

4 – Promises of Allah ﷻ

The third promise of Allah ﷻ is so incredible in its simplicity and completeness that it leaves me spellbound. He simply said:

... اِدْعُونِي اَسْتَجِبْ لَكُمْ ...

Ghafir [40:60] ... *Call upon Me; I will respond to you....*

'Ask Me; I will give you'. How beautiful is that? How evocative of the unique relationship between the Rabb and His slave, that He says, 'Ask Me; I will give you.' The asking is to reiterate our Uboodiat (our obedience to Him). To ask is to reinforce and invoke our connection with Him. He knows even before we can think of asking. And He gives without asking. But to ask is our right and our duty. An honor granted exclusively to the Jinn and humans who Allah ﷻ gave the liberty of limited choice. Allah ﷻ didn't tell us what to ask and what not to, because there is nothing that is beyond His power or not present among His treasures. That is why we need to build our connection with Him. Let the angels get used to our voice, raised in the praise of Allah ﷻ and in thanking Him, so that they recognize it when it is raised to seek His help.

My brothers and sisters, let us learn to ask Allah ﷻ. Let us develop our own personal style and way of asking, keeping in mind the Adab (awe and respect) that is due to Allah ﷻ, but other than that, there are no conditions. Remember that to make dua is to obey Allah ﷻ' s order. It is Ibaadah (worship) in itself. And that is why it is Haraam to make dua to anyone other than Allah ﷻ. Allah ﷻ ordered us to ask Him directly. So, ask Him directly. Rasoolullah ﷺ told us that nothing stands between the slave and His Rabb when he calls upon Him for help in times of need. Ask only Allah ﷻ because He is the Only One who likes those who ask.

Allah ﷻ showed us how to ask:

كهي عَص
ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكْرِياً
إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيّاً

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَائِكَ رَبِّ شَقِيًّا

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنكَ وَلِيًّا

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا
يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا
قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ
الْكِبَرِ عِتِيًّا

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ
شَيْئًا

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ
سَوِيًّا

Maryam 19: 1. Kaf- Ha-Ya-'Ain-Sad. **2.** (This is) a mention of the mercy of your Lord to His slave Zakariya. **3.** When he called out his Rabb (Allah) a call in secret. **4.** Saying: "My Rabb! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my dua to You, O my Rabb! **5.** "And Verily! I fear my relatives after me, since my wife is barren. So, give me from Yourself an heir, **6.** "Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood). And make him, my Rabb, one with whom You are Well-pleased!".

7. (Allah said) "O Zakariya! Verily, We give you the glad tidings of a son, His name will be Yahya. We have given that name to none before (him)." **8.** He said: "My Rabb! How can I have a son, when my wife is barren, and I have reached the extreme old age." **9.** He said: "So (it will be). Your Rabb says; It is easy for Me. Certainly I have created you before, when you had been nothing!" **10.** [Zakariya (Zachariah)] said: "My Rabb! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

Allahﷻ told us the story of Zakariyaﷺ and the dua he made. In this Allahﷻ taught us the basic principles of dua. They are:

1. Ask with humility
2. Mention your own poverty, lack of resources and weakness
3. Mention your connection with Allahﷻ and thank Him for His blessings
4. Mention His Glory and Majesty
5. Then ask Him in keeping with His Glory and Majesty, without any reference to your own fears and apprehensions
6. To have doubts is human. But Islam means to recognize Allahﷻ and to know that there is nothing that He can't do or give. That is the power of Yaqeen.

Dua and its acceptance, is a consequence of our relationship with Allahﷻ. So, when Allahﷻ taught us the best dua to make, Ihdinas siraatal mustaqeem, He taught us to invoke our relationship with Him, before we ask Him for guidance by saying: Iyyaka Na'abudu wa Iyyak Nas'taeen. To first invoke our relationship before asking, makes sense because you are answering the unasked question, "Why should I listen to you?" When that is settled, then you ask and since you ask the One for Whom nothing is impossible, you ask whatever you want.

Rasoolullahﷺ encouraged us to ask dua for our brothers and sisters and said that when a Muslim makes dua for another Muslim, Allahﷻ appoints an angel to make the same dua for him. And Rasoolullahﷺ said, 'The dua of the angel is more accepted than yours.' So, please make lots of dua for all those who give you reason to be grateful and even more for those who give you reason to be patient not only because they need it more but also because Allahﷻ said that He is with those who have Sabr.

Anas bin Malik (R) reported that Rasoolullah ﷺ passed by a Beduin who was making this dua:

"The One Whom eyes cannot see, Who cannot be imagined, Who is beyond description, Who is unaffected by happenings, Who cannot be overwhelmed by the twists and turns of time, Who knows the weight of the mountains, the volume of the oceans, the number of falling raindrops, the number of leaves on the trees and everything upon which the night darkens and upon which the day brightens. No sky can hide another from Him, no surface of the earth can hide another from Him, no ocean can hide anything within its depths from Him and no mountain can conceal from Him anything within its rocks. Make the last part of my life the best, make the best of my deeds the last and make my best day be the one in which I meet You."

Rasoolullah ﷺ appointed someone to bring the Bedouin to him as soon as he completed his Salah. Rasoolullah ﷺ had been given some gold from a certain mine and when the Bedouin came before him after he had completed his Salah, Rasoolullah ﷺ gave him the gold and asked, "Which tribe do you belong to"?

The man said that he was from the Banu Aamir bin Sa'sa'ah. Rasoolullah ﷺ then asked, "Do you know why I gave you this gold as a gift?" "Because of the family ties between us, Ya Rasoolullah ﷺ" he said. Rasoolullah ﷺ said, "While family ties have a right, I actually gave you the gold because of the beautiful manner in which you praised Allah ﷻ) [Tabraani and confirmed by Haythami Vol. 10 pg. 158]

Finally, to answer your unasked question: We ask Allah ﷻ and we get what we asked for. But sometimes we ask and keep on asking but don't get what we have been asking for. How do we explain that? There is no guidance better than the guidance of Rasoolullah ﷺ. He was asked the same question and he explained that Allah ﷻ accepts dua in three ways.

1. In the first instance, He gives us what we asked, if that was in our best interest.
2. In the second instance, He doesn't give us what we asked but removes a calamity that was to befall us at that time instead of giving us what we asked for.
3. In the third instance, we asked a dua at a time when there was no calamity to befall and it was a dua that was not in our best interest and so Allah ﷻ didn't grant it. Allah ﷻ keeps such duas with Himself. And when we are presented before Him

on the Day of Judgment, He will say to us, 'O! My slave, you asked me for such-and-such and I gave it to you. You asked me for such-and-such and I didn't give it to you as it was not in your best interest but removed this (He will show us what that was) calamity from your life as a reward for the dua. You asked me for such-and-such and I didn't give it to you. Neither was there any calamity in your Qadr at that time to be removed. That dua is with Me. Now ask Me whatever you want, and I will give you.'

4. Having explained, Rasoolullah ﷺ said, 'If you realize the value of this (the third instance) you will wish that you spend your entire life making dua and not even one is accepted in this life and they are all waiting for you with Allah ﷻ when you meet Him.

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ ، وَ خَيْرَ عَمَلِي خَوَاتِمَهُ ، وَ خَيْرَ
أَيَّامِي يَوْمَ أَلْقَاكَ فِيهِ

Allahumma aj'al khaira 'umuri akhirahu, wa khaira 'amali khawatimahu, wa khaira ayyami yawma alqaaka fihi

'O Allah! Make the best of my life the end of it, and the last of my deeds the best one; and the best of my days the Day when I meet You.'

I ask Allah ﷻ to accept your duas and give you in keeping with His Majesty and Grace and protect you from all evil and harm and be pleased with you and never be displeased.