# Asking God to donate (Dua)

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***Abstract:*** *All of human being in their nature has the tendancy to call for a higher being for whatever they desire to possess in the world. This higher being according to religious teaching is God, the One Who creates us. In the present article, several questions regarding asking God our dreams and some related issues are discussed.*

***Key words:*** *God's donation, Dua, Quran verses, imams*

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1. It is neither wrong nor polytheistic to ask a non-God if we do not show that other to God and do not believe in God?

It is blasphemy if you ask for help from other than God, and you put that other in the place of God, and you consider God to be out of absolute domination. And if we put the other one next to God and in the ranks of God, he becomes a polytheist.

But if, when you are thirsty, you put your hand in the faucet and quench



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your thirst, given the fact that God Almighty has given you water, you have neither worshiped nor committed a sin. Every wise person should do this. Take cow's milk from the cow as a nutritious food, but don't consider the cow as your god so that you don't become a cow worshiper.

Take this kind of honey from the bee, and say to him: O bee. You are a wonderful verse of God that the Wise God has placed the cure of my illness in your honey and has said in the Qur'an:

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

***"Your Lord revealed to the bee: 'Build your homes in the mountains, in the trees, and in what they are building.***

***Eat every kind of fruit, and follow the easy ways of your Lord. ' From its belly comes forth a drink (honey) of many hues in which there is healing for people. Surely, in this there is a sign for a nation who reflect.***

***(16:68-69)***

God says to the mother in the language of creation: O mother, I put milk in your breast for your baby. I have also told the baby to be "hurt" towards you. The root of supplication is the word "harm," meaning mother's breast. Pushing is the way a baby clings to its mother's breast to get its food. What does that baby need? From the mother's breast. Does this make you a polytheist? Or has he obeyed God's command?

If a mother says: God! This baby is your creature, so give him the right food, so that he can "supplicate" to you, not to me; Is that true or not? If a mother says so, God will answer her: We could do without your intercession. Mother - Let's breastfeed the baby, but we put the milk in your breast and told you to breastfeed your baby so we can test you.

Think the same way about the rest. For example:



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a. God has placed the growth of plants and the freshness of flowers in a few drops of water and a little bit of fertilizer and a few moments of sun and some soil.

b. God has placed cow's milk and meat in a handful of grass and a glass of water. In this way, man needs cow's milk and meat and needs the cow for the same water and grass, although without these intermediaries he can feed any human being.

c. Whoever asks God for a grandson must marry his son or daughter, even though God can create someone without parents (like Adam) or without a father (Jesus remained). But he is not going to get people used to direct work. God is the exception - Jesus. He calls it "the verse of the people", meaning the sign of divine power.

Can a person say: I want a grandchild, but from God, not from my bride or groom?

d. In scientific discussions, God, who can convey any science directly to any human being, sends people to scientists and specialists in any field to acquire knowledge.

e.Everyone who gets sick has a duty to see a doctor. This reference, which is the rule of reason and sharia, is neither an insult to Imam Reza, nor an insult to God Almighty. This means that God is not going to solve the medical and health problems of the people through Imam Reza, but in doing so, he wants to put the doctors in the middle of his work, which Hazrat Ibrahim said to him: Of course, if you consider God a doctor, a polytheist. You don't have to say, "If it weren't for the doctor, I would die." But the same position of mediation should not be taken away from him.

2- Throughout history, there have been two views on this issue: one is the rational-religious view that values these intermediaries and has referred to them with the same view. Another is the Sufi view that ignores these means.



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It seems that a view that seeks to ignore and deny all intermediaries seeks to revive the same Sufi method that the Qur'an seeks to refute with its clear verses, and the Prophet and the infallible Imams, by explaining and acting on it, refute it. They tried.

Infallible imams taught us:

تواضعوا لمن طلبت منه العلم .

Be humble before the one from whom you learn knowledge.

They do not consider any humility towards the teacher to be contrary to supplication before God Almighty. Does respecting expertise contradict trust in God? No, we are followers of a religion in which Imam Hussein Ali sharpens his sword on the night of Ashura, although he can easily destroy his enemies with a curse. That Imam Hammam in the story Karbala does not even act on the knowledge of its divine unseen, to the extent that some writers deny the knowledge of the unseen of its Imam.

Imam Hussein could have provided water for his children in Karbala, with a hint and even a will, so that his children and companions would not be martyred, but he did not do so so as not to disrupt the system of natural standards.

Those claimants of mysticism who occupy this natural system with a few words and dhikr - divine or evil - are incompetent. Like a university graduate who sells pride to everyone just to get a degree. Those claimants are incompetent people who, with a few sharia or self-made dhikrs, have been able to control two cases of scorpions and bees. And with the same brief acquired power, they claim to be divine in language or in deed; While Hazrat Zahra Marzieh, although she has all the worlds of existence and all the prophets and saints of God bow before her, and with a hint of her servant, water descends from the sky; At the same time, he sits at home, touches hands, sets fire to ovens, patches his clothes on his hands, and uses a small amount of all the authorities in his normal life.



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Some of the companions went to Medina from afar to reach the service of the Prophet and seek guidance, guidance and advice from his Imam, although they often said in prayer and non-prayer: Guidance from God was not considered contradictory. Interestingly, even the Prophet sometimes waited for Gabriel to deliver the divine command to him, even though he himself had the position of prophet on Gabriel. Sometimes he sends people to the house of the Commander of the Faithful, and even though he is a trained prophet, he says about him:

أنا مدينة العلم و علی بابها؛ فمن اراد العلم فليأت الباب

Unless the Prophet could tell the people that I took the sciences directly from God, you should also take them directly from God! Fake mysticism has closed the way to civilization and science, and is closing down the scientific foundations that lead to heart surgery and new energy and technological advances. Then they sit under our specialists, they instead of focusing on their expertise and using it properly, they are entertaining us with a few words and chanting and causing others to dominate us scientifically. But the infallible Imams did not do so. When the poor, the captives, and the captives asked the Amir al-Mu'minin and Hazrat Siddiqah for food, the infallibles did not answer them that you are polytheists, and instead of asking us, you should pray two rak'ats so that God will provide you with food.

3- It was pointed out that what is considered as an example of polytheism is to consider non-God as God, that is, to consider his will as effective, independent of God Almighty. The verse of Fala Tada'a with Allah Ahadah refers to this matter. This deviant attitude is sometimes thought of. For example, in the field of science - God knows more and we know less. In this case, we have considered ourselves as a kind of God, which is also a kind of polytheism.



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It's as if we own a tenth of the millions of shares of a factory. Our narrations explicitly mention the fact that God has no resemblance to any of His creatures, so no one has a share in His God, not even the Prophet and the Imams. As for appealing, our word is that God has perfection.

One of the servants leaves him and makes him the "owner" of his perfection. Take back. In other words, God's saints - according to this view, perform all their possessions "with God's permission," just as Jesus Christ raised the dead and healed the incurable and informed the unseen "by God's permission." He knows, and God Almighty considers these cases as "His permission." Therefore, the sentence that is mentioned in the narrations: Or: "Lena Industries" is in the same direction and with the same concept.

The argument is not that "a portion - albeit one in a billion - of the power or knowledge of God should be given to the Infallible Imam," in which case the nature of the people is with God, which is a degree of polytheism. But God created the "caliph" on earth and taught him knowledge. The difference between this close servant, the caliph of God and God himself, is that he is a servant and that knowledge is to any extent. Owned by God, it is owned by God.

While the knowledge of God belongs to Himself. The simplest degree of this discussion is that I find myself knowing my own name and characteristics. But can I take this knowledge and escape the realm of God's rule? No, it doesn't happen at all, as we read in Kamil's prayer: "There is no escape from my government." On this basis, as the Qur'an says: If you consider yourself the owner of another person, "we are one and we are one and we are one day in the Day of Resurrection," but not as an independent world, but as a divine gift, you are not a polytheist, because then you believe that God wants every moment. And if he wants to, he can. But if you know the simplest science - that is, your name



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and characteristics - as independence from God, then you are a polytheist.

For this reason, Amir al-Mu'minin Ali, who is the true and near servant of God, offers in his prayers to God Almighty: And I am the Lord .... And all this, not to teach us, but He expresses his poverty and humiliation in front of the rich God Qadir. Because it is so, whatever the Imam becomes perfect; In any case; I am not a servant of God, nor is God a servant. God will never be created, but by God's permission, He will be the Creator. Mamluk never becomes the owner, but with the permission of the original owner, he can own the kingdom of heaven and earth. This is the boundary between monotheism and polytheism. Therefore, in none of the prayers received from the infallibles with the Qur'anic prayers, they say: If the chair becomes carpenter's, we will also become God, but claiming to be God-like is also a kind of union.We must know and accept that we have no power over divine power.

The perfect servant of God is the one who, after great power over the whole universe, speaks before God with supplication and lamentation in the middle of the night.

اللهم و لا تكلني إلى نفسي طرفة عين أبداً

The perfect servant of God is the one who can have a creature at the height of his perfection. He introduces himself as such in the sight of God, and I am Abd al-Da'eef al-Dha'il al-Haqir al-Muskin al-Mustakin.

In order to know the authorities of the Commanders of the Faithful, it is good to know where Prophet Moses came from in the light of his guardianship. The following verse of Fala has the manifestation of Rabbah al-Lajbal (valid narration) that the manifestation of God, through one of the Shiites of Amir al-Mu'minin Ali, was from the group of the angels of Karroubin.

But with all the greatness that his Imam has, he did not say in one place: God! I am you and you are me, and there is no talk of becoming like God,



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of dying in God, of reaching God step by step and the like.

4. The authorities of the Prophet, Hazrat Siddiqah and the Imams are such that every noble person is humble and humble in front of their greatness. In the pilgrimage of the great community, we read the words of Imam Hadi Tala:

I have been honored by the whole of Lashrafkam and by the arrogance of the whole of your kindness, and by the humiliation of the whole of Jabbar al-Fadlkam and the humiliation of the whole thing. Every sublime human being has bowed down to your honor, every arrogant person has humbled himself before you, every tyrant has humbled himself before your virtue, and every An object was tamed in front of you. Therefore, it is not right to open a stall against them. Everyone should be ranked.

For example, when you go to Medina, you should stand next to the tomb of Hazrat Sadegh and say your inner state towards that Imam as follows:

آخذ بقولكم، عامل بأمركم، مستجير بكم، زائر لكم، لائذ عائذ بقبوركم، مستشفع إلى الله عز وجل بكم و متقرب بكم اليه

I take your word, I do your duty, I seek refuge in you, I am your pilgrim, I seek refuge in your holy graves, I seek intercession to God Almighty through you, and through you to God.

But when the time for prayer arrives, do not make the holy grave of the Prophet a qibla, nor the graves of the Imams of Baqiya, but turn to the Kaaba.

In the same spiritual journey to Mecca and Medina, do not neglect the pilgrimage of Hazrat Abd al-Muttalib, Hazrat Abu Talib, Mr. Abdullah and Amina and Fatemeh bint Assad and appeal to those nobles, because the pure Imams have ordered this recourse. But this does not mean that these pilgrimages will make you unaware of the duties of Hajj or the pilgrimage of the Prophet. In addition to them, from the pilgrimage of the children of these Imams. Don't neglect even their young children, because



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when you respect the child of a great human being, the great one

He will be happy and pay attention to you. Most importantly, it should be said with all one's being in any case, especially during prayer time:

قل ان صلاتي و نسكی و محیای و مماتي لله رب العالمین، لا شریك له و بذلك أمرت وأنا من المسلمین.١

Say my prayer, my worship, my life and my death, all for God, the Lord of the worlds, who is not a partner, I have been commanded to do so, and I am among those who submit.

This attention becomes more necessary during the pilgrimage of the infallibles. Therefore, say Takbir a hundred times before starting the pilgrimage of the community, lest you become exaggerated by reading all the virtues of the Imams. Also, after reading the pilgrimage letter of Imam Hussein, the reason why you mentioned the officials of Hazrat Seyyed al-Shuhada, offer two rak'ats of prayer to the needless God and then say:

اللهم الیك صلیت و ركعت و سجدت لك وحدك لا شریك لك، لأن الصلوة و الركوع والسجود لا یكون الا لك، لأنك أنت الله لا اله الا أنت.

God! I pray only to you, I bow down and we prostrate only for you, who are unique and without a partner, because prayer, bowing and prostration, only

It is for you, because the new God is no god but you.

When you pay attention to all these points and know that the divine worship is achieved only by obeying the divine commands, then you buy the divine command to life, which said:

یا ایها الذین آمنوا اتقوا الله و ابتغوا الیه الوسیلة

***O you who believe! Practice piety and seek refuge in Him.***

In this regard, the Commander of the Faithful said:

God forbid, even the custom of self-knowledge and self-sufficiency of my father, but our falsehood of Abu'abah, Sarat, Sabila, and Baba al-Dhi is my help.



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If God wanted, He would know Himself in such a way that they would know Him and (go to Him without intermediaries, but He made us His chapters and ways and the gate through which they go to God.

Obviously, the means should be determined only by God Himself, not us. Reviewing all the above-mentioned topics in the light of this verse and its interpretation, leads us to good results.

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