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# Supplication

Supplication الدُّعاء

## Supplication

الدُّعاءُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدُّعاءُ مُخُّ العِبادَةِ ، ولا يَهلِكُ مَعَ الدُّعاءِ أحَدٌ

1– The Prophet (S) said, ‘Supplication is the essence of worship and no one who supplicates will be destroyed.’[Bihar al-Anwar, v. 93, p. 300, no. 37]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدُّعاءُ سِلاحُ المُؤمِنِ وَعَمودُ الدّينِ وَنورُ السَّماواتِ والأرضِ

2– The Prophet (S) said, ‘Supplication is the weapon of the believer, the pillar of religion, and the light of the heavens and the earth.’[al-Kafi, v. 2, p. 468, no. 1]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أعجَزَ النّاسِ مَن عَجَزَ عَنِ الدُّعاءِ .

3– The Prophet (S) said, ‘Verily the weakest person is the one who is incapable of supplicating.’[Amali al-Tusi, p. 89, no. 136]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ العِبادَةِ الدُّعاءُ ، فإذا أذِنَ اللّهُ لِلعَبدِ في الدُّعاءِ فَتَحَ لَهُ بابَ الرَّحمَةِ ، إنّهُ لَن يَهلِكَ مَعَ الدُّعاءِ أحَدٌ .

4– The Prophet (S) said, ‘The best worship is supplication, for when Allah gives permission [and divine

succour] for His servant to supplicate, He opens for him the door of mercy. Surely the one who supplicates will never be destroyed.’[Tanbih al-Khawatir, v. 2, p. 237]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وَصيَّتِهِ لِابنِهِ الحَسَنِ (عَلَيهِ السّلامُ) ـ: اِعلَمْ أنَّ الَّذي بِيَدِهِ خَزائنُ مَلَكُوتِ الدُّنيا وَالآخِرَةِ قَد أذِنَ لِدُعائكَ ، وتَكَفَّلَ لِإجابَتِكَ ، وَأمَرَكَ أن تَسألَهُ لِيُعطِيَكَ ، وَهُوَ رَحيمٌ كَريمٌ ، لَم يَجعَلْ بَينَكَ وَبَينَهُ مَن يَحجُبُكَ عَنهُ ، وَلَم يُلْجِئْكَ إلى مَن يَشفَعُ لَكَ إلَيهِ ... ثُمَّ جَعَلَ في يَدِكَ مَفاتيحَ خَزائنِهِ بِما أذِنَ فيهِ مِن مَسألَتِهِ ، فَمَتى شِئتَ استَفتَحتَ بِالدُّعاءِ أبوابَ خَزائنِهِ.

5– Imam Ali (a.s.) said in his counsel to his son ?asan (a.s.), ‘Know that the one in whose hands are the treasures the kingdom of this world and the Hereafter has allowed you to supplicate, He has guaranteed to answer you, He has commanded you to ask Him so He can give you, and He is the All-Merciful, the Kind. He has not placed any barrier between Him and you, He has not committed you to whoever intercedes for you... then He has placed in your hands the keys to His treasures by allowing you to ask from Him, so whenever you wish, open the doors of His treasures by supplicating to Him.’[Bihar al-Anwar, v. 77, p. 204, no. 1]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الدُّعاءُ مِفتاحُ الرَّحمَةِ وَمِصباحُ الظُّلمَةِ.

6– Imam Ali (a.s.) said, ‘Supplication is the key to mercy and a lantern in the darkness.’[Bihar al-Anwar, v. 93, p. 300, no. 37]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أحَبُّ الأعمالِ إلى اللّهِ عزّوجلّ فِي الأرضِ الدُّعاءُ.

7– Imam Ali (a.s.) said, ‘The most beloved action on this earth with Allah – Mighty and Exalted – is supplication.’[al-Kafi, v. 2, p. 467, no. 8]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الدُّعاءُ تُرْسُ المُؤمِنِ.

8– Imam Ali (a.s.) said, ‘Supplication is the shield of the believer.’[al-Kafi, v. 2, p. 468, no. 7]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): عَلَيكَ بِالدُّعاءِ ، فإنَّ فيهِ شِفاءً مِن كُلِّ داءٍ .

9– Imam al-Sadiq (a.s.) said, ‘I urge you to supplicate, for verily in supplication is a cure for every ailment.’[Makarim al-Akhlaq, v. 2, p. 12, no. 2008]

10ـ عن ميسّر بن عبد العزيز عن أبي عبد اللّه (عَلَيهِ السّلامُ): قال لي: يا ميسّر أُدعُ ولا تَقُلْ: إنَّ الأمرَ قَد فُرِغَ مِنهُ ،

إنَّ عِندَ اللّهِ عزّوجلّ مَنزِلَةً لا تُنالُ إلّا بِمَسأَلَةٍ.

10– Imam al-Sadiq (a.s.) said, ‘Supplicate and do not say, “the matter has already been decreed”, for verily there is a station with Allah that can only be attained through supplication.’[al-Kafi, v. 2, p. 466, no. 3]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الدُّعاءُ أنفَذُ مِنَ السِّنانِ الحَديدِ.

11– Imam al-Sadiq (a.s.) said, ‘Supplication is more useful than a sharp iron spearhead.’[al-Kafi, v. 2, p. 297, no. 25]

12ـ الإمامِ الرِّضا (عَلَيهِ السّلامُ): عَلَيكُم بِسِلاحِ الأنبِياءِ . فَقيلَ: وما سِلاحُ الأنبِياءِ؟ قالَ: الدُّعاءُ.

12– Imam Ar-Ridha’ (a.s.) said, ‘I urge you to use the weapon of the prophets’, upon which he was asked, ‘What is the weapon of the prophets?’, to which he replied, ‘Supplication.’[al-Kafi, v. 2, p. 468, no. 5]

## Supplication Wards Off Inescapable Fate

الدُّعاءُ يَرُدُّ القَضاءَ المُبرَمَ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَرُدُّ القَضاءَ إلّا الدُّعاءُ.

13– The Prophet (S) said, ‘Nothing wards off fate except supplication.’[Makarim al- Akhlaq, v. 2, p. 7, no. 1978]

14ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): الدُّعاءُ يَدفَعُ البَلاءَ النّازِلَ وَما لَم يَنزِلْ.

14– Imam Zayn al-Abidin (a.s.) said, ‘Supplication repels descended calamities and those which are yet to descend.’[al-Kafi, v. 2, p. 469, no. 5]

15ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): عَلَيكُم بِالدُّعاءِ ، فَإنَّ الدُّعاءَ للّهِ ، وَالطَّلَبَ إلى اللّهِ يَرُدُّ البَلاءَ وَقَد قُدِّرَ وَقُضِيَ وَلَم يَبقَ إلّا إمضاؤهُ ، فإذا دُعِيَ اللّهُ عزّوجلّ وسُئلَ صَرْفَ البَلاءِ صَرَفَهُ.

15– Imam al-Kazim (a.s.) said, ‘I urge you to supplicate, for verily supplication to Allah and seeking from

Allah repels calamity which may have been destined and decreed with just the execution remaining, so if Allah is supplicated and is asked to avert a calamity, it is averted.'[al-Kafi, v. 2, p. 470, no. 8]

## Supplication Repels Various Types of Calamity

الدُّعاءُ يَدفَعُ أنواعَ البَلاءِ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِدفَعوا أبوابَ البَلاءِ بِالدُّعاءِ

16– The Prophet (S) said, 'Repel the doors of calamity with supplication.'[Bihar al-Anwar, v. 93, p. 288, no. 3]

17ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): اِدفَعُوا أمواجَ البَلاءِ بِالدُّعاءِ ، ما المُبتَلَى الَّذي استَدَرَّ بِهِ البَلاءُ بِأحوَجَ إلَى الدُّعاءِ مِنَ المُعافَى الَّذي لا يَأمَنُ البَلاءَ.

17– Imam Ali (a.s.) said, 'Repel the surges of calamity with supplication. The person who is continuously facing calamities is not more in need of supplication than that person who is free and secure from calamity.'[Bihar al-Anwar, v. 93, p. 301, no. 37]

18ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): مَن تَخَوَّفَ بَلاءً يُصيبُهُ فَتَقَدَّمَ فيهِ بِالدُّعاءِ لَم يُرِهِ اللّهُ عزّوجلّ ذلكَ البَلاءَ أبَداً

18– Imam al-Sadiq (a.s.) said, 'The one who fears the onset of a calamity and precedes it with supplication, Allah will never afflict him with that calamity.'[Makarim al-Akhlaq, v. 2, p. 10, no. 1992]

## Priority with Supplication

التَّقَدُّمُ فِي الدُّعاءِ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوْحَى اللّهُ تَبارَكَ وتَعالى إلى داوود (عَلَيهِ السَّلامُ): أُذكُرْني في سَرَّائكَ أستَجِبْ لَكَ في ضَرَّائكَ.

19– It is narrated in Bihar al-Anwar that Allah revealed to Prophet David (a.s.), 'Remember me in the good days so that I may answer [and assist] you in the bad [and difficult] days.'[Bihar al-Anwar, v. 93, p. 303, no. 39]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَعَرَّفْ إلَى اللّهِ فِي الرَّخاءِ يَعرِفْكَ فِي الشِّدَّةِ

20– The Prophet (S) said, ‘Acquaint yourself with Allah in times of ease and Allah will acknowledge you in times of difficulty.’[Bihar al-Anwar, v. 77, p. 87, no. 3]

21ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): يَنبَغي للمُؤمِنِ أن يَكونَ دُعاؤهُ فِي الرَّخاءِ نَحْواً مِن دُعائهِ فِي الشِّدَّةِ

21– Imam al-Baqir (a.s.) said, ‘A believer must supplicate Allah in times of ease the same way that he supplicates Allah in times of difficulty.’[al-Kafi, v. 2, p. 488, no. 1]

## Enjoinment of Supplication for Every Need

الحَثُّ عَلَى الدُّعاءِ في كُلِّ حاجَةٍ

22ـ فيما أوحَى اللّهُ إلى موسى (عَلَيهِ السَّلامُ): يا موسى ، سَلْني كلَّ ما تَحتاجُ إلَيهِ ، حتّى عَلَفَ شاتِكَ ، ومِلحَ عَجينِكَ.

22– It is narrated in Bihar al-Anwar that Allah revealed to Prophet Moses (a.s.), ‘O Moses, ask Me for every single thing that you need, even the grass for your sheep to graze and the salt for your food.’[Bihar al-Anwar, v. 93, p. 303, no. 39]

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَلُوا اللّهَ عزّوجلّ ما بدا لَكُم مِن حوائجِكُم حتّى شِسعَ النَّعلِ؛ فإنّهُ إنْ لَم يُيَسِّرْهُ لَم يَتَيسَّرْ .

23– The Prophet (S) said, ‘Ask Allah for whatever occurs to you from your needs even for the laces of your shoes, for verily if He does not facilitate for it, it will not be facilitated.’[Bihar al-Anwar, v. 93, p. 295, no. 23]

24ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): لا تُحَقِّرُوا صَغيراً مِن حَوائجِكُم ؛ فإنّ أحَبَّ المؤمنينَ إلَى اللّهِ تَعالى أسألُهُم

24– Imam al-Baqir (a.s.) said, ‘Do not deem the smallest of your needs as insignificant, for verily the most beloved of the believers with Allah is the one who asks [Him] the most.’[Makarim al-Akhlaq, v. 2, p. 97, no. 2275]

## Supplication is the Key to Granting [of a Request]

الدُّعاءُ مِفتاحُ الإجابَةِ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرادَ اللّهُ أن يَستَجِيبَ لعبدٍ أذِنَ لَهُ في الدُّعاءِ

25– The Prophet (S) said, ‘When Allah wants to answer or respond to His servant, He allows him [through divine succour] to supplicate.’[Kanz al–’Ummal, no. 3156]

26ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن قَرَعَ بابَ اللّهِ سبحانَهُ فُتِحَ لَهُ

26– Imam Ali (a.s.) said, ‘He who knocks on Allah’s door, it is opened for him.’[Ghurar al–Hikam, no. 8292]

27ـ الإمامُ الحسنُ (عَلَيهِ السّلامُ): ما فَتَحَ اللّهُ عزّوجلّ على أحدٍ بابَ مسألةٍ فَخَزنَ عَنهُ بابَ الإجابةِ

27– Imam al–Hasan (a.s.) said, ‘Allah has never opened the door of request for anyone only to hold back the door of response.’[Bihar al–Anwar, v. 78, p. 113, no. 7]

## The Conditions for the Answering of Supplication

شُروطُ استِجابَةِ الدُّعاءِ

### 1. Inner Knowledge

1 ـ المعرفةُ

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ و قَد سَأَلَهُ قومٌ: نَدعو فلا يُستَجابُ لَنا ؟! ـ: لأ نَّكُم تَدعونَ مَن لا تَعرِفونَهُ

28– A group of people asked Imam al–Sadiq (a.s.), ‘We supplicate but are not answered?’ the Im?m said, ‘Because you call upon One whom you do not know.’[Bihar al–Anwar, v. 93, p. 368, no. 4]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قَولِهِ: «فَلْيَستَجِيبُوا لِي وَلْيُؤْمِنُوا بِي»208 ـ: يَعلَمُونَ أ نّي أقدِرُ عَلَى أنْ أُعطِيَهُم

. ما يَسألُونِي

29– Regarding the saying of Allah, “so let them respond to Me, and let them have faith in Me” Imam al–Sadiq (a.s.) said, ‘It means that: “they should know that I [Allah] am capable of giving them what they ask Me for”.’[Bihar al–Anwar, v. 93, p. 323, no. 37]

## 2. Acting According to What Inner Knowledge Necessitates

2– العملُ بما تقتضيهِ المعرفةُ

30– الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عن قولِ اللّهِ تَعالى: «أُدْعُونِي أسْتَجِبْ لَكُم» فما بالُنا نَدعو فلا نُجابُ؟ ـ: لأنَّ قُلوبَكُم خانَتْ بِثَماني خصالٍ: أوّلُها أ نَّكُم عَرَفتُمُ اللّهَ فلَم تُؤَدُّوا حَقَّهُ كما أوجَبَ علَيكُم، فما أغنَتْ عنكُم مَعرِفَتُكُم شَيئا ... فأيُّ دُعاءٍ يُستَجابُ لَكُم مَع هذا وقد سَدَدْتُم أبوابَهُ وطُرُقَهُ؟!

30– Imam Ali (a.s.) when he was asked regarding Allah’s verse: “Call Me and I will hear you[r supplications]” – ‘So why does it happen that we supplicate and are not answered?’ – replied, ‘Because your hearts have been treacherous in eight areas, the first of them being that you know Allah but you do not fulfil your right towards Him as is obligatory upon you, so your inner knowledge of Him has not benefited you at all… so then which supplication will be answered for you with this [state of affairs] after you have blocked its doors and paths?!’[A’alam al–Din, no. 269]

## 3. Lawful Earning

3 ـ طِيبُ المَكسَبِ

31– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ العبدَ لَيَرفَعُ يَدَهُ إلى اللّهِ ومَطعَمُهُ حَرامٌ، فكيفَ يُستَجابُ لَهُ وهذا حالُهُ؟!

31– The Prophet (S) said, ‘Verily a servant raises his hands to Allah [in supplication] while his food is unlawful! So how can his supplications be answered while he is in this state?!’[Irshad al–Qulub, no. 149]

32– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أطِبْ كَسبَكَ تُستَجَبْ دَعوَتُكَ ، فإنَّ الرّجلَ يَرفَعُ اللُّقْمَةَ إلى فِيهِ (حَراماً) فما تُستَجابُ له دَعوَةٌ أربَعينَ يوماً.

32– The Prophet (S) said, ‘Make your earnings lawful and your supplication will be answered, for verily when a man raises an unlawful morsel of food to his mouth, his supplication is not answered for forty

days.'[Makarim al-Akhlaq, v. 2, p. 20, no. 2045]

33- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا أرَادَ أحدُكُم أن يُستَجابَ لَهُ فَليُطَيِّبْ كَسبَهُ ولْيَخرُجْ مِن مَظالِمِ الناسِ ، و إنَّ اللّهَ لا يُرفَعُ إلَيهِ دُعاءُ عبدٍ وفي بَطنِهِ حرامٌ أو عندَهُ مَظلِمَةٌ لِأحَدٍ مِن خَلقِهِ.

33– Imam al-Sadiq (a.s.) said, 'If any of you wants his supplication to be answered then he should make a lawful earning and stop wronging people, for verily the supplication of a servant who has unlawful food in his stomach or has wronged anyone from Allah's creation will not be raised to Allah.'[Bihar al-Anwar, v. 93, p. 321, no. 31]

## 4. Presence of the Heart and its Tenderness During Supplication

4 - حضورُ القلبِ ورقّتُهُ عِندَ الدُّعاءِ

34- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِعلَموا أنّ اللّهَ لا يَستجيبُ دُعاءً مِن قلبٍ غافِلٍ لاهٍ.

34– The Prophet (S) said, 'Know that Allah does not answer supplication from a heedless and distracted heart.'[Bihar al-Anwar, v. 93, p. 321, no. 31]

35- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اغتَنِموا الدُّعاءَ عند الرِّقَّةِ فإنَّها رحمةٌ.

35– The Prophet (S) said, 'Seize the opportunity to supplicate during tenderness [of your heart] for verily it is a mercy.'[al-Da'awat, p. 30, no. 60]

36- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ اللّهَ لا يَستَجِيبُ دُعاءً بظَهرِ قلبٍ قاسٍ.

36– Imam al-Sadiq (a.s.) said, 'Verily Allah does not answer the supplication that comes from a hard heart.'[al-Kafi, v. 2, p. 473, no. 1]

37- عنه (عَلَيهِ السّلامُ): إذا رَقَّ أحدُكُم فَليَدعُ ، فإنَّ القلبَ لا يَرِقُّ حَتّى يَخلُصَ.

37– Imam al-Sadiq (a.s.) said, 'When any of you feels softness and compassion, then he should supplicate, for no sooner does the heart soften than it becomes pure and sincere.'[al-Kafi, v. 2, p. 477, no. 5]

# Factors that Prevent the Answering of Supplication

مَوانِعُ الإجابَةِ

## 1. Sins

1 الذنب -

38 - الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنَّ العبدَ يسألُ اللّهَ الحاجةَ فيكونُ من شَأنِهِ قضاؤها إلى أجلٍ قريبٍ أو إلى وقتٍ بَطيءٍ ، فيُذنِبُ العبدُ ذنباً فيقولُ اللّهُ تَبارَكَ وَتَعالى للمَلَكِ: لا تَقضِ حاجَتَهُ واحرِمْهُ إيَّاها ، فإنَّهُ تَعَرَّضَ لِسَخَطي واستَوجَبَ الحِرمانَ مِنّي.

38– Imam al–Baqir (a.s.) said, ‘Verily a servant asks Allah his need and it is Allah’s way that He either grants it very soon or after some time. The servant sins and Allah – Blessed and most High – says to the angels, ‘Do not grant him, and deprive him of it for verily he has exposed himself to My displeasure and has made himself deserving of My deprivation.’[Bihar al–Anwar, v. 73, p. 329, no. 11]

## 2. Oppression

2 الظُّلمُ -

39 - الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ اللّهَ عزّوجلّ أوحى إلى عيسَى بنِ مَريَمَ (عَلَيهِ السّلامُ): قُلْ لِلمَلاءِ مِن بَني إسرائيلَ إنّي غَيرُ مُستَجيبٍ لِأحَدٍ مِنكُم دَعوَةً ولِأحَدٍ من خَلْقي قِبَلَهُ مَظلِمَةٌ ....

39– Imam Ali (a.s.) said, ‘Allah revealed to Prophet Jesus (a.s.) saying, ‘Tell the community of Israelites that… verily I do not answer the supplication of anyone from among you against whom one of My creation holds a claim of wrong or oppression.’[al–Khisal, p. 337, no. 40]

40 - الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ اللّهَ عزّوجلّ يَقولُ: وَعِزَّتي وَجَلالي ، لا أُجيبُ دَعوَةَ مَظلومٍ دَعاني في مَظلِمَةٍ ظُلِمَها ولأحدٍ عندَهُ مثلُ تِلكَ المَظلِمَةِ.

40– Imam al–Sadiq (a.s.) said, ‘Verily Allah says, ‘By My Might and Exaltedness, I do not answer the supplication of one who has been wronged when he calls Me regarding the wrong that has been done unto him, while someone else holds a similar claim of wrong against him.’[Bihar al–Anwar, 75, p. 312,

no. 20]

### 3. Opposing Wisdom

3 ـ مُناقَضَتُهُ لِلحِكمَة

41ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنَّ كَرَمَ اللّهِ سُبحانَهُ لا يَنقُضُ حِكمَتَهُ ، فَلِذلِكَ لا يَقَعُ الإجابَةُ في كُلِّ دَعوَةٍ.

41– Imam Ali (a.s.) said, 'Verily the Kindness of Allah, glory be to Him, does not contradict His Wisdom, therefore not all supplications are answered.'[Ghurar al-Hikam, no. 3478]

## The Etiquette of Supplication

آدابُ الدُّعاءِ

### 1. The Basmala

1 ـ البَسْمَلَةُ

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يُرَدُّ دُعاءٌ أوَّلُهُ بِسمِ اللّهِ الرّحمنِ الرَّحيمِ.

42– The Prophet (S) said, 'The supplication that is preceded by "In the Name of Allah, the all-Beneficent, the all-Merciful" will not be rejected.'[al-Da'awat, p. 52, no. 131]

### 2. Praise

2 ـ التَّمجيد

43ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ كُلَّ دُعاءٍ لا يَكونُ قَبلَهُ تَمجيدٌ فَهُوَ أبتَرُ.

43– The Prophet (S) said, 'Verily every supplication that is not preceded by praise [of Allah] is incomplete.'[Bihar al-Anwar, v. 93, p. 317, no. 21]

## 3. Blessings upon Prophet Muhammad (S) and his Family

3 ـ الصَّلاةُ عَلى مُحَمَّدٍ وآلِه

44ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَزالُ الدُّعاءُ مَحجوباً حَتّى يُصَلّى عَلى مُحَمَّدٍ وعَلى آلِ مُحَمَّدٍ

44– Imam al-Sadiq (a.s.) said, 'A supplication remains veiled until the supplicant sends blessings on Muhammad and the family of Muhammad.'[al-Kafi, v. 2, p. 491, no. 1]

45ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن كانَت لَهُ حاجَةٌ إلى اللّهِ عزّوجلّ فَلْيَبدَأ بِالصَّلاةِ عَلى مُحَمَّدٍ وآلِهِ ، ثُمَّ يَسألْ حاجَتَهُ، ثُمَّ يَختِمْ بِالصَّلاةِ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ ، فإنَّ اللّهَ عزّوجلّ أكرَمُ مِن أن يَقبَلَ الطَّرَفَينِ ويَدَعَ الوَسَطَ إذ كانَتِ الصَّلاةُ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ لا تُحجَبُ عَنهُ.

45– Imam al-Sadiq (a.s.) said, 'If anyone has a need from Allah, then he should begin by sending blessings upon Muhammad and his family, then ask his need. Thereafter he should seal it by sending blessings upon Muhammad and the family of Muhammad, for verily Allah is too kind than to just accept the two blessings [at the beginning and at the end] and leave the middle, because the request for blessings on Muhammad and his family is never veiled from Him.'[Makarim al-Akhlaq, v. 2, p. 19, no. 2040]

## 4. Seeking Intercession of the Righteous

4 ـ الإستِشفاعُ بِالصّالِحينَ

46ـ الإمامُ الكاظِمُ (عَلَيهِ السّلامُ): إذا كانَت لَكَ حاجَةٌ إلى اللّهِ فَقُل: اللّهُمَّ إنّي أسألُكَ بِحَقِّ مُحَمَّدٍ وعَلِيٍّ ، فَإنّ لَهُما عِندَكَ شَأناً مِنَ الشَّأنِ.

46– Imam al-Kazim (a.s.) said, 'If you have a need from Allah, then say, "O Allah, verily I ask you for the sake of Muhammad and Ali, for verily they have a special station with You.'[al-Da'awat, p. 51, no. 127]

## 5. Acknowledgement of Sins

5 ـ الإقرارُ بِالذَّنب

47ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّما هِيَ المِدحَةُ ، ثُمَّ الإقرارُ بِالذَّنبِ ، ثُمَّ المَسأَلَةُ

47– Imam al-Sadiq (a.s.) said, ‘[In supplication] praise Allah, then acknowledge your sins, then ask your request.’[Bihar al-Anwar, v. 93, p. 318, no. 23]

## 6. Imploring and Begging

6 ـ التَّضرُّعُ والاِبتِهالُ

48ـ فيما وَعَظَ اللّهُ بِهِ عيسى (عَلَيهِ السّلامُ): يا عيسى، أُدعُني دُعاءَ الحَزينِ الغَريقِ الّذي لَيسَ لَهُ مُغيثٌ ... ولا تَدْعُني إلّا مُتَضَرِّعاً إلَيَّ وهَمُّكَ هَمّاً واحِداً، فَإنَّكَ مَتى تَدْعُني كَذلِكَ أجَبتُكَ.

48– It is narrated in Bihar al-Anwar that among Allah’s exhortations to Prophet Jesus (a.s.) was, ‘O Jesus, call upon Me with a supplication of a sorrowful one, as if he is drowning and has no saviour…and only supplicate Me by imploring Me, with the supplication being your prime concern, for verily if you call Me like that, I will answer you.’[Bihar al-Anwar, v. 93, p. 314, no. 19]

49ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ): كانَ رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يَرفَعُ يَدَيهِ إذا ابتَهَلَ ودَعا كَما يَستَطعِمُ المِسكينُ.

49– Imam al-Husayn (a.s.) said, ‘The Prophet (S) used to raise his hands and implore and beg [to Allah] just like the poor man begs for food.’[Makarim al-Akhlaq, v. 2, p. 8, no. 1981]

## 7. Performing Two Units of Prayer

7 ـ أن يُصَلِّيَ رَكعَتَينِ

50ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن تَوَضَّأَ فَأحسَنَ الوُضوءَ ، ثُمَّ صَلّى رَكعَتَينِ، فَأتَمَّ رُكوعَهُما وَسُجودَهُما ، ثُمَّ سَلَّمَ ، وأثنى عَلَى اللّهِ عزّوجلّ وعَلى رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، ثُمَّ سَأَلَ حاجَتَهُ ، فَقَد طَلَبَ في مَظانِّهِ ، وَمَن طَلَبَ الخَيرَ في مَظانِّهِ لَم يَخِبْ .

50– Imam al-Sadiq (a.s.) said, ‘Whoever performs the ablution correctly and thereafter prays two units of prayer, completes its genuflexions and prostrations, sends the salutations [at the end of the prayer], praises Allah and the Prophet (S), then asks his need in the right place will not be disappointed, because whoever seeks good from the right place is never disappointed.’[Bihar al-Anwar, v. 93, p. 314, no. 20]

## 8. Not to Regard One's Own Request as Too Much

8 ـ أنْ لا يَستَكثِرَ مَطلوبَهُ

51ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوحى اللّهُ إلى بَعضِ أنبيائِهِ: ... لَو أنَّ أهلَ سَبَعِ سَماواتٍ وأرَضينَ سَأَلوني جَميعاً فَأَعطَيتُ كُلَّ واحِدٍ مِنهُم مَسأَلَتَهُ، ما نَقَصَ ذلِكَ مِن مُلكي مِثلَ جَناحِ بَعوضَةٍ ، وكَيفَ يَنقُصُ مُلكٌ أنَا قَيِّمُهُ؟!

51– The Prophet (S) said, 'Ask Allah and ask Him in abundance, for verily there is nothing too great for Him.'[Bihar al-Anwar, v. 93, p. 302, no. 39]

52ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا تَستَكثِرُوا شَيئاً ممّا تَطلُبُونَ، فما عِندَ اللّهِ أكثَرُ مِمّا تُقدِّرونَ..

52– Imam al-Baqir (a.s.) said, 'Do not regard anything that you seek from Allah as too much, for verily what is with Allah is much greater than you could comprehend.'[Makarim al-Akhlaq, v. 2, p. 97, no. 2275]

## 9. To Have a High Ambition for What You Seek

9 ـ أنْ يكونَ عالي الهِمَّةِ فيما يَطلُبُ

53ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ إلى ابنِهِ الحسنِ (عَلَيهِ الّسَلامُ) ـ: ولتَكُن مَسأَلَتُكَ فيما يَعنِيكَ مِمّا يَبقى لَكَ جَمالُهُ ويُنفى عنكَ وبالُهُ ، والمالُ لا يَبقى لك ولا تَبقى لَهُ.

53– Imam Ali (a.s.) in his counsel to his son al-?asan (a.s.) said, 'Your request [from Allah] must be for such as will aid you of the things whose beauty and goodness will remain for you and whose evil consequences will not touch you, and wealth will neither remain for you, and nor will you remain for it.'[Bihar al-Anwar, v. 77, p. 205, no. 1]

54– الإمامُ الصّادقُ عليه‌السلام في سُؤالِ عجوزٍ بني إسرائيلَ لموسى عليه‌السلام: قالت: لا أفعَلُ حتّى تُعْطِيَني خِصالاً: تُطلِقُ رِجْلي ، وتُعِيدَ إلَيَّ بَصَري ، وتَرُدَّ إلَيَّ شَبابِي ، وتَجعَلَني معكَ في الجَنّةِ

54– Imam al-Sadiq (a.s.) narrated, 'An old woman from among the Israelites asked Moses (a.s.) a question; she said, 'I will not do what you wish until you give me a few things: you cause my leg to work, give me back my sight, return to me my youth and make me be with you in Paradise.'[al-Faqih, v. 1, p. 193, no. 594]

## 10. To Supplicate for Everyone

10 ـ تعميمُ الدُّعاءِ

55ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا دَعا أحَدٌ فَلْيُعِمَّ فإنّه أوجَبُ للدُّعاءِ ، ومَن قَدَّمَ أربعينَ رَجُلاً مِن إخوانِهِ قَبلَ أن يَدعُوَ لِنفسِهِ استُجِيبَ لَهُ فيهِم وفي نفسِهِ .

55– The Prophet (S) said, ‘When someone supplicates, he should pray for everyone, for it renders his supplication more conducive to being answered, and whoever precedes forty from among his brothers in supplication before supplicating for himself, his supplication for them as well as himself will duly be answered.’[Bihar al-Anwar, v. 93, p. 313, no. 17]

## 11. Supplicating in Secrecy

11 ـ الإسرارُ بالدُّعاءِ

56ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دَعوةٌ في السِّرِّ تَعدِلُ سبعينَ دَعوةً في العَلاَنِيَةِ .

56– The Prophet (S) said, ‘A supplication asked in secret equals seventy supplications asked openly.’[al-Da’awat, p. 18, no. 7]

## 12. Supplication in Congregation

12 ـ الاجتماعُ في الدُّعاءِ

57ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): ما اجتَمَعَ أربعةُ رَهطٍ قَطُّ على أمرٍ واحدٍ فَدَعَوا اللّهَ إلّا تَفَرَّقُوا عن إجابَةٍ .

57– Imam al-Sadiq (a.s.) said, ‘No sooner do four people congregate to supplicate together for one matter than they depart with an answer.’[al-Kafi, v. 2, p. 487, no. 2]

## 13. Being Optimistic about the Answer

13 ـ حُسنُ الظَّنِّ بِالإجابَة

58ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُدْعُوا اللّهَ وأنتُم مُوقِنونَ بالإجابَةِ

58– The Prophet (S) said, ‘Supplicate to Allah being convinced that he will answer you.’[Bihar al-Anwar, v. 93, p. 305, no. 1]

59ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا دَعَوْتَ فَظُنَّ أنّ حاجَتَكَ بالبابِ

59– Imam al-Sadiq (a.s.) said, ‘When you supplicate, be optimistic that your request has reached the door [of Allah].’[al-Kafi, v. 2, p. 473, no. 1]

## 14. Selecting a Suitable Time

14 ـ اختيارُ الأوقاتِ المناسِبَةِ

60ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خيرُ وقتٍ دَعَوتُم اللّهَ عزّوجلّ فيهِ الأسحارُ ، وتلا هذهِ الآيةَ في قولِ يعقوبَ (عَلَيهِ الّسَلامُ): «سَوْفَ أسْتَغْفِرُ لَكُمْ رَبّي» و قال: أخَّرَهُم إلى السَّحَرِ.

60– The Prophet (S) said, ‘The best time to supplicate to Allah, Mighty and Exalted, is the time before dawn’, then he recited the verse which is the saying of Prophet Jacob241 (a.s.), “I shall plead with my Lord to forgive you”, then he said, ‘He postponed [supplicating for them] till the time before dawn.’[al-Kafi, v. 2, p. 477, no. 6]

61ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثةُ أوقاتٍ لا يُحجَبُ فيها الدُّعاءُ عن اللّهِ: في أثَرِ المكتوبةِ ، وعند نُزُولِ القَطْرِ ، وظُهورِ آيةٍ معجزةٍ للّهِ في أرضِهِ .

61– Imam al-Sadiq (a.s.) said, ‘There are three times when supplication is not veiled from Allah at all: after completion of an obligatory act, during rainfall, and during the manifestation of a miraculous sign from Allah on the earth.’[Bihar al-Anwar, v. 85, p. 321, no. 8]

## 15. Insistence

15 ـ الإلحاح

52ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَحِمَ اللّهُ عبدا طَلَبَ مِن اللّهِ عزّوجلّ حاجةً فَألَحَّ في الدُّعاءِ ، أُستُجِيبَ لَهُ أو لم يُستَجَبْ لَهُ .

62– The Prophet (S) said, ‘Allah has mercy on a servant who seeks a need from Him and insists in supplication, whether it is answered or unanswered for him.’[al-Kafi, v. 2, p. 475, no. 6]

63 ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): واللّهِ لا يُلِحُّ عبدٌ مُؤمِنٌ علَى اللّهِ عزّوجلّ في حاجتِهِ إلّا قضاها لَهُ.

63– Imam al-Baqir (a.s.) said, ‘By Allah, no sooner does a believing servant insist to Allah, Mighty and Exalted, regarding a need than He fulfils it for him.’[al-Kafi, v. 2, p. 475, no. 7]

## What the Supplicant Must Not Do

ما يَنبَغي عَلَى الدّاعي تَركُهُ

### 1. Supplication for the Impossible and the Impermissible

1 ـ الدُّعاءُ لِما لا يَكونُ ولا يَحِلُّ

64 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يا صاحِبَ الدُّعاءِ ، لا تَسأل عَمّا لا يَكونُ ولا يَحِلُّ.

64– Imam Ali (a.s.) said, ‘O supplicant, do not ask for the impossible and the impermissible.’[al-Khisal, p. 635, no. 10]

### 2. To Seek a Hasty Response

2 ـ الاِستِعجالُ

65 ـ الكافي عن أبي بصير عن الإمام الصّادق (عَلَيهِ السّلامُ): لا يَزالُ المُؤمِنُ بِخَيرٍ ورَجاءٍ رَحمَةً مِنَ اللّهِ ما لَم يَستَعجِلْ فَيَقنَطُ وَيَترُكُ الدُّعاءَ . قُلتُ لَهُ: كَيفَ يَستَعجِلُ؟ قالَ: يَقولُ: قَد دَعَوتُ مُنذُ كَذا وكَذا وما أرَى الإجابَةَ!

65– Imam al-Sadiq (a.s.) said, ‘The believer continues to remain in goodness, comfort, and mercy from Allah as long as he does not seek a hasty response, then despair and abandon supplication as a consequence’. The Im?m was asked, ‘How does he hasten?’, to which he (a.s.) replied, ‘He says, ‘I have supplicated since such and such a time and I do not yet see an answer.’[Bihar al-Anwar, v. 93, p. 374, no. 16]

### 3. Do Not Instruct Allah about What is Good for You

3 ـ أنْ لا يُعَلِّمَ اللّهَ ما يُصلِحُهُ

66ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قالَ اللّهُ تَبارَكَ وتَعالى: يابنَ آدَمَ ، أطِعْني فيما أمَرتُكَ ، ولا تُعَلِّمْني ما يُصلِحُكَ.

66– The Prophet (S) said, ‘Allah, Blessed and most High, has said, ‘O son of Adam, obey Me in what I have commanded, and do not instruct Me about what is good for you.’[Bihar al–Anwar, v. 71, p. 178, no. 24]

## The One Whose Request is Granted without Asking

مَن تُقضى حاجَتُهُ بِلا سُؤالٍ

67ـ عن أبي حمزة: إنَّ اللّهَ أوحَى إلى داوود (عَلَيهِ الّسَلامُ): يا داوود ، إنّه لَيسَ عبدٌ مِن عبادِي يُطِيعُني فيما آمُرُهُ إلّا أعطَيتُهُ قَبلَ أن يَسألَني ، وأستَجِيبُ له قَبلَ أن يَدعُوَني.

67– AbU Hamza narrated, ‘Verily Allah revealed to Prophet David (a.s.), ‘O David, verily no sooner does a servant from among My servants obey Me in what I have commanded him than I give him before he asks Me, and I answer him before he supplicates Me.’[Bihar al–Anwar, v. 93, p. 376, no. 16]

68ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يقولُ اللّهُ: مَن شَغَلَهُ ذِكري عن مَسألَتي أعطَيتُهُ فوقَ ما أُعْطِي السائلينَ.

68– The Prophet (S) said, ‘Allah, Mighty and Exalted, says, ‘The one who is too preoccupied with My remembrance to ask Me, I give him more than what the ones who ask have been given.’[Kanz al–’Ummal, no. 1874]

69ـ فاطمةُ الزَّهراءُ (عَلَيهَا الّسَلامُ): مَن أصعَدَ إلى اللّهِ خالصَ عبادَتِهِ أهبَطَ اللّهُ عزّوجلّ له أفضَلَ مَصلَحَتِهِ.

69– Fatima al–Zahra’ (a.s.) said, ‘The one who sends up to Allah his pure and sincere worship, Allah, Mighty and Exalted, sends down for him that which will be of most benefit to him.’[Tanbih al–Khawatir, v. 2, p. 108]

## The One Whose Supplication is Answered

مَن تُستَجابُ دَعوَتُهُ

70ـ الإمامُ الحسنُ (عَلَيهِ السَّلامُ): أنا الضَّامِنُ لِمَن لَم يَهجُسْ في قلبِهِ إلّا الرّضا أن يَدعُوَ اللّهَ فَيُستَجابَ لَهُ.

70– Imam al-Hasan (a.s.) said, 'I guarantee that the one who does not harbour anything but contentment in his heart will be answered when he supplicates to Allah.'[Bihar al-Anwar, v. 43, p. 351, no. 25]

71ـ الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): مَن لم يَرجُ النّاسَ في شيءٍ ورَدَّ أمرَهُ إلى اللّهِ عزّوجلّ في جميعِ أُمورِهِ استَجابَ اللّهُ عزّوجلّ لَهُ في كلِّ شيءٍ.

71– Imam Zayn al-Abidin (a.s.) said, 'He who does not place his hope in people for anything and refers all his matters instead to Allah, Allah – Mighty and Exalted – will grant his every need.'[Bihar al-Anwar, v. 75, p. 110. no. 16]

## The Supplications that are Answered

الدَعَواتُ المُستَجابَة

72ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيَّاكُم ودَعوَةَ الوالِدِ ، فإنَّها أحَدُّ مِن السَّيفِ.

72– The Prophet (S) said, 'Beware of the supplication of the parent, for verily it is sharper than a sword.'[Bihar al-Anwar, v. 74, p. 84, no. 94]

73ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دعاءُ أطفالِ أُمَّتي مُستَجابٌ ما لَم يُقارِفوا الذُّنوبَ.

73– The Prophet (S) said, 'The supplications of the children of my community are answered as long as they have not fallen into sins.'[Bihar al-Anwar, v. 93, p. 357, no. 14]

74ـ الإمامُ الحسنُ (عَلَيهِ السَّلامُ): مَن قَرَأَ القرآنَ كانَت لَهُ دعوةٌ مُجابةٌ إمّا مُعَجَّلَةً و إمّا مُؤَجَّلَةً.

74– Imam al-Hasan (a.s.) said, 'The one who recites the Qur'an has a supplication of his answered, be

it immediately or later.'[Bihar al-Anwar, v. 93, p. 313, no. 17]

## Supplications that are Not Answered

الدَّعَواتُ غَيرُ المُستَجابَةِ

75- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سألتُ اللّهَ أن لا يَستَجيبَ دعاءَ حبيبٍ على حبيبِهِ75

75– The Prophet (S) said, 'I asked Allah not to answer the supplication of an enamoured one against his beloved.'[Bihar al-Anwar, v. 93, p. 378, no. 21]

76- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أربعٌ لا يُستَجابُ لَهُم دعاءٌ: الرجلُ جالسٌ في بَيتِهِ يقولُ: يا ربِّ ارزُقْني ، فيقولُ لَهُ: ألَم آمُرْكَ بالطَّلَبِ ؟ ! ورجلٌ كانَت لَهُ امرأةٌ فَدَعا علَيها ، فيقولُ: ألَم أجعَلْ أمرَها بيدِكَ ؟! ورجلٌ كانَ لَهُ مالٌ فأفسَدَهُ فيقولُ: يا ربِّ ارزُقْني ، فيقولُ لَهُ: ألَم آمُرْكَ بالاقتِصادِ؟! ... ورجلٌ كانَ لَهُ مالٌ فأدانَهُ بغيرِ بَيِّنَةٍ فَيَقولُ: ألَم آمُرْكَ بِالشَّهادَةِ؟!76

76– Imam al-Sadiq (a.s.) said, 'There are four kinds of people whose supplications do not get answered: the man who sits in his house saying, 'O my Lord, grant me sustenance', to whom He says, 'Did I not command you to seek [for your sustenance]?', then there is the man who has a wife and supplicates against her, to whom He replies, 'Did I not make you responsible for her?', and a man who has wealth and wastes it, who says, 'O my Lord, grant me sustenance', to whom He replies, 'Did I not command you to be economical?'...and a man who has wealth and loans it to someone without keeping any proof [of loan], to whom He replies, 'Did I not command you to take a witness?!'[al-Da'awat, p. 33. no. 75]

## The Reason for a Delayed Response

أسبابُ بُطءِ الاستِجابَةِ

77- الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يُقَنِّطَنَّكَ إبطاءُ إجابتِهِ ، فإنَّ العطيَّةَ على قَدْرِ النِّيَّةِ ، وربّما أُخِّرَتْ عنكَ الإجابةُ لِيَكونَ ذلكَ أعظَمَ لِأجرِ السائلِ وأجزَلَ لِعَطاءِ الآمِلِ ، وربّما سألتَ الشيءَ فلم تُؤْتاهُ وأُوتيتَ خيراً مِنهُ عاجِلاً أو آجِلاً ، أو صُرِفَ عنكَ لِما هُوَ خيرٌ لكَ ، فَلَرُبَّ أمرٍ قد طَلَبْتَهُ وفيهِ هلاكُ دينِكَ لو أُوتيتَهُ.77

77– Imam Ali (a.s.) said, 'A delay in response should not dishearten you, for verily the grant [from Allah] is proportional to [the sincerity of] your intention, and maybe the response has been delayed in order for it to be a greater reward for the one who asked and a greater bestowal for the hopeful one, or maybe

you asked for something and it was not given to you and instead you are to be granted something better sooner or later, or it may have been kept away from you for your own good, for many a matter that you ask for would be detrimental to your religion [and faith] if it were to be given to you.'[Kashf al-Malajja, no. 228]

78- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قالَ اللّهُ تعالى: وعِزَّتي وجلالي وعَظَمَتي وبَهائي ، إنّي لَأَحمِي وَليّي أن أُعطِيَهُ في دارِ الدنيا شيئاً يشغَلُهُ عن ذِكري حتّى يَدعُوَني فأسمَعَ صوتَهُ ، و إنّي لَأُعطي الكافرَ مُنيَتَهُ حتّى لا يَدعُوَني فَأسمَعَ صوتَهُ بُغضاً لَهُ .

78- Imam al-Sadiq (a.s.) said, 'Allah said, 'By My Might, Exaltedness, Greatness and Splendour, verily I protect My friend by not giving him something in this world that will preoccupy him from My remembrance, and so [that he may continue to call Me] so that I can hear his voice, and verily I grant the disbeliever his wish for him so that he stops calling Me lest I hear his voice.'[al-Tamhis, p. 33, no. 17]

## The Reasons for a Lack of Response

أسبابُ عدم الاستِجابةِ

79- الإمامُ الصّادقُ عليهالسلام: جاءَ رجلٌ إلى أميرِ المؤمنينَ عليهالسلام فقال: إنّي دَعَوتُ اللّهَ فلَم أرَ الإجابةَ ! فقالَ: لقد وَصَفتَ اللّهَ بغيرِ صِفاتِهِ ، و إنَّ للدُّعاءِ أربعَ خصالٍ: إخلاصُ السَّريرةِ ، و إحضارُ النِّيّةِ ، ومَعرفةُ الوسيلةِ ، والإنصافُ في المسألةِ ، فهل دَعَوتَ وأنتَ عارفٌ بهذهِ الأربعةِ ؟ قالَ: لا ، قالَ: فاعرِفْهُنَّ .

79- Imam al-Sadiq (a.s.) said, 'A man came to the Commander of the Faithful and said, 'Verily I have supplicated to Allah, but I have not received an answer!', the Im?m (a.s.) said, 'You have described Allah in a manner that He is not worthy of being described, for verily supplication has four stages: sincerity of the heart, making the intention, having true knowledge of the means, and being fair regarding the request. So did you supplicate knowing these four conditions?' He said, 'No', then the Imam (a.s.) said, 'Then know them now'.'[Tanbih al-Khawatir, v. 1, p. 302]

## Supplication is not Without Effect

عَدَمُ خُلُوِّ الدُّعاءِ مِنَ التَّأثيرِ

80- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ رَبَّكم حَيِيٌّ كريمٌ ، يَستَحيِي أن يَبسُطَ العبدُ يَدَيهِ إلَيهِ فَيَرُدَّهُما صِفراً

80– The Prophet (S) said, ‘Verily your Lord is bashful and kind. He would be too ashamed for His servant to open his hands to Him [in supplication] and for Him to return them empty.’[Kanz al–’Ummal, no. 3128]

81ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): المؤمنُ مِن دُعائهِ على ثلاثٍ: إمّا أن يُدَّخَرَ لَهُ ، و إمّا أن يُعَجَّلَ لَهُ ، و إمّا أن يُدْفَعَ عَنهُ بَلاءٌ يُريدُ أن يُصيبَهُ.

81– Imam Zayn al–Abidin (a.s.) said, ‘There are three types of outcome from a believer’s supplication: either it is stored away for him for later, or it is hastened for him, or it repels a calamity waiting to afflict him.’[Tuhaf al–’Uqul, no. 280]

82ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): يَتَمَنّى المؤمنُ أ نّه لم يُستَجَبْ لَهُ دَعوَةٌ في الدنيا مِمّا يَرى مِن حُسنِ الثوابِ

82– Imam al–Sadiq (a.s.) said, ‘The believer would wish that none of his supplications were answered in this world when he sees his beautiful and great rewards [in the Hereafter].’[al–Kafi, v. 2, p. 491, no. 9]

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