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Q: 324 ? Title: Why is my dua not granted?

Question

I am aware that upon doing dua, one should persist and not become impatient saying, ?I did dua but it was not answered.?

However, one thing that has confused me is how a dua done at time when it is stated that dua is readily granted appears not to have been granted.

Answer

**In the Name of Allah, the Most Gracious, the Most Merciful.**

**As-sal?mu ?alaykum wa-rahmatull?hi wa-barak?tuh.**

Making *du??* is from amongst the shortest and fastest routes that leads one to Allah Ta??!?.?

*Du*

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is a display of humility and humbleness.? The slave of Allah testifies his weakness and surrenders his affairs to His Master.? To understand the reality of

*du*

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, ponder over the following ah?dith:

The Prophet (salallahu alaihi wasallam) said,

?*Du??* is the essence of worship.? [\[i\]](#) (Sunan Tirmidhi hadith no.3371)

In a nut (e.g. almond) that which is within the shell is the main part and is really sought by the person who eats it. This part is valuable.?Likewise, the core of all worship is submission.? *Du??* from beginning till end is submission.? In comparison to other forms of worship, in

*du*

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the aspect of humility, meekness and dependence upon Almighty Allah is most fervently.

Allah the Almighty appreciates His slaves begging Him and seeking His mercy. The Prophet (salallahu alaihi wasallam) said,

?There is nothing nobler in the sight of Allah than *Du???* [\[ii\]](#) (Sunan Tirmidhi hadith no.3370)

Let alone appreciating, Allah Ta??I? is displeased when His slave does not turn to him.

The Prophet (salallahu alaihi wasallam) said, ?Whoever does not ask Allah, Allah becomes displeased with him.? [\[iii\]](#) (Sunan Tirmidhi hadith no.3373)

Such is the mercy of Allah that He appreciates His servants beseeching Him and He gets displeased when His servants do not turn to Him.? Allah Ta??I? addresses us personally ordering us to call upon Him:

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. [\[iv\]](#) (Qurʾān 2:186)

The Qurʾān and Ahʿdith demonstrate the fact that Allah Taʿālā wants us to turn to Him in every affair of our life. Allah promises himself to respond in the above quoted verse. Allah Taʿālā

is self sufficient and the Provider. He gives like no other. By Him giving, His treasures do not diminish. Allah Taʿālā

is ever ready to respond to His slaves. Consider the following verse how Allah responds:

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It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If You should give us a good [child], we will surely be among the grateful.

But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.?

Despite the resulting disobedience from the parents, Allah Ta'ala still grants them a good and healthy child. Likewise, in the following verse, Allah Ta

ala responds to those who use Him for protection in sea and then forget Him when He brings them back to land. Allah Ta  
ala still responds to them.

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It is Him who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful.

But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do. (Qurʾān 10:23)

A *duʿā* being accepted does not refer to you being granted what you asked for. The scope of an accepted *duʿā* is broader than that. The Prophet (salallahu alaihi wasallam) said,

There is no Muslim who supplicates to Allah Almighty with a supplication which is free from anything wrong and asking for severance from his kin, without Allah granting one of three things: He readily grants him what he is asking for, or the like of it is stored for him as a reward in the hereafter, or He will turn away the like of it in evil from him. A man of the people said, "We do it a great deal." He said, "Allah has more (than you could ever ask for)." [\[v\]](#) (Musannaf Ibn Abi Shaiba hadith no.29170)

At times what we ask for may not be beneficial for us. We are not aware of the consequences of our choices. Some decisions we make can have an adverse effect on our lives. Allah knows the favourable and unfavourable. It is His sheer mercy that He does not give us what we are asking for. At times an impending calamity is about to befall us which could cripple us. It is from the vast mercy of Allah that He does not give us what we are asking for but instead he averts the affliction which is on the verge of grasping us.

To secure anything in this world we have to follow procedures and protocols. To be successful

in a job interview, one has to present himself at the right time, be in the correct dress code, speak in acceptable manner and display a convincing attitude. Likewise in *du'a*, one must follow the protocols and procedures to have his du

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? accepted.

The Prophet (salallahu alaihi wasallam) said,

?The slave continues to be answered, provided he does not pray for a wrong action or severance of kin, as long as he does not become over-impatient." It was said, "Messenger of Allah, what is over-impatience?" He said, "He says, 'I prayed and I prayed and I did not find Him answering me,' so he stops short at that and ceases making supplication." [\[vi\]](#) (Muslim hadith no.2735)

Imam Ghazali (rahimahullah) mentions the following ten etiquettes for the acceptance of *du'a*:

1) Making abundant *du'a* in sacred and special times of acceptance. For example, on the day of *Arafah*, *Jumu'ah*, in *Ramadhan* and in the last portion of the nights etc.

- 2) To make *duʿāʾ* in specific states. There are certain circumstances in which *duʿāʾ*s are readily accepted. Such as in the state of prostration, at the confrontation of two armies, at the time of rain, before and after *salāḥ* etc.
- 3) To face the *qiblah*, raise the hands and wipe the hands over the face upon completing the *duʿāʾ* ?  
?.
- 4) To have the voice lowered.
- 5) To invoke Allah Taʿālā through words and sentences which the Prophet (salallhu alaihi wasllam) taught us. It is undesirable to put a lot of effort to make our own rhymes and rhythms in *duʿāʾ*.
- 6) To display humblesness externally and have the heart submit totally.
- 7) To have a firm conviction that Allah Taʿālā will accept the *duʿāʾ*. One should have full hope that Allah most definitely will respond to his/her prayer.
- 8) To persist in *duʿāʾ* and repeat each invocation at least three times.
- 9) To commence the *duʿāʾ* with the praise of Almighty Allah, sending blessings upon the Prophet (salallahu alaihi wasallam) and to conclude the *duʿāʾ* with the praise of Allah and blessings upon the Prophet.
- 10) One must make sure he has sought the forgiveness of Allah and sincerely repented before asking Allah from His bounties.



If one has oppressed anybody or hurt anyone, the oppressed person's forgiveness must be sought immediately. *Tawbah* (repentance) is only valid when those whom we have wronged have pardoned us. [\[vii\]](#)

In conclusion, one's *du'a* being accepted does not necessarily mean being given what was asked for. If a *du'a* is accepted, we could receive what was asked for, or an impending calamity can be averted, or the *du'a* can be reserved for us in the hereafter as reward.

**And Allah Ta'ala Knows Best**

**Mawlana Faraz Ibn Adam,  
Student Darul Iftaa**

**UK**

Checked and Approved by,  
Mufti Ebrahim Desai.  
[www.daruliftaa.net](http://www.daruliftaa.net)

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[i] ??? ?????? ??? ???? ?????? ??? ?????????? ?????? ?????? ?????????? ??????????  
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[iv] ?????????? ?????????? ?????????? ?????????? ?????????? ?????????? ?????????? ?????????? ??????????  
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[vi] ????? ?????? ?????????????? ?????? ?????????????? ?????? ?????? ?????????? ??????????  
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[vii] ????? ?????????? ??? ?????? ?????????? ?? " ?????????? ": ?????? ?????????? ??????: ??????: ??  
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