

Review Article

Significance of Du'a in Facilitating Healing Process: An Overview from Islamic Thought

Vaffi Foday Sheriff

Department of Islamic Studies Faculty of Arts and Islamic Studies Usmanu Danfodiyo University, Sokoto, Nigeria

***Corresponding Author**

Vaffi Foday Sheriff

Article History

Received: 27.07.2019

Accepted: 06.08.2019

Published: 18.08.2019

Abstract: Prayer is considered as an act of ibadah (worship) in Islam. It is required to be observed constantly under all circumstances whether good or bad. In fact, Allah loves that a servant always supplicates to him. It is a belief among Muslim scholars that prayer (*Du'a*) has positive effects on patient's or inmates psychological and physical conditions. The prayer (*Du'a*) serves as a relief from pain since earlier time of Islam and continues to be a common practice and belief in the Muslim world. This paper therefore attempts to explain the impact of *Du'a* in healing process. *Du'a* has conditions that make it accepted or rejected by Allah. The paper explains the concept of *Du'a*, its objectives as well as requirements for its validation of *Du'a*. The paper also examines the concept of *Du'a* in the Qur'an and hadith. Furthermore, some Muslims Theologians who contributed towards the subject of discussion were highlighted. The paper similarly analysed the significance of the *Du'a* in Islamic thought and its relation with Qadr (Destiny). The paper shows the importance of having trust and taking actions towards the *Du'a*. Moreso, the paper discusses the relevance of traditional medical therapy in healing process. Finally, the researcher uses critical analytical method in writing the paper.

Keywords: *Du'a*, Islamic thought.

INTRODUCTION

Du'a (supplication) is an important means of curing both spiritual and physical illnesses. Furthermore, it serves so many purposes and has so many benefits to the worshipper in both here and Hereafter. Despair or stress is among human illness in the 21st century which causes physical, spiritual and mental confusion to humans. Many attempts have been made by primary care physicians to treat this illness, but it is still affecting people in their daily lives. How despair or stress can be treated? What is the clinical advice should be proffered to humans? What *Du'a* is in Islamic thought? What the conditions that makes *Du'a* be accepted or rejected by Allah. This articles discuss the significance of *Du'a* in facilitating healing process and overview from Islamic thought, firstly the author will discuss the concept of *Du'a*.

Conceptual Clarification of the Term “*Du'a* or Prayer”

The concept of *Du'a* comes from the roots of *daa'*, *yad'uu da-a-watun* in Arabic, the word *Du'a* literally means “to call upon, to lead someone to something, to invite someone as to grieve after a deceased person[1]” Ibn Al-Mandhur in his book *Lisan al-Arab*[2] says that *Du'a* is the verbal noun (Masdar) of the verb *Da'a* which means to call out or to summon[3]. Reading the Qur'an many *Du'a* can be denoted as a worship[4].

To analyze the segments of prayer in Islamic thought, it is vital to define the term prayer *Du'a* literally and technically literal meaning of prayer is derived from the Latin root “*precare*” which means to ask for something or to “beg” Oxford dictionary defines ‘prayer’ as a speak to God, to thank or ask him for help[5].

¹ It also denotes a preaching, or seeking for goodness Ibrahim Anis, *al-Mujamu al-Wasit*, cairo 1972 p 309-310

² *Lisan Al-Arab*, vol. 14, p. 258

³ Ibn Al-Mandhur *Ibid*

⁴ Qur'an 10:106

⁵ Oxford Advanced Learners Dictionary, Oxford University Press, 2010, p. 912

Copyright @ 2019: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

Assessing carefully this definition, it can be said that prayer is an act of communication by humans with the sacred or almighty-God, the gods, the transcendent realm, or supernatural powers. Almost, in all religions, prayer may be a communal or personal act utilizing various forms of techniques. Besides, scholars define prayer in various ways, for instance William James (1842 – 1919) defined prayer as every kind of inward communion or conversation with the power recognized as divine[6]. Tean Daujat states that the Latin word “for” to “pray is ovare, which is derived from the word for mouth, and it means not “ask” but “to speak”, prayer in this context is an address directed to God or to a superior power in which we reveal our needs and implore that they be fulfilled[7]. On another hand, prayer is the raising of one’s mind and heart to God or the requesting of good things from God. This definition considers aspects of both emotion and cognition in requesting from God.

Dossey define that prayer is “as communication with absolute [8]”. This definition is more general due to the range of option of communication with God, such as silent prayer from the heart, verbal prayer, or congregational prayers. This means that prayer does not need to be verbal only, even silence, contemplation or meditation can be a form of talking to God [9].

Concept of *Du’a* in the Qur’an

Reading carefully in the Qur’an, there are abundant verses that have some significant concept of *Du’a* as is indicated below:

- The seeking of assistance, Allah says in this context: “And call upon Me, for I will answer your prayers [10]”. In other verse Allah says “(And when My servants ask you concerning me, I am indeed close (to them): I respond to *Du’a* (prayer) of every supplicant when they call on Me [11].”
- Praise: Say; “Call upon Allah or call upon al-Rahman[12]”
- Worship: Worship Allah, you 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.

Some Samples of *Du’a* (Prayer) in the Qur’an (Prayers and Supplications)

And when My servants ask you concerning Me, I am indeed close (to them): I respond to the *Du’a* (prayer) of every suppliant when they call on Me [13].

1. Our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire[14]
2. Our Lord! Bestow on us endurance and make our foothold sure and give us help against those who reject faith[15].
3. Our Lord! Take us not to task if we forget or fall into error[16]
4. Our Lord! Lay not upon us such a burden as You did lay upon those before us[17]
5. Our Lord! Impose not on us that which we have not the strength to bear, grant us forgiveness and have mercy on us. You are our Protector. Help us against those who deny the truth[18]
6. Our Lord! Let not our hearts deviate from the truth after you have guided us, and bestow upon us mercy from your grace. Verily you are the Giver of bounties without measure [19].
7. Our Lord! Forgive us our sins and the lack of moderation in our doings, and make firm our steps and succor us against those who deny the truth [20].
8. Our Lord! Whomsoever You shall commit to the Fire, truly You have brought [him] to disgrace, and never will wrongdoers find any helpers [21]
9. Our Lord! Forgive us our sins and efface our bad deeds and take our souls in the company of the righteous [22].

⁶ See his book, the Varieties of Religious Experience, New York: New York University Books, 1963, (definition of the word Prayer). P. 5

⁷ Jean Daujat, Prayer, Trans. Martin Murphy. New York: Hawthorn Books 1964, p. 8

⁸ Dossey Larry, Prayer, medicine and Science: The New Dialogue in Scientific and Pastoral perspective on Intercessory Prayer: An exchange between Larry Dossey, MS and Health Care Chaplains, ed. Larry Vandecreek, 66-67, New York: The Haworth Press, p. 10

⁹ Yucel, Salih, the Effects of Prayer on Muslim Patients well-being, p. 10

¹⁰ Qur’an 40:60

¹¹ Qur’an 2:186

¹² Qur’an 7:110

¹³ Qur’an 2:186

¹⁴ Qur’an2:201

¹⁵ Qur’an2:250

¹⁶ Qur’an2:286

¹⁷ Qur’an 2:286

¹⁸ Qur’an 2:286

¹⁹ Qur’an 3:8

²⁰ Qur’an 3:147

²¹ Qur’an 3:192

²² Qur’an 3:193

10. Our Lord! And grant us that which you have promised to us by Your Messengers and save us from shame on the Day of Judgement. Verily You never fail to fulfill Your promise[23]
11. Our Lord! We have sinned against ourselves, and unless you grant us forgiveness and bestow Your mercy upon us, we shall most certainly be lost![24]
12. Our Lord! Place us not among the people who have been guilty of evil doing[25]
13. Our Lord! Lay open the truth between us and our people, for You are the best of all to ay open the truth[26].
14. Our Lord! Pour out on us patience and constancy, and make' us die as those who have surrendered themselves unto You[27].
15. Our Lord! Make us not a trial for the evildoing folk, and save as by Your mercy from people who deny the truth[28]
16. Our Lord! You truly know all that we may hide [in our hearts] as well as all that we ring into the open, for nothing whatever, be it on earth or in heaven, remains hidden from Allah[29]
17. Our Lord! Bestow on us mercy from your presence and dispose of our affairs for us in the right way[30].
18. Our Lord! Grant that our spouses and our offspring be a comfort to our eyes, and give us the grace to lead those who are conscious of You[31]
19. Our Lord! You embrace all things within Your Grace and Knowledge, forgive those who joint and follow Your path, and ward off from them the punishment of Hell[32]
20. Our Lord! Make them enter the Garden of Eden which You have promised to them, and to the righteous from among their fathers, their wives and their offspring, for verily You are alone the Almighty and the truly Wise[33]
21. Our Lord! Relieve us of the torment, for we do really believe[34]
22. Our Lord! Forgive us our sins as well as those of our brethren who proceeded us in faith and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who lave believed. Our Lord! You are indeed full of kindness and Most Merciful[35]
23. Our Lord! In You we have placed our trust, and to You do we turn in repentance, for unto You is the end of all journeys[36]
24. Our Lord! Perfect our light for us and forgive us our sins, for verily You have power over all things [37]. The Prophet (SAW) also emphasized on the significance of *Du'a* or salat saying that "a prayer is offered in the "*Du'a* is not rejected between the *adhan* and *iqamah*, so engage in *Du'a* (supplication) Narrated by al-Tirmidh 212, Abu Dawood, 437, Prophet Muhammad (SAW) says: "Nothing is more honourable to Allah the most High than *Du'a*" sahih al-Jami, No 52-68

Some Muslim Theologians and Spirituality Account

What is interesting in classical Islamic thought is that, Muslim theologians have produced significant remedies for human anxieties and distresses. Among those theologians. Abu Bakr Muhammad Ibn Zakariya Al-Razi (865-975), Abu Yusuf Yaqub Ibn Ishaq al-Kindi (d. 873), Ibn Sina or Aviceenna (d. 1037), Shams Aldin al-Dhahabi (1274-348), Ibn Al-Qayyim al-Jawqziyyah (d.135.H), and Jalal Al-Din Al-Suyuti (1445-1505), Abu Hamid al-Ghazali (d. 1111) including some contemporary Muslim scholars such as Bediuzzaman Said Nursi Sayyid Qutb (d. 1966). Among others [38] were among the most prominent and earliest writers on religion and health [39], Ibn Sina (98-) treated spiritual and physical wellbeing of his patients and described it in his philosophical encyclopedic work, *kitab ash-shifa* (the book of cure/healing) which was based upon Aristotelian traditions and the *al-Qanun fi al-Tibb*, the Greco-Arabian thoughts on medicine. His book was used as the primary medical text in the Middle East and Europe. Ibn Sina supported the view that effective spiritual care starts with *Du'a* (prayer), however, he also mentioned that such spiritual care should follow medical treatment[40].

²³ Qur'an 3:194

²⁴ Qur'an 7:23

²⁵ Qur'an 7:47

²⁶ Qur'an 7:89

²⁷ Qur'an 7:126

²⁸ Qur'an 10:85-86

²⁹ Qur'an 14:38

³⁰ Qur'an 18:10

³¹ Qur'an 25:74

³² Qur'an 40:7

³³ Qur'an 40:8

³⁴ Qur'an 44:12

³⁵ Qur'an 59:10

³⁶ Qur'an 60:4

³⁷ Qur'an 66:8

³⁸ Yucel, Salih, The effect of prayer on Muslim Patients' wellbeing, Boston University 2007, p.5

³⁹ Ibid, p. 29

⁴⁰ Dogan, M. Duanin, Psikolojik ve psiko-terapiketik; leri (the effect of prayer on psychology and psychotherapy) (in Turkish), Ph.D. dissertation, Cumhuriyet Unviersity-Tukrey 1997- p.7.

Al-Dhahabi a famous Muslim theologian defined effective spiritual care in the light of the benefits of Islamic ritual prayers that contribute to the spiritual psychological, physical and wellbeing of the client. For him, effective spiritual care with ritual prayer is a form of worship and has a psychological benefit by helping to divert the mind from pain by concentrating on prayers. Besides, a ritual prayer also involves certain bodily movements which cause some parts of the body, such as the muscles to relax. An effective prayer also produces happiness and satisfaction, prayers reduce anxiety and extinguish anger[41].

There is a special emphasis on *Du'a* in Islamic thought for which early Muslim scholars took great care to record the supplications of Prophet Muhammad (SAW) and transmitted them to subsequent generations. These traditions precipitated new genres of literature in which prophetic supplications were gathered together in single volumes that were memorized and thought [42] In the same vein, various collections such as Al-Nawawis' kitabal adhkar and Shmas al-Din al-Jazaris al-Hisn al-Hasin exemplify this literary trend and gained significant method among Muslim devotees keen to learn how Prophet Muhammad (SAW) supplicated to Allah. However, *Du'a* literature is not confined to Prophetic supplications, but many other Muslim scholars such as Shaykh Usman Danfodiyo[43] and Bediuzzaman Said Nursi composed their own supplications, often in elaborated rhyming prose that would include Muhammad al-Jazali's *Dala'il al-khayrat* which at its peak spread throughout the Muslim world and Abul-Hasan ash-Shadhi Iis Hizb al-Bahr which also have wide spread appeal. In addition to that, Muhsin Demirel's *Evrad-I Nuriye* has an important articulation on *Du'a*[44]. In this regard, what is the significance of *Du'a* to mankind according to Islamic thought?

***Du'a* as a Remedy for Stress and Despair Infections**

Du'a has been considered by Islamic thought as a remedy for stress and despair infections. According to Ibn Qaim al-Jawziyyah, in the Qur'an, there are *Du'a*s if they are well utilized, they can serve as a significant remedies for heart illness and treatment of human body[45]. In the *Kitab al-Azkar* of Abu Zakariyyah Nawawi, *Du'a* can also be pronounced during or before having meals besides *Du'a* can be said to remove stress and despair[46]. In *Hisn al-Muslim* of Said Ibn Ali Ibn Wahaf al-Qahtani, "*Du'a* waves out stress and hopelessness in life[47]. In the same vein, they believe that, *Du'a* solve lot of human problems, such as poverty, sickness or mental confusion, it also brings to a believer blessing, happiness and love. In *Du'a*, there are more than hundred benefits for believer who seeks for an aid from Allah[47]. Abdul Aziz al-Faisal went far in his consideration of *Du'a* that it could be a tool for stress management from a patient '*Du'a* according to him treats sickness and gives a believer upliftment of moral behavior. *Du'a* for him extends human life with extra-happiness[48].

***Du'a* Secure Emotional and Psychological Problems**

Emotional stress such as anxiety and depression play a key role in experience of pain. However, spiritual; intervention vary according to the cultures prayer is a universal spiritual practice, it may take the form of intercessory prayer, confession, gratitude, or silent practices. "Prayer involves no direct physical contact and no attempt to do anything or give anything. The only goal is to become a loved one for his or her Lord. Seeking medical care and using prayers are not mutually exclusive activities [49]". Patients with pain may practice a number of religious and spiritual interventions, such as prayer, seeking spiritual support to cope with their pain [50].

It has been reported that prayer is one of the most important things to improve the quality of life [51].

The Significance and Assessment of the Connection between *Du'a* and Destiny in Islamic Thought

Even though a person believes in the Divine Decree, he must at the same time strive all he can to ensure that the desired goal occurs. So *Du'a* is the means that one uses to achieve the desired goal that one has and this means in no way contradicts the destiny that has been written for that person. This stance is clarified by the Prophet's Hadith reported by Thawban that he said: "Nothing increases one's life-span except good deeds, and nothing repels Divine Decree except *Du'a* and very, a person may be

⁴¹ Al-Dhahabi shums ul-Din, *Al-tibb al – Nawawi* (Medicine of the prophet), Riyadh, Maktabat Nizar Mustafa al-Baz, 1996, p. 140.

See this ideas in Nazila Isandarova, Wilfried Laurier University, Canada, 2011, p. 30

⁴² You can read more on <https://www.definitions.net/definition/meaning> on 10-02-2019

⁴³ See for instance, *Mukhtaraat Min Mu'lafaat Sheikh Usman bin Fodiyo*, selected writings of Sheikh Ottman Bn Fodiyo, Tariq al-Janah", Iqra Publishing house, Gusau, 2013, vol 2, p. 92

⁴⁴ This docyembnt was published by Insirah Islamic Arastima Markezi Istanbul, 2013, p. 26-896

⁴⁵ Ibn Qaim al-Jawziyyah, *Igaathhatu al-hutufaan min Massayyid al-Shaitan*, Dar al-Marifati, Beirut, Lebanon 2nd ed. (1395AH/19975), p. 27

⁴⁶ See for instance '*kitab al-Azkar* by Abu Zakariyyah Nawawi, Dar Ibn Hazim Lil-tabaati wal-Nashr, 1st ed. 2004 CE/1425, vol. 1, p. 163-330

⁴⁷ Ibn Qaim al-Jawziyyah, *kitab al-wabil al-Saib Min al-Kalimi al-Taybm* edited by Saidi Ibrhaim Dar al-Hadith, Al-Qahirah, 2nd ed. 1999, p. 41

⁴⁸ Abdul al-Aziz Ibn Abdul Rahaman al-Faisul, *Al-Wurd al-Safi al-Mukhtar Min Kalamilahi Ta' alaa Wakalami Saidi al-Abraar*, Dar al-Salaam Lil-Tibaati wal-Nash, wal-Tawzi, Wal-al-Tarjammagh, Al-taba'tu al-ulah 1423H/2003CE. Beirut, p. 34-39

⁴⁹ Synder A. *Complementary and alternative therapies*. Monahan FD, Sand, JK neighbors M. et al., editors. Eds, Phipps Medical-Surgical Nursing: health and illness perspectives. 8th ed. St. Louis: Nosby Elsevier, 2007

⁵⁰ Unrali A. *Spirituality, religion and pain*. Can UJJ. Nurs. Res 2007, 39: 66-86

⁵¹ Ozar S. *Quality of Life in patients with heart failure: asl the patients, heart & Lung* 2009, 38:100-8

deprived for sustenance due to a sin that he does [52]" in other words, the performance of good deeds is a cause of increasing one's life span, so if a person does in the necessary effort, the results will be achieved and this is also destined. So both the means to achieve a goal and the fulfillment of the goal itself are already decreed [53].

If someone were to ask "How can *Du'a* repel Divine Decree? The answer is that "the fact that a person may be ill has already been decreed by Allah for him as had the fact that he will ask Allah to cure him of this illness. This denotes that both the illness and his asking to cure me all decreed.

However, the illness has been decreed in a similar manner, a person may be deprived of his sustenance that was decreed for him since Allah's eternal knowledge encompassed the fact that this person would perform a sinful deed that would cause deprivation of his sustenance. All of this, then, is from the decree of Allah, all Glory and praise be to Him".

Mua'dh Ibn Jabal reported that; there are number of Ahadith that clarify this point. For example, Mua'dh Ibn Jabar reported that the Prophet (SAW) said: "Caution will be of no benefit against Divine Decree, but *Du'a* benefits all things, whether they come down or not. I therefore advise you to make *Du'a* , O servants of Allah[54]".

So no matter how cautious a person is, he cannot escape what is written for him, simply because Allah controls everything, and nothing escapes His knowledge or power. However, by turning to Allah through *Du'a* , it is possible to avert something that might have been decreed. Salman al-Farsi narrated that the Prophet (SAW) said: "Nothing repels Divine Decree except *Du'a* , and nothing increases one's life span except good deeds [55]".

This hadith shows that the only way that human being, can repel some Divine Decree is through the means of *Du'a* .

So, it is possible that some unpleasant matters have been preordained for us, but if a *Du'a* is made, then this matter will not occur or be fulfilled, whereas if *Du'a* is left, the misfortune will occur[56].

Another Hadith was narrated by al-Tirmidhi also supports this. The Prophet (SAW) said" "There is no Muslim on the face of the earth that asks Allah for anything except that Allah gives it to him, or averts from him a similar evil, as long as he does not ask for something evil or for breaking the ties of kinship[57]."

From the above, the benefits of *Du'a* are made clear and its value is understood. For not only is a person rewarded for making a *Du'a* , but it is also a cause of repelling an evil that was destined for him, and in obtained the good that he was expecting. Ibn Hajr, commenting on the benefits of *Du'a* said: "And the benefit of performing *Du'a* is the attainment of reward by obeying the command of Allah to make *Du'a* and also by the attainment of what is asked for, for there, is a possibility that the request is dependent on the *Du'a* since Allah is the Creator both the effort and result of the effort[58].

In short, throughout our discussion on the connection between *Du'a* and destiny, it can be understood that Divine Decree (*Qadr*) cannot be used as an excuse not to make *Du'a* . For, just as one strives to ensure that one attains worldly needs, of food, drink and family, so too must one strive in one's religious deeds to attain the desired goal. *Du'a* is intrinsically related to *Qadar*, infact, it is part of one's *Qadar*. Allah has already decreed that a certain matter will be granted to a servant or an evil averted from him, if he makes *Du'a*, but if he were to leave *Du'a*, then the desired goal would not be reached[59].

In the Sunnah of the Prophet (SAW), there is an example of his *Du'a* during the witr prayer:
"Bless me in what you have given me, and avert and turn away from me the evil that has been decreed for me for verily you Decree (all things) and non can decree against you...[60]"

Islamic belief holds that Muslim believer in his prayer should be done for request to Allah and ask him so that any and all evil can be averted from him.

⁵² Narrated by Ibn Majah, hadith No. 90 and Confirmed authentic by al-Abani in as-Sahihah. Hadith No. 154

⁵³ Abu Ammaar Yasir Qadhi, *Du'a* and its Relationship with Destiny Read it on Sunnah online.com, visited on 28-01-2019

⁵⁴ The hadith was narrated by Ahmad, Abu, Ya'la abnd Tabarani in al-kabir as has been mention Da if al-Jami No. of the Hadith: 4785

⁵⁵ This hadith is authentic, it is reported by al-Tirmidhi and al-Hakim from Salman, and is in Sahih al-Jami No. 7687

⁵⁶ Abu Ammaar Yasir Qadhi, Ibid

⁵⁷ This Hadith is authentic it was narrated by Al-Tirmidhi from Ubadah ibn Samit, as mentioned in Sahih al-Jami Hadith No. 5637

⁵⁸ Ibn Hajr, Faith al-Bari, vol. 11, p. 95

⁵⁹ Abu Ammaar Yasir Qadhi Ibid, p. 3

⁶⁰ Reported by al-Tirmi,dhi No. of Hadith: 464,

On another hand, it should be remembered that the concept of Divine Decree is one that a Human can never fully understand due to his limited intellect and finite capabilities. The true Muslim does not delve too deeply into the philosophical ramifications of Divine Decree. Rather, he accepts all that has occurred to him in the past as having been destined.

For him, therefore he should strive to obtain what, he desires in the future (as long as it is permissible for him). Since he does not know what has been written for him in the future, he expects the best from Allah and does everything in his power to ensure that what he wants is granted to him. Just like going to work every day will ensure, if Allah wills, that he gets his pay cheque at the end of the month so too does making *Du'a* ensure, if Allah wills, that he achieves his desired goal[61].

The significance of *Du'a* (prayer) can be seen in Islamic through where Allah provides solutions to ease human problems through acceptance of their prayers, provided that they believe in Allah's guidance, by patience and good deed. The Prophet's hadith that was reported by Thawban he said nothing increases one's life-span except good deeds and nothing repels Divine Decree except *dua*. And verily, a person may be deprived for sustenance due to a sin that he does.⁶² The above hadith underlines the fact that performance of good deeds is a cause of increasing one's life-span, so, if a person puts in the necessary effort, the out-come will be attained and this is also (qadr) destined, however, both the means to achieve a goal and the fulfillment of the goal itself are already decreed[63].

Trust and Action towards *Du'a*

In Islamic thought, keeping trust and action is a fundamental for human survival. However a believer should never become pessimistic or hopeless in finding out a way of hardship. In different cases, a believer is a person who has religious belief and who has a significant bearing on his personality and his outlook in life, besides, if he keeps trust in Allah, a believer can get courage to take his responsibility and assist his family and community. This is in line with the Hadith of the Prophet (SAW) that was reported to have said.

"One day Prophet Muhammad (SAW) met a Bedouin leaving his camel without tying it. He asked the Bedouin "why don't you tie down your camel? The Bedouin answered "I put my trust in Allah". The Prophet (SAW) then said "tie your camel first, then put your trust in Allah [64]".

The above Hadith underlines the significance of both trust and action of a believer towards *Du'a*. However a believer should carry out his duty to the best of abilities and make *Du'a* for Allah's grace and assisted on the other hand, there is another verse that stresses our trust and action towards *Du'a* and self-consciousness.

"Verily Allah does not change men's condition, unless they change their inner-selves[65]". Above the verse, it can be understood clearly that, it is good for a person or believer to run his worry into a *Du'a* and each *Du'a* into an action plan. That will show his commitment to his request and will focus his energy in the right direction. Moreover, it is vital to remind ourselves that we do not control all the variables in the world, but Allah does, because He is the wise, the all-knowing. Sometimes, our limited human faculties are not able to comprehend His wisdom behind what happens to us and to others, but that he is in control and that as human beings we submit to His will, enriches our humanity and enhances our obedience towards him[66]. As a believer in trust and action towards *Du'a*, he or she can read stories of Jacob, Moses and Yusuf to take lessons and wisdom from those accounts. You can also read from a time, to, another the beautiful names of Allah "Asmau'ahi al-Husnaa, which are also known as His attributes, this can be considered as an interesting of *Dua* for seeking assistance from Allah.

Some Pre-requisites of Answering *Du'a* in Islamic Thought

- Belief in Allah alone[67]
- Sincerity[68]
- Patience[69]
- Purity[70]
- Good intentions[71]
- Sustenance[72]

⁶¹ Abu Ammaar Yasir Qadhi, *Ibid*, p. 3

⁶² Hadith was narrated by Ibn Maja. Hadith No. 90, and confirmed authentic by al-Abani in *Al-Sahihah* Hadith No. 154

⁶³ Abu Ammar Yasir Qadhi, *Du'a* and its Relationship with Destiny. Read on Sunnah online.com, visited on 28-01-2019

⁶⁴ Sunnan al-Tirmidhi, *Kitab sifat al-Qiyyamah Wal-Ripa Wal-wara*; No. 2517

⁶⁵ Qur'an 13:11

⁶⁶ Abdul Malik Mujahid, 25 Ways to deal with stress and Anxiety Retrieved from <http://www.soundivision.com/articles25-way-to-deal-with-stress-and-anxiety> on 30-04-2019.

⁶⁷ Qur'an 27:62, Qur'an 112: 1-4

⁶⁸ Qur'an 72:18, Qur'an 60:40, Qur'an 7: 194, 197

⁶⁹ Qur'an 21:19

⁷⁰ *Du'a* of a worshipper can be accepted, when something for which is seeking for is pure and significant

⁷¹ Hadith of the Prophet (SAW): "Actions are but intentions"

- Persistence in supplication[73]
- Non-interference from other partner

Some Impediments to *Du'a* Acceptance in Islamic Thought

- Lack of a worshipper's confidence in *Du'a* acceptance
- Impatience (Adam al-Sabr)
- Asking for something sinful (Jalab Shai Muharami)
- Neglecting the ties of kinship (Adam Silat al-Rahm)

Examples of those whom were saved by *Du'a*

Among the Prophets whom were saved by *Du'a* such as Yunus Ibn Matta and Ayub (Job) (peace be upon them). The *Du'a* (supplication) of Yunus Ibn Matta [74] (AS) is among the most powerful supplication which was answered by Allah in Islamic thought [75]. The gist of the celebrated story of Jonah (PUH) as follows. "He was cast into the sea and swallowed by a big fish. The sea was stormy, the night turbulent and dark and hope exhausted. But it whole he was in such a situation he prayed to Allah. This, was the *Du'a* noted "there is no god other than you, Glory be unto you! Indeed, I was among the wrong doer[76]".

As the result of his *Du'a* the Whale became for Jonah a vehicle or a submarine and the sea a peaceful plain and the night became gently lit for him by the moon[77].

According to Nursi, there is a room for human being in the contemporary time to practice *Du'a* of Jonah "there is no god but Allah. The person who believes in this sentence" will draw the gaze of mercy upon his future and with the word "Glory be unto you". "Allah", a person will draw it upon the world, and with the phrase "indeed I was among the wrong doers" a person will draw it upon his soul [78].

Above the quotation, Nursi stressed that there is hope that human future will be illumined with the light of belief and the moon like luminosity of the Qur'an even the terror of the night can be transformed into tranquility of job[79].

In Islamic thought illness can be treated by *Du'a*, for instance Prophet Ayub was tested with numerous wounds, and sores for a long period of time, such that his illness brought him face to face with death. He is known as the Prophet of Patience in Islamic thought for enduring the suffering of his illness with great patience. In the Qur'an, it states, "indeed, we found him patient, and excellent servant. Indeed, he was one repeatedly turning back to Allah [80]. Nursi, discusses the story of Prophet Job in the second flash of the flashes. The events in the life of Prophet Job are briefly described as follows: Prophet Job is afflicted with various wounds and sores for a long period of time to which he shows utmost patience. When the worms that arose from his wounds penetrated his heart and tongue, "the seat of the remembrance and knowledge of Allah, he feared that his duty of worship should suffer [81]. So he pray to Allah to have it affliction be removed. The prayer is quoted in the Qur'an "O my sustainer indeed harm has afflicted me, and you are the Most Merciful [82] Nursi interprets Prophet Job's prayer as follows "O Lord: harm has afflicted me, my remembrance of you with my tongue and my worship of you with my heart will suffer [83]. It is described as a sincere not having self-interest and devout supplication.

The way Nursi relates to Prophet Job's illness to the illness of human kind today is quite died. It could be said that Nursi has various approaches to disasters, illness and calamities, offering different methods of respond to such painful experiences. Having said that, all methods are based on belief in Allah. According to Nursi, the only way to make sense of life experiences and therefore have inner peace is by having belief in Allah. From this belief, stem different coping mechanisms. They are: consciousness of the hereafter, awareness that through struggles one realizes the potential and the manifestation of Allah's names through the incidents which result in a connection with God (Allah) and trusting that there is wisdom in the event, even if one is unable to see it[84].

⁷² Qur'an 2:200

⁷³ See Tirmidhi, Da'wat 81, Musnad vol. 1 p. 170

⁷⁴ The name of Prophet Yunus is used in the Qur'an but it is used in Bible Jonah

⁷⁵ Read these pieces in the Flashes collection by Bediuzzaman said Nursi, Sozler Collections 2011, ed. P. 18 - 19

⁷⁶ Qur'an 21:87

⁷⁷ Bediuzzaman Said Nursi, Ibid, 18-19

⁷⁸ Read Al Bukharii, Kitab al-Adhan No. 149, Kitab al-Tawhid, No. 9, Muslim kitab al-Dhikr, No. 47, kitab al-Hudu, No. 23

⁷⁹ See Bediuzzaman Said Nursi, Ibid, p. 20

⁸⁰ Qur'an 38:44

⁸¹ Nursi, the Flashes, 21

⁸² Qur'an 21: 83

⁸³ Nursi, the Flashes, 21

⁸⁴ Read the book "on the life and thought of Bediuzzaman Said Nursi, edited by the Istanbul Foundation for Science and Culture, Istanbul, 2010, p. 66-67 and see again, Zuleyha Keskin, Attaining Inner peace according to the Risale-I Nur Australian Catholic University School of Theology and Philosophy, No. 2015, p. 20

Du'a and Traditional Medical Therapy

Including *Du'a*, there are other method of healing used by Yoruba Muslim clerics which are not a verse or repugnant to Islam. These consist mainly in the use of the Qur'an. Sometimes, it is by writing specific portions of the scripture relevant to particular problems on a black wooden state to be washed and drank by the client (hantu) as well as rubbing on the body. It could even be by writing a Qur'anic passage on a piece of paper to be folded, woven round with threat (tira) warmlets and placed at specific places. In most cases, herbs are added as complements to these treatments. Among some Yoruba Muslims in Sokoto Metropolis, (hantu) has to be washed with hot drinks or sometimes take laceration on the bead, thigh, chest, among others.

It must be stressed that the offering of prayers is a concomitant part of the healing process to ensure its efficacy. It is interesting to note that some Muslims as advocated by Qadri[85]. See it as a talismanic practice and as such unislamic. It is pertinent to note that the power of the sculpture is further revealed as it reads: "And if there had been a Qur'an with which mountains could be moved or the earth could be cloven asunder, or the dead could made to speak (it would not have been other than this Qur'an[86])."

However, the foregoing discourse affirms the use of the Qur'an as its power supersedes whatever one may subscribe to[87].

CONCLUSION

The paper analyzed the significance of *Du'a* (prayer) in Islamic thought. It revealed that *Du'a* was not only for purposes of worship but also for securing physical and psychological disturbances among human beings in millennial era. The paper started with conceptual clarifications of terms. Attempt was also made to explain some Muslims theological views on *Du'a*. Again, effort was clearly made to discuss some functions, connections between *Du'a* and destiny. In the same vein, some pre-requisites of answering *Du'a* were underlined. Besides, examples of some people whose *Du'as* were accepted by merit were also identified in the paper. However, the paper also proffered some remedies including traditional medical and healing therapy which are related to *Du'a* mechanism. Finally, the researcher recommends that *Du'a* should not only be used for what we expect to be gained in the present and future contexts, but it should be done for what we have already gained to be blessed and durable.

REFERENCES

1. Oxford Advanced Learners Dictionary, Oxford University Press, 2010, p. 912
2. See his book, the Varieties of Religious Experience, New York: New York University Books, 1963, (definition of the word Prayer). P. 5
3. Jean Daujat, Prayer, Trans. Martin Murphy. New York: Hawthorn Books 1964, p. 8
4. Dossey Larry, Prayer, medicine and Science: The New Dialogue in Scientific and Pastoral perspective on Intercessory Prayer: An exchange between Larry Dossey, MS and Health Care Chaplains, ed. Larry Vandecreek, 66-67, New York: The Haworth Press, p. 10
5. Yucel, Salih, the Effects of Prayer on Muslim Patients well-being, p. 10
6. It also denotes a preaching, or seeking for goodness Ibrahim Anis, al-Mujamu al-Wasit, cairo 1972 p 309-310
7. Lisan Al-Arab, vol. 14, p. 258
8. Ibn Al-Mandhur Ibid
9. Qur'an 10:106
10. Qur'an 40:60
11. Qur'an 2:186
12. Qur'an 7:110
13. Qur'an 2:186
14. Qur'an2:201
15. Qur'an2:250
16. Qur'an2:286
17. Qur'an 2:286
18. Qur'an 2:286
19. Qur'an 3:8
20. Qur'an 3:147
21. Qur'an 3:192
22. Qur'an 3:193
23. Qur'an 3:194
24. Qur'an 7:23

⁸⁵ Group interviewed with some Yoruba Muslims in Sokoto who claimed anonymous.

⁸⁶ Qur'an 3:31.

⁸⁷ Taofiki Aminu, Yoruba Muslims and Ethno-Religious Chauvinism in Sokoto Metropolis; Implication for National Integration. In Journal of Islam in Nigeria Islamic Welfare Foundation in Collaboration with Centre for Ilorin Studies, University of Ilorin, Ilorin, Nigeria, vol 3, No. 2, December 2018, p. 324.

25. Qur'an 7:47
26. Qur'an 7:89
27. Qur'an 7:126
28. Qur'an 10:85-86
29. Qur'an 14:38
30. Qur'an 18:10
31. Qur'an 25:74
32. Qur'an 40:7
33. Qur'an 40:8
34. Qur'an 44:12
35. Qur'an 59:10
36. Qur'an 60:4
37. Qur'an 66:8
38. Yucel, Salih, The effect of prayer on Muslim Patients' wellbeing, Boston University 2007, p.5
39. Ibid, p. 29
40. Dogan, M. Duanin, Psikolojik ve psiko-terapik etkileri (the effect of prayer on psychology and psychotherapy) (in Turkish), Ph.D. dissertation, Cumhuriyet University-Turkey 1997- p.7.
41. Al-Dhahabi shams ul-Din, Al-tibb al – Nawawi (Medicine of the prophet), Riyadh, Maktabat Nizar Mustafa al-Baz, 1996, p. 140. See this ideas in Nazila Isandarova, Wilfried Laurier University, Canada, 2011, p. 30
42. You can read more on <https://www.definitions.net/definition/meaning> on 10-02-2019
43. See for instance, Mukhtaraat Min Mu'lafaat Sheikh Usman bin Fodiyo, selected writings of Sheikh Ottman Bn Fodiyo, Tariq al-Janah", Iqra Publishing house, Gusau, 2013, vol 2, p. 92
44. This docymbent was published by Insirah Islamic Arastima Markezi Istanbul, 2013, p. 26-896
45. Hadith was narrated by Ibn Maja. Hadith No. 90, and confirmed authentic by al-Abani in Al-Sahihah Hadith No. 154
46. Abu Ammar Yasir Qadhi, *Du'a* and its Relationship with Destiny. Read on Sunnah online.com, visited on 28-01-2019
47. Sunnan al-Tirmidhi, Kitab sifati al-Qiyyamah Wal-Ripa Wal-wara; No. 2517.
48. Qur'an 13:11
49. Abdul Malik Mujahid, 25 Ways to deal with stress and Anxiety Retrieved from <http://www.soundivision.com/articles25-way-to-deal-with-stress-and-anxiety> on 30-04-2019.
50. Ibn Qaim al-Jawziyyah, Igaathhatu al-hutufaan min Massayid al-Shaitan, Dar al-Marifati, Beirut, Lebanon 2nd ed. (1395AH/19975), p. 27
51. See for instance 'kitab al-Azkar by Abu Zakariyyah Nawawi, Dar Ibn Hazim Lil-tabaati wal-Nashr, 1st ed. 2004 CE/1425, vol. 1, p. 163-330
52. See Said Ibn Ali Ibn Wahafal – Qahatani, Hesn-Al-Muslim Min Azkar al-Kitab-wal-Sunnah, Maktabatu al-Waqfiyyah 2005CE/1427, p. 53
53. Ibn Qaim al-Jawziyyah, kitab al-wabil al-Saib Min al-Kalimi al-Taybm edited by Saidi Ibrhaim Dar al-Hadith, Al-Qahirah, 2nd ed. 1999, p. 41
54. Abdul al-Aziz Ibn Abdul Rahaman al-Faisul, Al-Wurd al-Safi al-Mukhtar Min Kalamilahi Ta'ala Wakalami Saidi al-Abraar, Dar al-Salaam Lil-Tibaati wal-Nash, wal-Tawzi, Wal-al-Tarjammagh, Al-taba'tu al-ulah 1423H/2003CE. Beirut, p. 34-39
55. Synder A. Complementary and alternative therapies. Monahan FD, Sand, JK neighbors M. et al., editors. Eds, Phipps Medical-Surgical Nursing: health and illness perspectives. 8th ed. St. Louis: Nosby Elsevier, 2007
56. Unrali A. Spirituality, religion and pain. Can UJJ. Nurs. Res 2007, 39: 66-86
57. Ozar S. Quality of Life in patients with heart failure: asl the patients, heart & Lung 2009, 38:100-8
58. Narrated by Ibn Majah, hadiith No. 90 and Confirmed authentic by al-Abani in as-Sahihah. Hadith No. 154
59. Abu Ammaar Yasiir Qadhi, *Du'a* and its Relationship with Destiny Read it on Sunnah online.com, visited on 28-01-2019
60. The hadith was narrated by Ahmad, Abu, Ya'la abnd Tabarani in al-kabir as has been mention Da if al-Jami No. of the Hadith: 4785
61. This hadith is authentic, it is reported by al-Tirmidhi and al-Hakim from Salman, and is in Sahih al-Jami No. 7687
62. Abu Ammaar Yasir Qadhi, Ibid
63. This Hadith is authentic it was narrated by Al-Tirmidhi from Ubadah ibn Samit, as mentioned in Sahih al-Jami Hadith No. 5637
64. Ibn Hajr, Faith al-Bari, vol. 11, p. 95
65. Abu Ammaar Yasir Qadhi Ibid, p. 3
66. Reported by al-Tirmi,dhi No. of Hadith: 464,
67. Abu Ammaar Yasir Qadhi, Ibid, p. 3
68. Qur'an 27:62, Qur'an 112: 1-4
69. Qur'an 72:18, Qur'an 60:40, Qur'an 7: 194, 197
70. Qur'an 21:19
71. *Du'a* of a worshipper can be accepted, when something for which is seeking for is pure and significant
72. Hadith of the Prophet (SAW): "Actions are but intentions"
73. Qur'an 2:200

74. See Tirmidhi, Da'wat 81, Musnad vol. 1 p. 170
75. The name of Prophet Yunus is used in the Qur'an but it is used in Bible Jonah
76. Read these pieces in the Flashes collection by Bediuzzaman said Nursi, Sozler Collections 2011, ed. P. 18 - 19
77. Qur'an 21:87
78. Bediuzzaman Said Nursi, Ibid, 18-19
79. Read Al Bukharii, Kitab al-Adhan No. 149, Kitab al-Tawhid, No. 9, Muslim kitab al-Dhikr, No. 47, kitab al-Hudu, No. 23
80. See Bediuzzaman Said Nursi, Ibid, p. 20
81. Qur'an 38:44
82. Nursi, the Flashes, 21
83. Qur'an 21: 83
84. Nursi, the Flashes, 21
85. Read the book "on the life and thought of Bediuzzaman Said Nursi, edited by the Istanbul Foundation for Science and Culture, Istanbul, 2010, p. 66-67 and see again, Zuleyha Keskin, Attaining Inner peace according to the Risale-I Nur Australian Catholic University School of Theology and Philosophy, No. 2015, p. 20
86. Group interviewed with some Yoruba Muslims in Sokoto who claimed anonymous.
87. Qur'an 3:31.
88. Salihu, I. (2018). The historical development of Minna town in Nigeria, 1976 to 2015 (Doctoral dissertation, Universiti Utara Malaysia).