

THE RELEVANCE OF *DU 'Ā'* (SUPPLICATION) AS A WEAPON TO NATIONAL SECURITY

Dr. Sulaiman Sheu Adua

Department of Islamic, Christian and Comparative Religious Studies
Kwara State University, Malete, Kwara State, NIGERIA

ABSTRACT

And your lord has stated: make *Du'ā'* to me, I will (of a security) respond to you. Verily, those who are too arrogant to worship me will enter the fire of hell, humiliated.
(Suratul Ghafir, Q40:60)

This paper attempts to discuss the relevance of *Du'ā'* as weapon to National Security. Methodology relied solely on bibliographic appraisal of such studies that are related to this study. The paper begins with the introduction and meaning of *Du'ā'*, its significance, Etiquette of *Du'ā'*, procedure for *Du'ā'*, period of supplication, factors that aid a person's *Du'ā'* being answered, factors that prevent *Du'ā'* being answered and impact of *Du'ā'* as relevance weapon to National Security. It ends up with conclusion and references.

INTRODUCTION

Du'ā' (*PI 'Ad Ēyyah*) - is from the root word *Du* which means "he called" correctly translated as supplication. It is also popularly but inappropriately, translated as prayer (*salaat*). *Du'ā'* is a way of requesting from or communicating with Allah. In supplication the supplicant asks for help from Allah to protect, guide, bestow mercy, etc. with the expectation and hope that his request would be granted. *Salaat* is a definite and compulsory form of worship while supplication is not so. *Salaat* has a definite rules, time and place to be offered but not so with supplication. Also *Salaat* can only be said in Arabic, but supplication as a private or informal prayer may be said in Arabic or one's own language. Supplication can be said in any language, since Allah the Almighty is All Hearing and also supplication is an act of worship in accordance to Islam, which means a way of purification both of man's soul and of his daily life. The basis of worship is the fact that human beings are creatures and thus bond servants of God, their creator and the Lord, to whom they are destined to return. Thus man turning to God, in intimate communion reverence and in the spirit of devotion and humble submission in termed worship.

There are various forms of worship among them are the five pillars of Islam, the articles of *Iman* (faith), watchfulness and good obedience, supplication fear of Allah, hope fullness of His mercy, committing affairs to Allah, fear with reverence, seeking His aids, and other acts of worship which Allah has commended and enjoined all of which are dedicated to Him alone, worship and supplication have been summed up by Allah in the Holy Qur'an.

"worship God ye have, no other God but Him. It is He who had produced you from the earth: then ask forgiveness of Him, and turn to Him (in repentance). For my Lord is (always) near, ready to Answer" Q 11:61

The prophet (PBUH) said

Supplication is the essence of worship. (Tirmidhi. Ibn Majah and Ahmed).

Meaning of *Du`ā'*

The word *du`ā'* is mentioned in the *Qur`an* to signify a number of meanings as stipulated in the following verses:

a. Worship

'And do not call besides Allah that which will not harm you or benefit you' (Suratul Yunus: 106)

b. The seeking of aid

'And call upon your witnesses besides Allah' (Suratul Baqarah: 23)

c. Request

'And call upon Me, for I will answer your prayers' (Suratul Ghafir: 60)

d. A call

'The day that He will call you' (Suratul Isra':52)

e. Praise

'Say, call upon Allah or call upon al-Rahman' (Suratul Isra': 110)

f. Speech

'Their speech there in will be: Glory be to you, O Allah' (Suratul Yunus: 10)

g. A question

'Call on your Lord so that He can clarify to us what it is' (Suratul al-Baqarah: 68)

The Significance of Supplications in Islam

The significance Of prayer in Islam cannot be overemphsised. Whoever we shall call upon for help must be able to meet our demand. And those we take as rivals to Allah cannot listen to our call and if they were to listen, they cannot answer our prayer because they also depend on Allah. Allah says;

Therefore, when thou art free (from thine immediate task) still labour hard and to they Lord turn (all) thy attention. Q 94:78.

It is clear that whatever difficulties or troubles are encountered by men. God always provides a solution, a way out, a relief, a way to lead, to ease and happiness through acceptance of one's prayer, provided we follow His path and show our faith by patience and good deeds. Muslim must strive at every stage in life and look up to God alone as the goal of all his hope.

Giving an inspiration for the observance of *Du`ā'*, prophet Muhmmad was quoted as having remarked that nothing can moderate destiny but *Du`ā'*. In essence, the assertion is that bad destiny could be made better through prayers as good destiny can be prayerfully maintained.

By and large, communication with Allah (Prayer) is an injunction from Him as contained in the Holy Qur'an.

Call on me, I will answer your (prayer): But Those who are too arrogant to serve me will surely find themselves in Hell in humiliation.

This emphasizes that we should pray to Him whenever the need arises. The Holy Prophet (SAW) says that "Prayer is the sword of believers" therefore, the only sword for Muslims to confront any problem whatsoever is *Du`ā'*.

We send down (stage by stage) in the Qur'an that which is a healing and mercy to those who believe. Q. 17:82.

The past prophets embarked upon it, as every prophet was given a supplication *Du`ā'*, and they never regretted it' since the Holy Qur'an however sword.

The issue of good intention in prayer should not be left out as Holy Qur'an says;

And whether you hide your word or publish it He certainly has fall knowledge of the secrets of (all) hearts. Q 3:29.

It should be noted, that Allah is omnipresent and Muslims do not need to look outside Islam for the solution of their problems as Islam is truly a complete way of life and guidance.

When my servant ask thee concerning me say: I am near; answer the prayer of the supplicant when he prays to me, so they should hearken to me and believe in me that may follow the right way Q. 2:187.

The prophet (PBUH) said:

Allah the Exalted said, I am to a servant of mine according to his imagination. I am with him when he remembers Me. If he remembers Me in his mind. I also remember him in my mind, and if he remembers Me in company, I remember him in a better company. (Bukhari and Muslims).

It is not abnormal or wrong to seek help from a fellow being in matters pertaining to the material life. For instance, asking people for assistance in performing certain tasks such as repairing of houses, motor car, seeking knowledge etc.

The Etiquette of *Du`ā'*

There are a number of manners and etiquette that accompany the performance of *Du`ā'* in doing that *Du`ā'* is accepted, but just to mention a few. Praising Allah before the *Du`ā'* and praying upon the prophet (S.A.W). This is because the person who is making the *Du`ā'* is asking for forgiveness, mercy and sustenance from His creator, it is right the worshipper to start his *Du`ā'* with the praise and glorification of Allah, all Glory and praise to Him, such that this praise is befitting His status. One day a man prayed and then praised Allah and prayed upon the prophet (S.A.W). The prophet (S.A.W) said to him: "O worshipper: make your *Du`ā'* and it will be answered" (al-Tirmidhi and al-Nasai).

Among the etiquette of *Du`a* that is known by all Muslims, young or old, is that of raising one's hands while making *Du`a*. Abu Musa Al-Ash^hari narrated that "The prophet (S.A.W) made a *Du`a*, and I saw him raise his hands, until I could see the white nets of his armpits.

Facing the *Qiblah* in *Du`a* is a blessed direction to face, and through it Allah has caused the Muslims to unite all over the world. By facing the *giblah*, a Muslim turns himself in the direction of the very first place of worship ever limit on earthily (the *Ka`bah*). It has also been narrated that when the *Quraysh* tormented the prophet (S.A.W), he faced the *Ka`bah* and made a *Du`a* against them (al-Bukhari and others).

One of ways in which sincerity is shown in *Du`a* is through crying. This brings about a feeling of humility in front of Allah and shows the importance of one's request. It displays the great need that the servant has from his Lord, and that he can never be without His help and aid.

While making a *Du`a*, a person should not pray loudly, so that others can hear him. The proper way to make *Du`a* is in subdued voice, as Allah mentions:

Call upon your Lord with humility and in secret. Verily, He does not like the aggressors (Suratul Araf: 55)

Use the proper Names and Attributes of Allah in *Du`a*. The most beautiful Names and perfect Attributes' belong to Allah. One of the best ways to truly understand and comprehend the meaning of these Names and Attributes is to use the appropriate one when making

Among the etiquettes of *Du`a* is that a person be in a state of *wucin* (ritual purity) while making *Du`a*. This is confirmed in the *hadith* of Abu Musa al-Ash'ari in which he stated that the prophet (S.A.W), after the Battle of Hunayn, called for water, performed *wudri*, then raised his hands and said "O Allah! Forgive 'Ubayd Ibn 'Amir!". Abu Miisa said, "I could see the whiteness of his armpits" part of the completeness of a person's *tawhid* is that he does not complain to anyone else, in order to gain their sympathy and pity. Rather, the true Muslim submits all of his affairs to Allah, and complains of his pitiful state to his creator, without expecting any compassion from anyone else. The prophets of Allah, whenever they were in severe situations and extenuating circumstances, would turn to Allah, and show their need of Allah's help. For instance, when prophet Zakariyya grew old and was not blessed with any progeny, he cried out:

O my Lord! Do not leave me alone (without progeny) and you are the best of inheritors (Surat Anbiya: 89).

And also when prophet Musa fled Egypt to avoid Pharaoh and was all alone in the valley of Midian, with no helper or aid he prayed:

O my Lord! Verily I am needy to whatever good that you send down to me (Surah Qasas: 24).

And when Prophet Ya^q.ub did not know the fate of his favourite son Yusuf and his oldest son stayed behind in Egypt, while Yusuf 's brother Ben Yamin was also taken captive, all he could cry out say:

Verily, I only complain of my grief and sorrow to Allah (Surah Yusuf: 86)

Procedure for *Du'a* Islam

In *Du'a* some guidelines are essential to be adhered to these guidelines are:

- ❖ To be in a state of purity i.e. performing ablution or Ghuslu (ritual bath) if necessary. The garments and place must equally be kept neat and tidy.
- ❖ To be regular in the observance of five daily prayers.
- ❖ To have unbending faith in the oneness of Allah and the efficacy of prayers.
- ❖ To give charity to the needies as best aid as much as one can afford.

Every supplication should begin by praising and eulogizing Allah, the matter of and Glory. The prophet is reported to have said:

The Holy prophet (PBUII) said "Every magnificent and important project not begin with the praise of Allah remains defective (Abu Daud)

There are many ways one can praise Allah as found in the Holy Qur'an and *Hadith*. Examples are:

- All praise to Allah (Al-hamdulilahi)
- There is no (other) god except Allah (Lallaha illa Allahu).
- Glory and praise belong to Allah (subhanallah wabi hamdihi)
- ❖ There is neither wisdom nor power except with (the permission of) Allah (La hawla kunwata illabillah).

Once Allah has been eulogized, blessing must be asked upon the Prophet. The Almighty Allah also commands us to send blessing on the prophet.

God and His Angels send blessing on the Prophet. O ye that believe! Send ye blessing on Him and salute him with all respects (Q. 33:56).

Raising of both hands while praying. The hands are to raised with the palm during supplication. The prophet (PBUH) said:

When you make requests to Allah, do so with the palms of your and not the back up wards. (Abu Daud).

Supplicant should only request Allah for the grant of prayer with utmost humility and due respect to Him one should not be proud but in a state of humility, eagerness and apprehension. Almighty Allah said

Call on your Lord with humility and in Private: for God loveth not those who trespass beyond bound. Q. 7:55.

The supplicant should always have the fear of Allah in mind in whatever he or she is doing as this will not make him to commit sin. The supplicant should have determination in the supplication and also have assurance of its acceptance.

The prophet (PBUH) said:

Let none of you say, o Allah forgive me, if you will; o Allah have mercy upon me if you will: but let him be determined in his request for He (Allah) (Muslim).

Simply put supplicate with the conviction that Allah will accept you supplication. A supplicant should be persistent in his supplication and repeat the supplication at least three times. It is reported that the prophet used to repeat his supplication three times.

"Ibn Masud (RA) reported that when Rasulullah (PBUH) Supplicates, he would repeat it three times" (Abu Daud). A supplicant should lower his voice to the level between silence and loudness. The prophet (PBUH) said "O people be gentle with yourselves for you do not call upon one who is deaf of absent verily the one you call upon is All – Hearing Near-nearer to you than the neck of the Animal you ride" (Muslim).

A supplicant should always be patient with the hope that all will be Allah said:

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil) but give glad tiding to those who patiently persevere" Q. 2:155.

The prophet (PBH) said:

... and know that victory comes with patience, relief with affliction, and ease with hardship". (Tirmidhi)

In essence, human being should not be in haste while supplicating and should be waiting for it to be answered. Supplication is an important aspect of worship, it is to be addressed in all sincerity to Allah alone. Allah said:

"Call ye them upon God with sincere devotion to Him, even though the unbelievers may detest it" Q.40:14.

There are things that can cause delay in acceptance of one's Du 'a'. these can be collectively called sin. People have become very sinful because they have corrupt thoughts and deeds. There is nonchalant attitude towards the fear of God and they are not pleasing God instead they please themselves. God hates satanic actions and the perpetrators of such action. Such satanic action as backbiting, slander, lying, adultery, fornication hatred, murder, hypocrisy, abortion, injustice, bribery, oppression, evil planning, embezzlement, raping, disobedience to parents lawful constituted authorities and bad intention. The Holy Qur'an says:

O ye who believe! Avoid most of suspicions; For suspicion in some cases is a sin. And spy not, not back-bite one another would any of you like to eat the flesh of his brother who is dead? Certainty you would loathe it. And fear Allah surely, Allah is of returning with compassion and in merciful. Q. 49:12.

Sadaqah should be taken seriously in the process of any prayer within one's financial capacity. This is to say that no limit exists to the rate of money materials one out as *sadaqah* because it is not fixed as Zakat. The more we involved in special prayer with good faith the more the capacity of understanding increases, that God has not created what He has no capacity to control. It is like a traveler climbing a mountain, the higher he goes, the further he sees Qur'an has opened our spiritual eyes blasphemy can be ignored as well ridicule and contempt, for Muslim are no the threshold of realities.

Period of Supplication

There is no time a Muslim cannot supplicate. A Muslim can supplicate anywhere any time and as occasions demand. So there are supplications for leaving or entering the house, starting to eat, finishing a meal, wearing new dresses or shoes, entering a mosque etc. there is hardly anything that the prophet did that he did not have a supplication for, through which he asked Allah to bless him in his endeavours, protect him from error, guide him to the truth and safeguard him from evil. But there are sometimes when supplications are best. For prayer to be effective the following points should be taken into consideration. On Friday: The prophet (PBUH) said

“On Jumuah there is a time that if a believer asks Allah during it for some good (Allah will definitely) give it to him, and that time is after the Asr prayer”.

One of favourable periods in which prayers are often answered by God such as the day of Araft (9th of Dhul Hijja); the month of Ramadan. About 3a.m. till dawn every dawn and the time between Maghrib and Isha.

Watching out for revered situations such as when marching forward to fight in Allah’s cause to remove aggression, oppression, rebellion and iniquity. Other situation include when it raining, when the *iqamah* is being made during the five compulsory I, during prostration, and the Du ‘a’ observe in holy places such as Makkah, Madina, Jerusalem Mosques.

The prophet (PBUH) was asked “which prayer deserves most to be accepted? The prophet (PBUH) said A prayer offered in the later part of the Night and after the fard (compulsory or prescribed) part of salat (prayer). (Tirmidhi).

The prophet (PBUH) said:

A supplication made between Adhan and iqamah is not rejected. (Abu Daud).

The prophet (PBUH) said:

The slave is closes to his Lord when he is prostrating himself to Allah so increase supplication is that position (Muslim).

The prophet (PBUH) said:

The supplications of three persons are accepted and there is no doubt concerning their acceptance: the supplication of a father of a traveler and of one who is wronged (Ahmad)

Du^ḥā in the last third of the Night, during this time, when most of creation is in deep sleep, the true worshipper is awake, earnestly praying to his creator, reflecting upon Allah’s creation, the heaven and earth. In fact, Allah describes the true believers as those who:

....and in the hours of dawa, they seek forgiveness from their Lord (Saratul al-Bhāriyāt)

In addition to the *hadith* pertaining to Du^ḥā at the last third of the night, there are also *ahādith* informing us that there is a general time at night during which Du^ḥās are responded to the prophet (S.A.W) said:

There is at night an hour, no Muslim happens to be a king Allah any matter of this world or the Hereafter, except that he will be given it, and this (occurs) every night (Reported by Muslim).

Du^{ʿā} between the *Adhan* and *Iqāmah* is one of the best times for the supplication to be accepted, and what a great blessing it is, five times every day, while a worshipper is waiting to offer his prayers to Allah, he is given the opportunity to ask from Him his needs of this world and the Hereafter. Anas Ibn Malik narrates that the prophet (S.A.W.) said:

The Du^{ʿā} between the adhan and the iqamah is not refused, therefore after you Du^{ʿā} (at this time) (Narrated by Ahmad, Abū Dāwud).

When a person wakes up in the middle of the night, only to go back to sleep again, if he remembers Allah at this time, his *Du^{ʿā}* will be accepted. The prophet (S.A.W) stated:

Whosoever makes up at night and says, 'La ilaha Illa Allah wahadahu la sahrika lah, lahu al-mulk wa lahu al-hamd wa huwa ala kulli shay' in Qadir. Alhamsu lillah, wa subhan Allah, wala Ilaha Illa Allah, wa Allahu akbar, wala hawla wa laquwwata illa bi Allah, and then says 'O Allah, forgive me or makes a Du^{ʿā}, then he will responded to. And if he performs Wudu and prays, then his prayers will be accepted (Reported by al-Bukhari).

The prophet (S.A.W) would pray four rakacahs after the sun had reached its zenith but before Zuhr and he said:

This is an hour during which the gates of the skies are opened, and I like that some of my good acts are raised up (at his time) (Reported by Ahmad).

In this *hadith* is an indication that *Du^{ʿā}* at this time (after the sun reaches its zenith but before the time of zuhr) has more chances of being responded to, as the gates of the Heaven are opened.

Factors that Aid a Person's *Du^{ʿā}* in being Answered

There are certain factors that assist a person's *Du^{ʿā}* being accepted by Allah. These factors are explicitly mentioned in the texts of the *Qur'an* and *Sunnah* as being factors that guarantee or greatly increase, the chances that one's *Du^{ʿā}* are accepted. Therefore, every person that makes *Du^{ʿā}* must see whether these factors are present in him or not, and if not, he should strive until he implements all of them: Although some of these factors have already been mentioned, and will be listed below for the sake of benefit:

- Sincerity
- Expect the best from Allah
- Doing good Deeds
- Fulfilling the Rights of parents
- Make *Du^{ʿā}* at All Times
- To do Extra voluntary Acts After the Obligatory Ones
- Repenting from previous sins
- Having a Humble Appearance

- Making *Du'ā* at Holy Places
- Conforming with the Etiquette of *Du'ā*

Factors that Prevent *Du'ā* from being answered

One of the greatest tests and trials that a Muslim might be afflicted with is that his *Du'ā* is not answered! Hence, why the prophet (S.A.W) would pray to Allah that his *Du'ā* not be amongst those *Du'ā* that are not responded to. In particular, he (S.A.W) would pray:

*O Allah! I seek your refuge from knowledge that is without benefit, and from a heart that does not become fearful and from a soul that is never satisfied, and from a *Du'ā* that is not responded to!* (Reported by Muslim and others).

There are a number of factors that have been mentioned in the ahadith that cause one's *Du'ā* not to be accepted. For the sake of completeness, it will be stated below:

- Harām sustenance
- Sins
- Being Hasty
- Becoming tired
- Asking for something prohibited
- Abandoning the Etiquette of *Du'ā*

The Impact of *Du'ā* as Relevance to National Security

The impact placed by supplication in the life of a Muslim cannot easily be quantified. Affects all the aspects of a Muslim life. Among the impact of *Du'ā* on a Muslim which are relevance to National security are stipulated as follows:

- (a) *Du'ā* links Allah to his servant. *Du'ā* gives *Da'ji* an opportunity to speak to Allah, to complain to Him, to ask Him, to obtain from him and thereby get closer to Him. This, the creator and the created are connected together.
- (b) *Du'ā* as a reminder, *Du'ā* reminds every Muslim of his Lord and the reality of his subservience to Him in each affair of his daily life. It is also a remembering Allah and his Greatness.

Allah said:

“And remembrance of God is the greatest (thing in life) without doubt” Q. 29:45.

- (c) *Du'ā* keeps shaytan away: constant *Du'ā* of a believer draws him nearer to Allah thus keeping shaytan at bay.

Allah said:

No authority has he over those who believe and put their trust in their Lord. His authority is over those only, who take him as patron and who join partners with God. Q. 16:99-100. arrogant to serve me, will surely find themselves in Hell in Humiliation, (Q. 40:60).

- (d) *Du'ā* brings blessing, hope relief and promise, since the Almighty has promised the believer that once He is called, He will respond. We therefore, become hopeful that sooner or later *Du'ā* will be granted.

The prophet (PBUH) said:

Your Lord is everlasting and generous He is unwilling to turn away empty the Hands of his servant when he stretches them to Him (Abu Daud).

- (e) There is a relationship between *Du 'ā'* and destiny
The prophet (PBUH) said:
*Nothing can Avert the decree of Allah except Du 'ā And
nothing increase life except Virtuous deeds (Tirmidhi).*
- (f) *Du 'ā* accepted may be kept as a reward equal to a supplicant's prayer in reserve for him for the last day.

CONCLUSION

Islam is not like other religions where certain places have been concentrated for worship and every other place prohibited, Islam has freed man from the bondage of intermediaries thus creating direct link between man and his Lord and rendering intercession of intermediaries unnecessary. Also Islam does not confine *Du 'ā'* to specific place. *Du 'ā'* is a part of Muslim way of life because there is a *Du 'ā'* for every event, action or need. Muslim brothers and sisters, let us make *Du 'ā'* a pleasure. There is no need for religious leader before somebody can call on their creator. He is always available to answer anybody's call.

Allah can be called anywhere and at any time, not matter the weight of someone's sins, as long as someone is ready to repent and seek forgiveness except he has no partner with God. Let us continue to seek for favour of God every time in any holy places since Almighty Allah is the source of all things, a; power, wisdom, beauty and truth flow from Him and his only Him can guarantee our safety and security.

REFERENCES

- Abdallah Yousuf Ali (1934) *the Glorious Kur'an; Translation and Commentary*. Beirut: dar Al Arubia Publishing and Distribution.
- Abdullahi Ahmad, Ilaaf (1994) *Du 'ā' Mustijab minal Qur'an Karkam was sahih sunat. Taif Dar tarfayni*.
- Abdul Malik Muyaheed (1994) *Prayer for Muslim Children*. Darusalam Barussalam Publishers and Distributors.
- Abu Ummaar Yasir Qadhi (2003) *Du 'ā': The weapon of the believer*. United Kingdom: Al Hidaayah Publishing and Distribution Ltd.
- Ajileye, M. (1983) *Ash-shifau (the Healing)*. Ilorin Ibrahim Kewulere Islamic Press.
- Ezzeddin, Ibrahim (1976) *An-Nawa wish Forty Hadith. Labanon the Holy Koran Publishing House*.
- Imam Bukhari 91985) *Sahihu Bukhari: Translated by Muhammad Muhsin Khan; Madina, Kingdom of Saudi Arabia, Dar-ul Arabia*.
- Imam Mushin (nd) *Sahihu Mushin: Translated by Sidiq Abdul Hamid; Bairut, Labanon, darul-Arabia*.
- Muhammed Majud bin salih al Qadriyya (1991) *Prayer from the Holy Qur'an and sunnah*, Lagos: Ibrush Islamic Publication Centre.
- Suz, Abdul Aziz biu Abdullahi (2000) *Establishing the proofs regarding the rule on those who believer in sooth sayer and Fortune Tellers*. Riyadh Ministry of Islamic Affairs.
- Sadigat Sharafadeen (1986) *Du 'ā' Muslim fil yaom walaylat. Bayrut. Muasasatul kutub thagafiyat*.
- Yunus T.A. (2001) *Gate way to supplication*. Ilorin Al-Ameen Printing Production.
- Zakariyau, I. Oseni (2001) *Supplication in Allah's Excellent Names Auch Taofigullahi Publishing House Ilorin*.