

In the comprehension of the Qur'an, through reflection and pondering and intellect and prudence; one would discover that its truths could never be exhausted; rather it can be said that as man progresses on and on, its further reaches (the one in being searched for) keeps moving farther away.

Out of the many verses that appear in the Qur'an on *Du'a*, the following verse of surah Al-Baqara Verse 186 has special significance on the subject and in clearing the webs of mystique and understanding. It is stated that:-

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“(O Rasool!) When My devotees ask you about Me, tell them that I am close to them at all times. (This means that) when anyone calls upon Me, I listen to the call of the suppliant, to lead him to the right path, (My Guidance that is preserved in the *Quran*, answers his call). Therefore, tell them that the way to attain the nearness of *Allah* is to respond to My (Allah's) call (to My Laws fully), believing implicitly in their validity (Refer 7/56; 8/24; 32/15-16; 40/60; 42/26). By following these Laws they will be able to walk firmly upon the right path of life.”

It is also critical to note that for Allah to respond to a supplication, the invoker is required to also respond to the call of Allah, have Eeman and righteousness.

It is often stated that Allah, no doubt, accepts and responds to everybody's supplication, but it is not necessary that things should happen the way the invoker desires; but that Allah does what is better for the invoker. And further, if after supplicating, the desired result is not attained, then the status quo is decided by Allah to be the best position for the invoker. Besides this argument being very weak, it also goes against another verse of the Quran, in which it is said that, Surah 27 Verse 62/63:

“Then ask them, “Who is it that responds to the cries of anguish and distress of the oppressed and helpless people when they ask for assistance from Him. He replies to their call (and tells them that the solution to their problems lies with Him). And when they work according to it, He removes their difficulties and (thus) awards them the state and the authority in the land.” (Also Refer 24:54-55).

Then ask them, “Who is it that guides you (with the help of the shining stars) when you travel in the darkness of night, on land and the sea? (And there is never any mistake in it)”.

“And who sends forth the winds as glad tidings before the rain come down, which brings with it the means of nourishment? Could there be any power other than Allah, whose Law is doing all this? Does this not make it clear that He is beyond any other power ascribing a share in His authority?”

ONE COMPREHENSION!

Qur'an has taught that at every crossroad man should seek guidance from Allah, that is, turn to His Book. It (the Qur'an) will answer all the required queries and guide one to the right course. This is what is meant by Allah's being close-by and answering every distressed person.

The closeness to Allah is further illustrated in Surah 50 Verse 16:

16 And certainly We created man,
and We know what his mind suggests to him — and We are nearer to
him than his life-vein.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَعَلَّمُوا
تُسْوِسُ بِهٖ نَفْسَهُ ۗ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

After the *Hijrah*, migration of the Nabi AS, and the establishment of the Islamic State in Medina and the Muslims there were protected from all sorts of vexations that they had endured during their Meccan life, but the Muslims who were still entrapped in Mecca continued to suffer torments and oppression and abuse at the hands of their adversaries, the Meccan Kuffar, there. These helpless, oppressed, and weak people were invoking Allah, and entreating him to help them and somehow protect them from their afflictions. It was, in no way, difficult for Allah to settle their problems Himself (directly), but He did not do this. Listen! attentively to what He did say to the Muslims of Medina, entreating, as stated in Surah 4 Verse 75:

“War in the cause of *Allah* is for the help of oppressed people. *Allah* helps oppressed people through human agency and not directly. This is illustrated by the following: In *Al-Madina*, the *Momineen* had established their own state but those who could not leave *Makkah* were greatly oppressed. They cried to *Allah* for help and *Allah* said to the *Momineen* in *Al-Madina*:

“What has happened to you that you do not fight in the cause of *Allah*? Do you not hear the cries of the helpless men, women, and children in *Makkah* who entreat *Allah*: “O our *Rabb*! Rescue us from this city whose inhabitants are oppressors. Send us someone who will protect and defend us” O Muslims of Medina!) What has happened to you that you do not rise to fight in the Divine cause? Do you not hear the cries or the oppressed and powerless men, women and children (in *Makkah*) who entreat us, O our Sustainer! Rescue us from of this city, whose inhabitants are oppressors. Send us someone who will protect and defend us.”

SECOND COMPREHENSION!

On paying attention to the above explanation, one observes that the oppressed and helpless people of Meccah were entreating Allah, and Allah is telling Muslims of Medina, "Do you not hear the cries of those people, why do you not reach out to help them"! From this the meaning of *Du'a*, invoking Allah for help, supplicating Him, does not result in Allah helping the invoker directly (Himself); He helps them through the hands of those of His devotees who, consider helping the oppressed as their obligation as *Mu'mins* and this fact dawned on another aspect of the acceptance of supplication, and its support from other verses of the Qur'an also comes to the fore.

It was from the above comprehensions that one is able to conclude the fact that the Divine Law remains functional in the human world also, exactly in the same manner as it functions in the outer universe; but in the human world its operative speed or the speed of producing results of human deeds is very slow or according to a process.

The process of acceptance of the invocation of the oppressed people who had been entreating Allah, had resulted in the battle of Badar; In which field, the forces of the *Mujahideen* formed their ranks against their adversaries, armed to help the oppressed people of Mecca) or, to put it in other words, to help all the oppressed people of the globe by extension and example). Allah, in clarifying this unique (incomparable) striving, has stated that as explained in Surah 8 Verse 17:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا
رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ سَرَىٰ
وَلِيُبَيِّنَ الْمُؤْمِنِينَ مِنْهُ بَلََاءٌ حَسَنًا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

“You had not slain your enemies but indeed it was *Allah* who slew them because you were fighting in His cause. When you sent forth a shaft of arrow it was not you who did it but *Allah* (*Allah*'s programme in the world of human beings is carried out through them (Refer Surah 9/14, and Surah 22/40)).

On reflection on that day of Badr, it was the *Mujahideen* who were striking with their swords and the arrows were also being shot from their arches, but Allah has attributed all this to Himself. This explains that the responsibilities that Allah has taken upon Himself in the human world are

accomplished at the hands of the humans, who undertake their responsibilities as their own account.

THE DU'A IN SURAH FATEH AND THE RESPONSE

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ "O Allah! make that path clearly apparent to us which would lead us, without fear and danger, to our destination." This is the first imploration, which is responded to by Allah in Surah 2 Verse 2:

هُدًى لِلْمُتَّقِينَ . "(This Book shows to the) *Muttaqeen* the path leading to the ultimate destination prescribed for humanity.

The *Muttaqeen* are those who wish to avoid pitfalls of the wrong path, who believe in the unseen (which becomes comprehensible through reflection on the *Qur'an*), and are confident that the right path will lead to the destination even though the former may be obscured initially."

LAWS OF THE QUR'AN ARE UNCHANGEABLE

Surah 6 Verse 34 : لَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ Nobody can change the Laws of Allah.

Surah 30 Verse 30 : لَا تَبْدِيلَ لِحَلْقِ اللَّهِ Allah's process in creation never changes.

Surah 17 Verse 77 : وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا You will not find a change in the workings of our Laws.

Surah 35 Verse 43 : وَكُنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا So you can never find a change in the working of the Divine Laws.

Surah 3 Verse 127 : لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ (Even a Nabi) is not given any authority to change the Laws of Allah or consequences of the Laws.

CONSEQUENCES OF ACTIONS ARE SET – MUKAFA TE AMAL - (Illat & Ma'loom)

This word has not been used as such in the Holy *Quran*, but extensively used in expositions and understanding the law of Allah and the Holy *Quran*. Its literal meaning is to reward and recompense for one's deeds and actions. This concept is explained hereunder.

The entire system of *Deen* (way of life according to Quran) is based on the principles of the law of *Mukafat*: in fact, the entire universe revolves around this system. *Allah* has laid down an unalterable dictum: every action in this universe has a previously decided or determined effect. (as opposed to taqdeer, destiny, Karma etc). This is *Mukafat*.

SUPPLICATIONS MUST ACCOMPANY INTENTION AND ACTION

Allah does not change the condition of any nation until they change what is within themselves:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ .and in Surah 53 Verse 39:

39 And that man can have nothing but what he strives for: وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۗ

AMBIA AS ARE SUBJECT TO THE SAME CONDITIONS-Nuh & Son 10/45-46; Muhammad & Mushriks 9/80; Ebrahim & Father 9/113,114 (a few examples).

In conclusion one should consider a couplet by Allama Iqbal:

Your Dua may not be able to change the consequences of your action,
But it is quite possible that it could change you.