

WARFARE PRAYER AS AN ALTERNATIVE MEDICINE AND THERAPEUTIC DEVICE: A CASE STUDY OF AYYUB (JOB) IN ISLAM AND CHRISTIANITY

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Abstract

Warfare prayer, a form of spiritual intervention rooted in religious traditions, has been increasingly examined as both an alternative medicine and a therapeutic device. The prophetic tradition recognizes Dua (prayer in Islam) as a weapon to the believers both in Islam and Christianity. This idea really corroborates the divine powers endowed man by the creator at all ages which serves as a blessing for humanity on all matters. Existing studies on the subject have focused on the efficacy of prayer, the need for adherents of both religions to pray and the types of prayer with little attention paid to Job's warfare prayer comparatively. This paper explores its conceptualization in Islam and Christianity, using the Biblical and Qur'anic narrative of Job (Ayyub in Islam) as a case study. Scholarly discourse highlights prayer's role in mind-body medicine, its psychological benefits, and its contested classification within complementary and alternative medicine. While some studies suggest prayer's efficacy in healing, others critique its theological implications. This article synthesizes theological and medical perspectives to argue that warfare prayer functions as a therapeutic modality, particularly in contexts of suffering and chronic illness, bridging faith and healthcare. The study made use of library research presented in descriptive and narrative approach to discover the defining moment in the story of Job's warfare prayer. The study revealed Job's endurance through suffering and his reliance on prayer exemplified warfare prayer as a means of spiritual combat, healing, and resilience. Recommendations are also made on how supplicants could have an acceptable Dua.

Keywords: Warfare prayer, Medicine, Therapeutic device, Prophet Ayyub, Islam, and Christianity

Introduction

Warfare prayer—understood as intercessory or combative prayer against spiritual and physical afflictions—has been practiced across religious traditions, particularly in Christianity and Islam. The story of Job (Ayyub) serves as a paradigmatic example, where

persistent prayer and faith amidst suffering lead to divine restoration. Modern research has examined prayer's role in healing, with some classifying it as a mind-body intervention within CAM. However, debates persist over its medical legitimacy, mechanisms (e.g., placebo, divine intervention), and whether its inclusion inflates CAM utilization statistics. The meaning and importance of prayer in the two major religions, Islam and Christianity is so well documented and has been so well examined to the extent that there is almost no need to elaborate the idea but for this research, it is imperative to dig into the prayer life of Job who though did not commit any sin but suffered as a righteous man and was able to conquer through warfare prayer. The various religions of the world confess prayer to be the simply instrument which can be used to unite or by means of connecting to God. Regardless of whom you are and of any kind belief you consider prayer as the only basic means of communication with the Divine Power in one's life. Adherents of all religions maintain that prayer is a way to spiritual channels and provides everyone an additional energetic consciousness of the existence, supremacy and wiliness of the ultimate power, as a potent factor at that exact spot wherever fright, disorder and danger triumph. Prayer is also the heart of Islam. It set up a unique pillar of Islamic religion and is well thought-out 'the basis of the religion' There are over 100 Quranic verses in praise of prayer and many *hadith* sayings that extol prayer and its virtues and equate its abandonment with denial of Islam.

There are numerous categories of prayers in the Bible for many diverse circumstances; when prayer is mentioned or admonition to pray in the Bible it is subject to the form and perspective of the word. Take for instance; one will get about 547 examples of the term "pray" and its alternatives when you comb the King James Version of the Bible; however not all these texts depict prayer in the framework of supplicating to God. For the moment, there are 322 examples of the term "pray" and its dissimilarities in the English Standard Version Bible.

Job in Islam

Job (Arabic: أيوب, (Ayyub) is recognised as a prophet among Muslims as revealed in the Quran and the Bible. According to Ibn Ishaq as quoted by Muhammad there is the story that Ayyub was from Rum and his full name was Ayyub son of Moses, son of Razeḥ, son of Esau, son of Ishaq (PBUH), son of Ibrahim (PBUH) Ibn Asakir quoted in the same book that his mother was a daughter of prophet Lut (PBUH). Among the prophets talk about in the glorious Qur'an was Ayyub who was one of the greatest *rusul* (messengers), having his descendant traceable to prophet Ibrahim, of him the Qur'an says: And that was Our proof which was given to Abraham against his people. We rise whom we will in Degrees. Certainly, your Lord is all wise all knowing. And like bestowed upon him Ishaq

and Ya‘qub, each of them We guided and before Him. We guided Nuh and among his progeny Daud, Sulayman. Ayyub, Yusuf Musa and Harun. We reward the good doers.¹ It was said that Prophet Ayyub was blessed with seven children, out of whom there were four sons and three daughters. His possession were seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses and numerous servants, to the extent that he was the greatest of all people of the East Arabia. The length and breadth of Sham economy was in his possession. He had several cows, Horses donkeys as well as 4,200, 833 hectares of Land. According to historical records, a group of angels were once discussing about the fate of in the Hereafter. They concluded that:

Those who are humble would earn Allah’s preference whereas individuals who are proud would incur His anger. An angel then observed that “Among creatures created by God, Ayyub remains the best who is also a man of upright personality who shows great tolerance and always recollect God as being generous. He is an outstanding ideal for the believers of Allah. As compensation, Allah blessed him with longevity including plenteously of possessions, nevertheless he is never puffed-up. His family, his domestics, including the penurious and the underprivileged share in his good opulence: he nourishes and dresses the needy and purchases slaves to set them free. He makes those who receive his charity feel they are favouring him so kind and gentle.”²

It was also reported that when *Iblis* over heard the angles discussion about Ayyub, he complained to Allah about Ayyub that he was not doing good out of sincerity to Him, but rather to satisfy himself so that his wealth could increase and cannot be removed from him. Then he said to Allah. “If you get rid of his prosperity, then you will realise that his tongue would cease to mention your name and his commitment to prayer would stop.

Allah reacted to *Iblis* saying by Ayyub had been His best and truthful followers and that he was not praying to Him for the reason that of the favours, rather his worship was from his nature and not connected with mundane things. In order to substantiate *Iblis* claim as baseless, Allah allowed him to try Ayyub with his Wealth. *Iblis* was glad and there and then, he assembled his aides and get to work on destroying Ayyub’s cattle, consequently, his employees and servants were massacred by the sword, and his family crushed under the roof.

¹A.Y Ali. 1934. The Holy Quran Text, Translation and commentary. Dar-al-Arabiyya, Beirut Lebanon. P. 840

²A.Y Ali. 1934. The Holy Quran Text, Translation and commentary. Dar-al-Arabiyya, Beirut Lebanon. P. 311

The devil was given the power to turn to human being and he acted before him in the pretense of an astute man and advised him:

Everything you possessed in form of riches are gone. Opinions of some individual are that these evils came on you because of your love to the poor and that your situation is worsening for your reliant on prayers to Allah. While others are of the opinion that Allah must have allowed this upon you so that your adversaries might be pleased. If Allah had the ability to avert destruction, at that time He would have sheltered your country estate.³

Job in the Qur'an and the Bible compared

Similarly to other sections in the Muslim Scriptures, the story of Ayyub (Peace be upon him) can be found spread all over the Qur'an, and specific incidents of his activity were portrayed. Henceforth, the Qur'anic interpretation of Ayyub is fairly transitory when compared with the story in the Bible. Though, there are various stories about Job in the Bible that are not stated in the Qur'an, this does not mean that the biblical account completely rejected Islamic perspective of Job. Truly, there are some Islamic Scholars who agreed with extra evidence, which are similar across several aspects with the theological account in the Bible. However, the silence of the Qur'an on other narrative is also important. Therefore, it will be useful to keep in mind what is clearly stated in the Qur'anic account. According to Qur'anic narrative, Job is labelled as one of those who received revelation from God, beside other prophets, for instance, Noah, Abraham, Ishmael, Isaac, Jesus, Jonah, Moses. These prophets, in addition to Job were sent as "messengers with good news as well as to warn their people so that the people will have no excuse when they finally come before God" (4:163). In both religions Job is declared as a "virtuous man", "chosen" and "directed unto honest pathway" (6:84).

From the two accounts in either the Bible or the Quran, it is quite clear that

- (1) Job's affliction involved his body as well as his family;
- (2) He prayed to God, noting his distress, as well as complaining about Satan;
- (3) God answered his call graciously; he fully recovered and was rewarded double the number of offspring;
- (4) His story is to be "a reminder to all who worship God"; and Job deserves praise as one who "proved to be patient," and who was an "excellent servant", "continuously turning toward God."

³Abilshaq Ahmad bn Muhammad al-Naissburiyy. 2004. *Qisas al-an-biyyai al-musamahraisu al-majalis*. Dar al-fikr, Lebanon Beirut p. 158

The Hebrew Scriptures and the story of him as we have it in Islam are comparable. Islamic historical literatures explain the story of Job and refer to him as an offspring of Noah. Related to the Septuagint (Hebrew Bible), AbiIshaq⁴ states that Satan heard the angels of Allah praising Job who was considered as righteous man of his time. Job, as a preferred prophet of Allah, was devoted to regular supplication and would often pray to Allah and express gratitude to Him for His blessings of plentiful riches as well as large family he had. However, Satan intended to distance the pious Ayyub from Allah besides seeking to make him fall into distrust and dishonesty. As a result, Allah permitted Satan to make miserable the life of Job with distress, severe illness, and suffering; because Allah trusted Job and believed he would not decline in following Him. Despite many calamities that befell him, he endured unswerving in his devotion of Allah.

Ayyub in Christianity

The book of JOB is one of the most difficult in the Bible. That should not be surprising. It raises and grapples with one of the most baffling and urgent questions of life. Job was an upright man who feared God, stayed away from evil and was perfect. People bore testimony to the good works of Job because of his kindness to the poor, the fatherless and those that had none to help them. He was ever so kind to widows, he fought for the oppressed. He wore righteousness as a garment. However, unknown to him, Satan challenged his righteousness, God allowed the challenge and what followed were calamities in quick succession even though the man was perfect and blameless in his ways. The central question is the problem of suffering – the suffering of the innocent. We see that from beginning to the end Job did not understand why he should suffer. This is precisely because he believed that suffering is exclusively a result of sin. Job was greatly disturbed by the prosperity of the wicked. This is one of the factors which aggravated suffering for him and made his afflictions the more galling. Job's suffering confirms the truth that life is war because it is common experience even in today's world that bad things continue to happen to good people. Very often, friends, relations, neighbours and others who hear about these episodes are puzzled as why these things should happen to these people, who, by human standards, are known to be good. The question of how good people who experience disasters can know the "why?" of their experiences is still begging for answer up till today. It may well be that a study of Job's experience will provide answers to some of the puzzles we face daily on the subject of the sudden occurrences of evil and the associated human sufferings. Life is truly a war because Job was a wealthy,

⁴AbiIshaq Ahmad bn Muhammad al-Naissburiyy. 2004. *Qisas al-an-biyyai al-musamahraisu al-majalis*. Dar al-fikr, Lebanon Beirut p. 158

very religious man who seemed to have control over his life. However, unbeknownst to him, Satan challenged his righteousness. God allowed the challenge and what followed was a series of disasters in rapid succession.

In his warfare prayer, Job confessed that God can do everything and knows all things. He is omnipotent and omniscient Job had tried to explain his own problem but now agreed that he did not know enough to do so. The Lord had given him an opportunity to speak and now, Job was ready to speak the revealed truth about himself. Job saw God and that was enough for him. Job had lost all, but he found God and was content. His supplication made God, who allowed Satan to test Job in the first instance, was ready to restore Job, not just to his former position but to a better position because He knew Job was innocent.

Du'a (Prayer) in Islam

According to *al-Mawrid al-Quareeb*⁵ *Du'a* literally means to call while technically, it is called *du'allahu* that is to pray (to God), supplicate or invoke God, *Du'a 'Iyh* on the other hand mean to curse, imprecate, invoke God against someone or somebody.⁶ Hughes⁷ opined that the word *Du'a* is commonly used for supplication as opposed to *Salat* or the prescribed prayer in Islam. A clear example of both is found in Surah 14:42 which says, "O my Lord! Make me and my descendants, constant in prayer (*Salat*). O our Lord accepts my supplication (*Du'a*)." The term *Du'aul-ma'sur*, meaning a recorded or documented supplication, is used for supplications made by the Prophet (PBUH), which have been passed down in tradition.⁸

Meaning of Du'a (Prayer) according to the Qur'an

The Qur'an classifies *Du'ato* symbolize the followings which are given as typical examples:

- (i) *Du'a* (A call): On a day when He (God) will call you, And ye will answer⁹
- (ii) *'Id'u 'Shuhada'* (Seeking aid): And present your witnesses (should there be any) besides God, if you should be truthful.¹⁰
- (iii) *Id'u* (Request). And your Lord said, "Call upon Me; I will respond to you."¹¹

⁵ R.B. BAKI, 1997. *Al-Mawrid al Quareeb*. A pocket Arabic-English dictionary. Dar el-ilmmalayin, Beirut, Lebanon. P. 163

⁶ R.B. BAKI, 1997. *Al-Mawrid al Quareeb*. A pocket Arabic-English dictionary. Dar el-ilmmalayin, Beirut, Lebanon. P. 163

⁷ T.P Hughes. 1885. *A dictionary of Islam* Premier Book House, Lahore. P. 101

⁸ T.P Hughes. 1885. *A dictionary of Islam* Premier Book House, Lahore. P. 101

⁹ A.Y. Ali. 1934. *The holy Qur'an Text. Translation and commentary*. Dar al-Arabiyya, Beirut Lebanon. P. 840

¹⁰ 'Abd al 'Ati Hammudah. 1997. *Islam in Focus*, amana Publications Maryland USA 57-58

- (iv) *Da'wa* (Speech): And their speech therein is to be: “praise be to God, the guardian and maintainer of the creations!”¹²
- (v) *Id'u* (Beseech): “Beseech on our behalf Thy Lord to make plain to us.”¹³
- (vi) *Tad'u* (Worship): And do not worship besides Allah, that which will not harm you or benefit you¹⁴

The prophet is reported to have said in one of his traditions that ““Supplication is worship.””¹⁵ Then he narrated the Quranic verse: “And your Lord says, ‘Call upon Me; I will respond to you.’ (Either supplication or warfare prayers). And those who disdain My worship will enter Hell (rendered) humiliated.”¹⁶

Prayer is one of the pillars of Islam and is considered the “foundation of religion.” Any Muslim who neglects his prayer without an acceptable excuse commits a major crime and a terrible sin. This crime is very serious because it is not only against God, which is bad enough, but it is against the very nature of man. It is human instinct to worship great creatures and aspire to lofty goals. The greatest of all creatures and the loftiest goal is God. The best way to develop a sound character in an individual and to realize his aspirations in a mature path of growth is through Islamic prayer. Neglecting prayer is suppressing the good qualities in human nature and denying its right to worship and love, its right to aspire and advance its right to excel in goodness and achieve noble goals. This suppression and denial constitute a very serious and destructive crime. Herein lays the importance and vitality of prayer in the life of an individual.

We should always bear in mind that God has no need of man’s prayers, for He has no need of any kind. He is only concerned with our affluence and well-being in every sense of the word. When He emphasises the compulsion of prayer and assigns us any duty, it is for our help; for every good we do is for our own advantage, and every wrong we commit is against our personalities. Here too, man is the center of significance, and his overall well-being is the primary concern. The benefit that man can get from prayer is endless, and the sanctification of prayer is unimaginable. This is not just a “concept” or conservativessupposition; it is a wonderful fact and a spiritual involvement, as in the case

¹¹ A.Y. Ali.1934. The holy Qur’an Text. Translation and commentary. Dar al-Arabiyya, Bruit Lebanon. P. 127

¹² A.Y. Ali.1934. The holy Qur’an Text. Translation and commentary. Dar al-Arabiyya, Bruit Lebanon. P. 486

¹³ ‘Abd al ‘Ati Hammudah. 1997. Islam in Focus, amana Publications Maryland USA 58

¹⁴ Abd al ‘Ati Hammudah. 1997. Islam in Focus, amana Publications Maryland USA 59

¹⁵ Shaykh Muhammad Salih al-munajjid.2002. Retrieved from: The Islamic Network. www.islaam.net on 21st July,2024

¹⁶ A.Y. Ali.1934. The holy Qur’an Text. Translation and commentary. Dar al-Arabiyya, Bruit Lebanon. P. 1279

of Prophet Job. In essence, there is nothing that is clearer to Almighty Allah than one's prayer to Him in form of warfare prayer. This is because the supplicant is no doubt placing his poverty and in capacity to Allah. And indeed, this act of him is particularly one of the strongest and effective strategies for repelling evil while at the same time bringing about desired goal. Here is a statement of the efficacy of Islamic prayer:

1. It makes stronger the belief in the being of Allah and His goodness, and transfers this conviction to the depths of the human heart.
2. It activates this belief and makes it beneficial in the course of practical life.
3. It helps human being to achieve his innate and natural aspirations for prominence and high morals, and for merit and righteous growth.
4. It cleanses the soul and improves the mind, educates the sense of right and wrong and reliefs the soul.
5. It develops the good and generous elements in the human being, and conquers evil and shameless tendencies.
6. It prevents shameful and unjust actions.

As soon as Islamic prayer is analysed and its nature is studied, it becomes clear that it is not simply a series of physical movements or an empty recitation of scripture, it is an unparalleled and exceptional system of intellectual contemplation, spiritual devotion, ethical elevation, and bodily keep fit. It is a uniquely Islamic understanding where every muscle of the body connects the soul and mind in worship and glorification of God. It is not possible for anyone to convey in difference of opinion the complete importance of Islamic prayer; nevertheless, it can be referred to be:

1. An example in correction and self-control
2. An exercise in religious zeal to God and all praiseworthy goals;
3. A watchful reminder of God and a continuous disclosure of His goodness;
4. A seed that is sow for divine refinement and good conduct;
5. A director to the utmost behaviors of existence;
6. A protection from evil, and against aberration and mistake;
7. An equal opportunity, harmony, and companionship;
8. A communication of gratitude and thankfulness to God;
9. A path to inner peace and stability
10. A source of abundant patience, courage, hope and confidence.

This is what prayer in Islamic entails, and its results for man. The best authentication to this saying is to practice prayer and receive benefit from its spiritual joys. Consequently, have better understanding of what it actually worth.

Prayer in Christianity

Prayer is one of the means or channels through which the Grace of God flows to Christians (Heb. 4 verse 16). Prayer is the soul talking to God. It is the natural and necessary outcome of our relation to God (Acts 9 verse 11). It is the means of expressing and maintaining our right relation to God. Prayer makes the will of God clear to us. Prayer is power because it brings power. It makes duty light and service delightful. God's service is perfect freedom" when prayer lubricates the life. A prayer-less man is a faithless man. Prayer in Christianity means much more than the common meaning, it means talking, communing or communicating with God. That is, expressing oneself with God, discussing with God. Prayer is a two-way traffic, because two persons are involved, namely, the person offering the prayer and God or object of worship. Just as we talk to God in prayer, God too can talk to us. Prayer is thus a means of contacting the Godhead. Therefore, a good prayer should be as intimate as possible and as natural, plain and clear as possible. The Bible calls us to pray rather than give in to our worries and fears. Christians can use prayer as a way to glorify God and release our worries and concerns from our hearts and minds. In Christianity, true prayer is an expression of true faith in God and trust in Him to answer our prayers.

Alternative Medicine and Therapeutic Device

According to the Advanced Learner's Dictionary, medicine is the science of preventing and curing illnesses and diseases. It involves drug, diet or surgery for ailment. In line with the above definition, medicine is a process or strategy leading to cure of diseases. Interestingly enough Allah did not leave any stone unturned as He mentions medicine in the divine scripture thus. And we send down from the Qur'an that which is healing and mercy..."¹⁷

"And if I get sick, He is the one who heals me."!¹⁸

Most Christians have long viewed medicine as a gift from God, providing relief to the sick and ill. In almost every age, medical miracles have supplemented or replaced medicine among a small minority who has rejected all medicine as contrary to God's will.

The Emergence of Medicine

The unwritten history is not easy to interpret, especially the drawings, skeletal remains and surgical instruments of man, and it is therefore difficult to reconstruct his mental attitude towards the problem of disease and death. It seems likely that once humans

¹⁷ A.Y. Ali.1934. The holy Qur'an Text. Translation and commentary.Dar al-Arabiyya, Bruit Lebanon. P. 718

¹⁸ A.Y. Ali.1934. The holy Qur'an Text. Translation and commentary.Dar al-Arabiyya, Bruit Lebanon. P. 956

reached the stage of thinking, they discovered by process or trial and error which plants could be used as food, which were poisonous, and which had some medicinal value. Domestic medicine, which consists largely of the use of plant products or herbs, arose in this way and continues to this day. Death and disease were not initially considered by many as natural phenomena, but later, they were accepted as part of existence and thus were treated with the available herbal remedies. Serious illnesses, however, were placed in a completely different category. Men considered these to be of supernatural origin and could be the result of the influence of a spell on the victim by some enemy, a visit from a malicious demon or the work of a displeased god who either depicted some of the victim's objects or stripped something, usually the soul of the patient. The treatment applied was to lure the important spirit back to its proper habit within the body or to extract the evil intruder, be it an arrow or a demon, through counter-spells, charms, potions, sucking or other means. Religion and magic played an important role in primitive human medicine. The oral administration of a drug or herbal remedy was accompanied by incantations, dancing and grimaces, all of which added to the wizard's tricks. Thus, the first doctors or "medicine men" were witches or sorcerers. The use of charms and incantations that is still prevalent in modern times has an ancient origin. Apart from the treatment of wounds and broken bones, medical folklore is probably the most ancient aspect of the art of healing as primitive doctors demonstrated their wisdom by treating the whole person, in spirit as well as body.¹⁹

Christianity and Islamic Practice of Medicine

After the fall of Rome, learning was no longer highly valued, expertise was discouraged, and originality became a dangerous asset. During the early Middle Ages, medicine passed into the hands of the Christian Church and a wide variety of Arab scholars. Christians were the first to treat medicine as a phenomenon. The early Christian Church had a negative influence on medical progress. Illness was seen as a punishment for sin, requiring only prayer and penance. Moreover, the human body was sacred and its dissection was forbidden. But the endless care and nursing given to the sick under Christian care must have outweighed any tolerance shown towards medicine in its early days. Perhaps the greatest service rendered by the Church to medicine was the provision and copying of classical Greek medical manuscripts. These manuscripts were later translated into Latin during the Middle Ages by Christian monasteries.²⁰ A second reservoir of medical knowledge emerged during the great Islamic empire that stretched from Persia to Spain. Although it is customary to speak of Arab or Islamic medicine in

¹⁹The New Encyclopedia Britannica.2002. 15th Ed. Encyclopedia Britannica inc. U.S.A. p. 775

²⁰The New Encyclopedia Britannica.2002. 15th Ed. Encyclopedia Britannica inc. U.S.A. p. 779

describing this period, not all of its beneficiaries were Muslims. Some were Jews, others Christians, and they came from all over the empire. Their main focus was on translating earlier medical diseases into Arabic from Greek and Latin. One of the foremost dignitaries was al-Razi, a Persian born in the latter half of the ninth century near present Tehran, who penned down a massive discourse on medication known as *Kitab al-Hawi*. His most prominent work, *Devarioli setmorbillis* (Treatise on Smallpox and Measles), distinguished between these two diseases and gave a clear description of both.²¹ Later, Avicenna (980–1037 CE), IbnSina, also a Persian, was given the title of Prince of Physicians and the entire cemetery at Hamadan became a place of pilgrimage. He had memorised the Qur'an by the age of ten, and at eighteen he became a court physician. His main medical textbook, *al'Qunun fi-at-tibb* (The Canon of Medicine), became a classic, and was used in numerous medical schools; at Mount Pellier in France since 1650 AD, and is said to still be in use till today in the East.

Warfare payer as Alternative Therapeutic Device

When the sickness persisted and became unbearable to prophet Ayyub, he resorted to prayer as the only alternative medicine and therapeutic means to his ailment. The Qur'an gives an account of Ayyub's return to Allah through prayer when it says.

Remember our servant Job when he called upon his Lord: "Indeed, Satan has set up for me evil and distress."²²

When Job called on Allah, his distress and misfortune were immediately over as promised by Allah when he says:

".....I answer the call of the caller if he calls me"²³

His recuperation began at the point of his supplication as he was commanded to strike the earth with his foot. A fountain gushed forth and from it he bathed and his body. While he was bathing naked, a swarm of golden locusts fell upon him, and he began to gather them in his garment. Then his Lord called to him: O Ayyub, have I not enriched you from what you see? He said: Yes, O Lord, and do not deprive us of your blessings.²⁴ Not only his money and possessions were restored to him, but all his people were doubled in number. For instance, he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. After the ailment and restoration of his estate, Ayyub

²¹The New Encyclopedia Britannica.2002. 15th Ed. Encyclopedia Britannica inc. U.S.A. p. 779

²²Umm Muhammad.1992. The Prophets appointed by Allah: Abdul Qasim, Jedda, Saudi Arabia p. 47

²³A.Y Ali. 1934. The Holy Quran Text, Translation and commentary. Dar-al-Arabiyya, Beirut Lebanon. P. 127

²⁴A.Y Ali. 1934. The Holy Quran Text, Translation and commentary. Dar-al-Arabiyya, Beirut Lebanon. P. 127

became confused as to oath he had taken against his wife. That is, to complete it with a hundred lashes if he was a returner but he did not wish to harm her. He knew that if he did not fulfill his oath, he could be guilty of breaking a promise to his Creator. Allah had mercy on him and advised him: (And take in your hand a handful (100) and strike with it and do not break it). (An-Nur: 10). Thus, with the divine intervention through supplication, Ayyub's prayer was accepted and granted: his lost estate and health became restored. He became more prosperous and he became the beloved of Allah. This is supplication for man as a therapeutic device. Neither herbs nor drugs were in use, Prayer it was and it proved to be efficacious or effective.

Ingredients for Efficacy of prayer in Islam and Christianity

Du'a' is made a mercy to humanity which is resorted to at the periods of ease and difficulty. But there are certain prescriptions laid down for mankind in order to enjoy blessing from God.

- (i) Faith in God (Allah): Job expresses an "indomitable faith" and "inextinguishable hope" that in spite of his afflictions and baffling circumstances under which he is suffering, he will be vindicated. Man should believe very strongly in God as the Being who possesses absolute control of all the needs of man and He God is capable of providing them.
- (ii) Intensity on Du'a', Incessant Prayer is a necessity. The more one sticks to prayer the more one possesses moral quality which in turn leads to spiritual attainment resulting to blessing.
- (iii) Constant Fasting: The most pertinent means to draw near to God is fasting. It is a spiritual discipline both in Islam and Christianity which serves as direct link spiritually to God. Anyone who abstains from drink, food and all kinds of evil is a spiritual wayfarer.
- (iv) Sadaqat/Giving - Voluntary charity or Giving: Offering of *Sadaqat* is another important ingredient which enhances granting one's request in the sight of God. Several verses abound in the holy Quran and the Bible attesting to this claim specifically directs that a believer should take from his wealth to offer as charity and Allah accepts charity being offered.
- (v). One has to be cautious, careful and be aware of a good number of *shaitan* (Satan) intricacies, which it has gotten to, mislead and destroy one by its foul means. One must also be adamant in doing what is good, keep away completely from what is evil.
- (vi) Sticking to the Holy Books: The great method to follow in defending against the wiles of Satan is to adhere to the Book as it was revealed to every religion

through prayer, knowledge and action. The Holy Quran says: “This is My straight path; follow not [other] paths, lest you stray from His path. This He has enjoined upon you that you may become righteous” (Quran 6:153). While the Bible says: “This book shall not depart from your mouth; meditate on it day and night... then you will prosper and succeed” (Joshua 1:8).

- (vii) Taking Complete Refuge and Shelter in God: God should be taken as the only one whom to one's shelter and refuge in all circumstances. It is He (God) that can be regarded as a resort in periods of travails and pleasure. And one should make sure of keeping to forgiveness and be kind to humanity and always turn away from ignorant as ordained by God.

Conclusion

Job's narrative underscores warfare prayer's dual role as spiritual combat. God never told Job why he was suffering. He just told him who to trust. God never told Job specifically why he was suffering. He just told him who to trust in times like these. He prayed and God restored him to his normal state. Warfare prayer, as exemplified by Job, meets WHO, CAM criteria for mind-body medicine but requires rigorous empirical validation to bridge faith and science.

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