

DU`Ā IN ISLAM: ITS RELEVANCE TO NATIONAL SECURITY

By

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Abstract

A website (<http://www.answers.com/main/ntquery>) defined national security as the measures taken by a state to ensure its survival and safety and that which includes "the deterrents of attack, from within and without as well as the protection and being well of citizens. However our society is today being threatened by state of insecurity both from within and without among which are poverty, oppression, persecution, humiliation deprivation, degradation, deterioration, degeneration and dehumanization to mention but a few. Meanwhile those at the helms of affairs are finding it difficult to protect the wellbeing of their citizens. One of the most viable options to tackle these problems is Du`ā. This paper, therefore, examines the relevance of Du`ā to national security with a view to explaining the method with which it can be used effectively in tackling the problem. Few suggestions are given before conclusion.

Introduction

Du`ā or supplication is an essential part of the faith. Undoubtedly, it is an act of righteousness to call unto Allah, be it for a materialistic object or to save one from trials (fitnah). A regular supplication to Allah is one of the believers characteristics. Knowledge of Tawhid reveals that the Lordship of Allah implies that by right, duty and responsibility, He is the only creator, owner, organiser, planner, cherisher, master, sustainer, provider and giver of security for the universe and all it contains. Man though made the cnier of Allah s creatures, inevitably depends on other component or Allah's creation. He is conditioned to perpetually seek for His needs through this natural and inevitable dependence on the other creatures. One of the basic needs of man in this regard is security. In spite of several attempts

to seek protection, man is constantly being found to be insecure from the yoke of societal problems. It is for this reason that this paper attempts to find out why there is insecurity and how the problem could be stemmed through the power of Du`ā'.

The Meaning and concept of Du'a' in Islam.

Du`ā often refers to as prayer, but Hughes (1998) however, explains that the Word Du`ā is generally used for supplication, as distinguished from salat, or the liturgical form of prayer. However, supplication to Allah is an act of Tawhid and a confirmation of belief in the names and attributes of Allah, for He is As-samad (the self sufficient Master whom all creatures need), Al-Malik (the king) and Al-Aziz (the All -mighty). There is no means and no power except that of Allah! (La hawla wala quwata ilabillah)In His Glorious Book. Allah the most Exalted says

When my servants ask thee concerning me (tell them) I am indeed close (to them) listen to the prayer of every suppliant when he calls on me (Q2 :186)

In another verse He Says:

And your Lord says: call on Me, I will answer your (prayers) but those who are too arrogant to serve Me will Surely find themselves in Hell- in humiliation(Q 40: 60)

Based on these two verses and all the other verses treating the issue of supplication in the glorious Quran, we conclude the importance of supplication in the relationship between God and the human being and its relation to the question of faith and beliefs. No wonder, the prophet in a hadith related by Abu Dawud defined Du`ā as worship (ibadah).

Naturally, Allah makes available in abundance, all the needs of His creatures. Though, primarily as means of inculcating the imperatives of effort or struggle in man. He allows these needs to be fulfilled only after man has made some. At times He withholds some of these needs from man, either as a trial or punishment for, or a measure to curb man's excesses or erring the condition. According to Jatto (2005) to which attainment or denial of Allah's abundant provisions or blessing is attached is determination to or not to abide by

Allah's dictates. In other words, when a people worship Allah as He ought to be worshipped (i.e when Allah and His Messenger are obeyed as they ought to be obeyed) Allah makes available to them in abundance, His blessing and provisions. But when a people fail to worship (i.e when the laws of Allah and His Messenger are arrogantly being defied), Allah withholds or curtails the flow of blessings and provision as a way of calling man to order.

In a nutshell, by supplicating, human being finds an echo for his feelings and satisfaction for his needs. By choosing to rebel against Allah., the most exalted, he acquires nothing but being deprived of Allah's grace and bounty in this world, and being inflicted with punishment in the after world. Why Du   are not answered

Allah in Suratul Ghafir (Q 40 60) says

And your Lord says call upon Me and will respond to your supplication Verily those who are too arrogant to worship Me will enter Hell in humiliation

The question then is -why are prayers at times not answered? The clarification of this is that there are certain conditions that need to be fulfilled in order for a supplication to be answered These conditions as spelt out by al-Uthaynma. (2005) are as follows;

Firstly is Sincerity to Allah: This means that one must be sincere in his Du   (supplication), so he turns to Allah the one free from all imperfections with an attentive heart being truthful in his turning to Him knowing that Allah, is capable of answering his Du   and hoping that the Du   will be answered.

Secondly, during Du   the caller should feel that he is in need of Allah- the most perfect the most High, in fact in dire need, and that it is Allah alone who answers the supplication of the one in distress and the one who removes evil.

Thirdly, that the one making Du   should refrain from haram (unlawful) matters. As this acts as a barrier between the person and his Du   (supplication) being answered.

This has been established in the authentic hadith from the prophet who said:

Indeed Allah the most High is good and accepts only that which is good (Abdul 1974: 35)

Allah has ordered the believers to do that which He commanded the Messengers. Allah said in Q 23: 51 that

O you Messengers' Eat of the good things and do righteous actions. Also in Q 2:172 He says:

O you Messengers! Eat of the good things wherewith we have provided you...

Then the prophet mentioned (the case of) a man who having journeyed far is disheveled and dusty and who spreads out his hands to the sky (saying):

O Lord! O Lord! whilst his food is unlawful, his drink unlawful and he nourished unlawfully So how can he be answered (Abdul: 1974)

So the prophet explained the unlike-hood that this person Du`a (supplication) would be answered even after fulfilling the apparent factors, which aid the Du`a being answered (i. e. raising one's hands towards the sky, calling upon Allah, using the name Rabb (Lord) and being a traveler). However, these factors did not bring about anything because his food, his nourishment and his clothing were all haram (unlawful) So the prophet remarked "so how can he be answered?"

Therefore, al-uthaymain concludes that if these conditions are not satisfied then the question concerning the Du`a (supplication) being answered will seem distant. However, he was quick to add that, if the conditions are satisfied and the one supplicating is still not answered, then, it is due to a wisdom which Allah knows, and the one supplicating does not know what this wisdom is, and may be that he likes a thing and it is bad for him.

Still, when these conditions are ruined and the one supplicating is not answered then either he has been protected from an evil which is greater than what he has asked for, or Allah stores it for him until the day of resurrection and he gets a greater reward.

Finally, of importance is that, one supplicating should not express dissatisfaction if his Du`a is apparently not being answered, for this action in itself is a reason for Du`a not being answered as Al-Nawawi (1986) reported that the prophet said:

A servant Du   continues to be answered as long as he does not ask for anything sinful or breaking the ties of relations and as long as he does not become impatient. It was said how does one become impatience O Messenger of Allah? "He said "when he says I have supplicated. I have supplicated, yet it has not been answered He therefore becomes despondent and abandons supplicating”.

So it is not befitting that the one supplicating should become impatient about being answered, then become disappointed and despondent and thereby abandons making Du   Rather he should call upon Allah since every Du   made to Allah is an act of worship, which brings one closer to Him and increase one's reward.

When Du   mostly likely to be answered

A website [http://www.mission.com/knowledge/Du   .htm](http://www.mission.com/knowledge/Du_ .htm) quotes ibn al-Qayyim's explanation on the periods which a servant's supplication is most likely to be swiftly answered by Allah. According to the website, ibn al-Qayyim highlights that, if a servant supplicates with humility, attentiveness, concentration and full devotion at a particular six periods of time, Allah will definitely answer such a servant's supplication

These six times are:

- ❖ The last third of the night.
- ❖ At the time of the adhan (call to prayer)
- ❖ Between the adhan and iqamah (the period between the call to prayer and its commencement)
- ❖ At the ends of the prescribed prayers
- ❖ From the time the Imam ascends the pulpit to the time the prayer has finished on the day of Juma ah
- ❖ The last hour after the Asr Prayer

Alongside this, the servant appends to this, fear and reverence in the heart beseeching his Lord in a state of humility and submissiveness He faces the and qiblah (where Muslim face to pray) and is in a state of purity, he raise his hands to Allah and begins by praising and

extolling Him, then he invokes peace and blessings upon Muhammad, His servant and Messenger (SAW). He proceeds mentioning his needs by seeking forgiveness from Allah and then he earnestly and sincerely make his request as one who is needy and impoverished, supplicating to Him out of hope and fear. He seeks the means of getting close to Him by mentioning His Names and Attributes and making the religions sincerely for Him Alone. Before making supplication he gives in charity. If all this is done, then his supplication will never be rejected.

The Place of Du`a in Islam

The place of Du`a is so high in Islam that the Almighty Allah says in Qur'an 2:186 that:

When my servants ask you concerning me, (tell them) I am indeed close (to them) I listen to the prayer of every supplicant when he calls on Me.

The prophet buttressed this fact when he said "nothing is more honourable to Allah than Du`a" (Sahih al-Jami no 1133). In order to warn those who are arrogant or careless in making Du`a, the prophet said:

The most incapable person is the one who does not make Du`a, and the most miserly person is the one who does not give Salam (Sahih al-Jami' no 1055)

He further said:

If one does not supplicate to Allah, He will get angry with him (Sahih al-Jamino 2414)

Allah answers every person in need whenever he directs his request to Him. Indeed, He is free of all wants, and He is answerable to none. We have no other god buy Him while He has many servants other than us. With regards to this He says:

O Mankind! It is you who stand in need of Allah but Allah is Rich (free of all wants and needs), He is worthy of all praise (Q 35:15). So to fulfill our needs and wants we must call on Him.

Making Du ʿā to Allah in Islam is a recognition of our weakness and His greatness. The prophet had said:

Ask for everything even the lace of your shoes. If Allah does not provide, it will never be available (Ibn al Sunni no 349 supported by Tirmidhi A/298 and others)

The prophet further said:

And let not there be anyone who says My Lord won't answer my prayer because of this and that or because of so and so...

No! indeed Allah is the most Generous king Is there anyone who met a King and praised and glorified him and then asked yet the request and so was not granted? So what about Allah, the king of the Heavens and the Earth who has total control over your life, wealth and future. Why would He not grant request. The prophet said:

Verily your Lord is the one modest and Generous, and When His some servant raises his hands to Him in supplication, He is diffident (in wordings, shy or hesitant) from returning supplication them empty (Ahmad Abu Dawud and al-Tirmidhi)

Quran calls for worship during all the states and situations that face the human being so that the relationship between the latter and his God won't be governed by interest and benefit. That is why we find that while it urges human being to call on God in a request for help or in an expression of fear it urges him in other verses to invoke God in an expression of devotion Such as in the prayer of devotion and the pure belief in one and only God. Some of the Quranic verses point to examples of people who resort to supplication only during hardships and difficulties so that when relieves them and satisfies their request, they forget Him Allah says:

When some trouble touches man, he cries unto his Lord turning to Him in repentance, but when He bestows a favour upon him as from Himself (Man) does forget what he cried and prayed for before(Q39: 8)

Consequently, it can be interred that supplication should not be based on the man being's temporal and limited needs that face him every now and then Invoking Allah should rather set from the feeling of the profound spiritual connection that relates the human being to his God in love and reassurance.

Finally, the idea of supplication in Islam does not mean being non-challant in depending on God resorting to Him, asking for help in one's affairs and problems without individually making serious steps towards resolving these problems and handling these pending issues verily supplicating God does not mean leaving one's needs to be directly fulfilled by Him while the human being is able to embark on satisfying his needs but he simply refuse to take any step to help himself waiting for a miracle to fall from heaven. Actually, the right conception of supplication says that human beings must refer to God when they find themselves facing situations that have deviated from the track of causality that Allah, had endowed everything with a principle asserting that everything that happens must have a cause weather in life and death, in health and sickness, in poverty and wealth, in victory and defeat...etc. Allah invited human being to believe in these causes and to resort to him after reaching a dead end or after facing a blockage down the road. In this case human beings are allowed to address Allah, in supplication. Here, the wise answer that saves the human being from his feeling of weakness in front of the hidden power of the unknown is found.

Its Relevance to National Security

It has been established earlier on that the prophet define Du`a as worship and that it is an act of righteousness to call unto Allah, because it renew the faith of the human being and consolidates his confidence in God. We are today being faced with insecurity because we have abandoned our responsibilities to Allah, our situation is likened to the Quraysh whom according to Q 106: 1-2 are blessed with the followings:

(One) Prestige for being the custodian of the Ka'abah

(Two) Honour and profit earned from their central position, which facilitated trade and intercourse (i.e. communication and exchange) with other countries

(Three) Security against danger of constant warfare both at home and during journeys. However, because the Makkans could not reciprocate this great favour with the worship of Allah, Allah commanded that:

Let them worship the Lord of this House (i.e. the Ka'abah) who provides them with food against hunger and with security against fear (of danger) (Q 106: 3-4)

Instead of according the merciful Lord the deserved worship men are rather ungrateful Allah says:

And Allah puts forward the example of a township (Makkah), that dwelt secure and well content, its provision coming to it in abundance from every places both it (its people denied the favours of Allah (with ungratefulness) so Allah made it taste extreme hunger (famine) and fear, because of that evil (i.e. denying prophet Muhammad) which they (its people) used to do Verily there had come unto them a messenger (Muhammad) from among themselves, but they denied him So the torment overtook them while they were wrong doers (Q16: 112-113)

Allah also says:

If the people of the towns had believed and feared Allah, we should indeed have opened out to them (all kinds of) blessing from the heavens and the earth, but they belied (the truth or the Messengers) so we brought them to book for their misdeeds Did the people of the towns then feel secure against the coming of our punishment by night while they were asleep? Or did the people of the towns then feel secure against the coming of our punishment in broad daylight while they played about (carefree)? Did they then feel secure against the plan of Allah? None feels secure from the plan of Allah except losers (i.e. those doomed to ruin. (Q 7:96-99).

This refers to the people of the past prophets. The lesson therefrom is however for those who inherit the land and the power afterward. If they fall into the same sin they will meet with the same fate. A clear cut order in Q2: 186 is that He listens to the prayer of every supplicant when he calls on Him but with a provision that: Let them also with a will listen to my call and believe in me..." This therefore explains clearly the cause of the prevailing state of insecurity in our society. Further analysis of this state of affairs of ours is however in order to help us discover the way out.

Today the sorry state (of insecurity) of the Muslims in particular and the nation in general takes several dimensions, A probe into the forms of insecurity shows that in all human societies of today here is extreme hunger and inability to satisfy human material needs. Jatto (2005) Identifies economic insecurity as the root or mother of other forms of insecurity because, he believes that it opens way to other forms of insecurity like population control, menace of men of the under-world, job insecurity and unemployment., adulteration of products, food poisoning. fake drug syndrome stability, financial crime etc.

According to A-Jawziyyah (2005), the supplication has three stations in regards to tribulations. The first is that if t is stronger than the trial it suppresses it. The second is that it is weaker than the trial, the trial becomes even stronger upon him. The third is that if they are both equals in their strength, each refrains the other. Indeed Dua is one of the most powerful instrument that Allah has granted this Ummah.

The prophet is a model to all Muslim and whenever Muslims follow his ways of life they are certain to be on the right track. A close study of the prophet actions reveals the extent of prayer he said at different times of the day and night. Prayer here refers to supplication, rather than the formal prayers, which include the five obligatory ones. He emphasizes prayer for safety. Few examples are here brought to the fore.

On the authority of Ibn Umar that the prophet used to always say the following words morning ad evenin9 My Lord, I pray you for safety in this life and in the life to Come. My Lord, I pray you for forgiveness and safety in my faith and my life. With my family and in

my property. My Lord cover my defects and give me reassurance in time of fear. Protect me my Lord from the front and the rear from the right and the left and from above I appeal to your glory against any evil that could afflict me when am unaware (Related by Al-Bukhari in Al-Adab Al-Mufrad)

Al Nawawi (1986) reported that Abu fadl Abbas bn Abdul Muttalib relates:

Once I asked the holy prophet O Messenger of Allah Please teach me a prayer that I may ask from Allah He said seek security (Afiyat) from Allah. Abbas waited For some days and then went to him again and once more asked: O Messenger of Allah tell me something which I may ask from Allah. He said to him O Abbas, O uncle of the Messenger of Allah beg Allah for security in this life and in the hereafter (Tirmidhi)

Thus, it is clear from the above that the prophet did not take the issue of security lightly and likewise he did not play with Du ʾa

The Value of Du ʾa' in Islam

Indeed the importance of supplication might clearly be seen in this Quranic statement:

Say (to the rejecters) My Lord is not uneasy because of you if ye call not on Him, but ye have indeed rejected (Him) and soon will come the inevitable (punishment) (Q 25: 79)

That determines God's care of His believers in accordance with their communication with Him through supplication. The question then is what is the secret behind all these this? And how can the practice or the non-practice of a certain religious ceremony or service rise to the level of determining the relationship between the human being and his God? Indeed, supplication is the living expression of the human beings everlasting need for Allah in all his affairs. It is the human beings submissive recognition of his dependence on Allah, embodies in the feeling of being deeply attached to Him to the extent of uniting with Him in a way that the person no longer feels his existence or entity.

Verily, the living and true faith cannot be realized but through this feeling because, believing in God becomes meaningless if it does not involve the acknowledgement of His

supernatural and unstoppable creating force, as well as His absolute and endless power against the helplessness and weakness of the human being who cannot do himself any harm or good but through the help of God.

Accordingly, our need to supplication lies in our need to express our faith in God making sure that it is expressed with sincerity of purpose. So supplication renews the faith of the human being and consolidates his confidence in God. By the same token, one of the traditions referred to supplication as the brain of worship because it is the living expression of the meaning of servitude submission and piety which are represented in the act of worship. Verily, without supplication worshipping Allah becomes a body without a soul.

Moreso, the Quran speaks about the supplication of Nuh, Ibrahim, Musa, Yakub, Zakariyah and others when they faced critical and difficult times. Actually they resorted to invocation and supplication as a practical way to teach people the importance of this worship in the relationship between the human being and his God, an importance that is deeply rooted in the conception of faith, even in the lives of prophets who are the exemplars in their closeness to Allah. Thus, Du`a is considered a potent weapon of seeking security. Abacha a onetime head of state employed the services of marabouts when he was seeking God's intervention in his bid to become a civilian Head of State but because he was not sincere with his intention. His supplication was not answered. Not only that the people of Ilorin in 2003 sought the intervention of God through supplication for the return of peace during the Lawal administration, which was believed to be tyrannical and vindictive. Jawondo (2005) reported this:

Series of prayers and sacrifices were offered to God individually and collectively, covertly and overtly within and outskirts of the town to bring about peace in Ilorin. Prominent scholars of Ilorin descent resident elsewhere, were not left out in the prayers to bring about peace in Ilorin.

This prayers were generally believed to have brought about a change of the Lawal led government. With the announcement of the election results, says Jawondo "the thematic

concern of the scholars changed from appeal to God for peace to showering of praises and thanks to God for bringing peace. This is one of the importance of Du ʾa

Conclusion

Du ʾa' has been regarded as the weapon of the believer, and it is considered a potent weapon that can be used to confront any case (s) of insecurity that might face any nation Allah has promised to answer prayer but he has connected His response with His being asked Muslims are advised to take this call very seriously because it shows a lack of Iman (faith) when they turn away from asking Allah. No matter how advanced the technology and warfare of the unbelievers, it is not a match against the Duʾa of believers as Allah says: And the supplication of the disbelievers it's nothing but in vain". (Q 40: 50) It is advisable therefore that the conditions governing the acceptance of supplication as discussed in this paper be adhered to so that the full potentials of the power of Du ʾa will be fully realized.

Finally, in addition to the use of Du ʾa in ensuring national security, the following measures as downloaded from a website ([http //www Answer Com/main /ntquery](http://www.AnswerCom/main/ntquery)) could also be taken.

- ❖ Maintenance of Armed forces
- ❖ Civil defense measure and emergency preparedness
- ❖ Attempts to create resilience and redundancy in national infrastructure
- ❖ The maintenance of intelligence services to detect threats
- ❖ The protection of classified information

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