

People who do unlawful business or work, eat up their wealth falsely. They feed their innocent families unlawfully. Such families whose provider is dishonest, must beware of this and refuse to partake of this unlawful money, for Allah is The Superb Provider. I hear from many people who are involved in this kind of work, they claim that they cannot do without it and that their life is dependent on it. I reply with a "No". Allah provides whomever He wishes without measure. Do not think that your work is your provider, rather Allah provides you through it. If such a person transfers to another lawful work, Allah is Generous enough to provide him with an honest and lawful work.

Allah (SWT) prohibited the polytheists to visit the Sanctified House in Mecca although many people were economically dependent on trading with them, during the *hajj* (pilgrimage) season. The first thought that would cross their minds is: How will they make their living? Nevertheless, Allah said, "**The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.**" (9: 28)

Hence, no one should claim that the unlawful work he earns his living from is the only source of sustenance. Whoever fears Allah, He (SWT) will make a way out for him and provide him from means beyond his imagination. Thus, consider Allah's good offer for you. Let your principle always be what Allah said and can be translated as, "**...And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.**" (65: 2-3)

Bear in mind that whoever eats unlawfully will be truly hungry as Allah might afflict him with a disease preventing him from eating what is good. You may find a well-off person who can eat whatever he wants yet physicians prevent him from eating usual dishes for their harmful effect on his health. The blessing is in front of such a person, yet he is unable to have it. One might think that such a person must have usurped something unlawfully thus Allah has deprived him of other lawful food. Whoever uses a method to acquire something unlawfully Allah will take it away from him. For instance, a muscular robust man who oppresses people will lose his strength one day.

The woman who belly dances gracefully will one day lose her beauty and grace. She, who flaunts her beauty, will eventually lose it and people will find her appalling. Make a list of those notorious people in your neighborhood and observe their lives and how they will end up. Make out of them an example and a lesson for your children to avoid emulating their likes.