

الأثر التربوي للدعاء: معالجة الشبهات المثارة حول فاعلية الدعاء في التربية الدينية من منظور القرآن الكريم

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الملخص

معلومات مقال

نوع مقال: مقال بحثي الهدف: يهدف هذا البحث إلى إبراز الفاعلية التربوية والأثر البنائي والنفسي للدعاء في الرؤية المعرفية للقرآن الكريم، ودحض الشبهات المعاصرة التي تختزل الدعاء في طقس انفعالي فردي عاجز عن الإسهام في منظومة التربية. المنهج: اعتمدت الدراسة المنهج الوصفي التحليلي بالاستناد إلى البحث الوثائقي والمكتبي في استقراء الآيات القرآنية ومضامين أدعية الأنبياء عليهم السلام. النتائج: أظهرت النتائج أن منظومة الدعاء في القرآن ترتكز على ثلاث دعائم عقدية كبرى هي التوحيد والنبوة والمعاد. فركن التوحيد يورث النفس السكينة والاطمئنان الوجودي ويدفع البلاء ويقوي التوكل الحقيقي؛ وركن النبوة يقدم القدوة المعصومة وواسطة الفيض الإلهي لترسيخ الاستقامة وتكرار العمل الصالح؛ في حين يوسع ركن المعاد آفاق الحاجات الإنسانية متجاوزاً المطالب المادية العابرة، مانحاً المتربي طاقة الصمود والأمل والتفاؤل في وجه المحن. الخاتمة: إن الدعاء في التصور التربوي القرآني ليس مسلكاً للتوكل أو التهرب من المسؤولية، بل هو صيرورة حياة لبناء الذات وتوجيه العزيمة وحماية الفرد من أزمات الهوية والعدمية، مما يجعله مدخلاً أصيلاً لإعادة بناء التربية الروحية والأخلاقية في العصر الحديث.	تاريخ الاستلام: ١٠ رمضان ١٤٤٧ تاريخ المراجعة: ١٧ شوال ١٤٤٧ تاريخ القبول: ٣٠ شوال ١٤٤٧ تاريخ النشر: ٥ محرم ١٤٤٨ الكلمات المفتاحية: الدعاء، التربية، التربية الدينية، القرآن الكريم، أدعية الأنبياء، الأدعية القرآنية.
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المقدمة وبيان المسألة

تنامت في العقود الأخيرة النزعات السلوكية والمادية في حقول التربية وعلم النفس الحديث، مما أفرز تساؤلات وشبهات متتالية حول دور المفاهيم الدينية وموقعها في عملية البناء الإنساني. وتعد قضية جدوى الدعاء والابتهاال في التربية من أبرز مواطن النزاع؛ إذ يميل أصحاب التوجهات العلمانية والوضعية إلى اعتبار الدعاء ممارسة وجدانية محضة لا أثر لها في الواقع العملي، مدعين أن اللجوء إلى التضرع يكرس التواكل والسلبية ويشط العزائم عن بذل الجهد واتخاذ الأسباب العلمية لمعالجة الأزمات. كما يرى هؤلاء أن طبيعة الدعاء الفردية تجعله عاجزاً عن تشكيل أطر التربية الاجتماعية المتكاملة.

وفي المقابل، تؤكد الرؤية المعرفية للقرآن الكريم أن الدعاء يمثل قطب الرحي في العبادة وجوهر التفاعل التربوي الفاعل بين الإنسان وخالقه. فالقرآن يقرر أن الإنسان فقير بذاته ومفتقر في كل أن إلى الاتصال بربه، ويجعل الدعاء مقياساً حقيقياً لكرامة العبد ومكانته. ومن خلال استقراء سيرة الأنبياء والمرسلين في القرآن، يتجلى أن الدعاء كان أداة تربوية استراتيجية في تزكية النفوس ومواجهة الفتن وبناء الأجيال على الاستقامة واليقين. إن مضامين الأدعية القرآنية تؤكد أنها ليست مجرد رغبات مادية عاجلة، بل مسار تربوي متكامل يرسخ الإيمان، ويهذب الوجدان، ويصقل العقل، ويغرس السكينة والأمل في مواجهة نوائب الدهر.

منهجية البحث

اعتمد البحث المنهج الوصفي التحليلي المدعم بالاستقراء المكتبي والوثائقي للمصادر الإسلامية المعتمدة. وقد قام الباحث بتحليل الآيات القرآنية التي تضمنت أدعية الأنبياء والصالحين، وتفكيك أبعادها الكلامية والتربوية والنفسية، مع مناقشة الشبهات المعاصرة وتقنيدها استناداً إلى المنطق القرآني الرصين.

نتائج البحث والتحليلات الجوهرية

أثبتت النتائج المستخلصة من تحليل الأدعية القرآنية أن الفاعلية التربوية للدعاء تقوم على ثلاث ركائز عقدية كبرى تتفرع عنها وظائف بنائية متعددة:

أولاً: ركيزة التوحيد وتحقيق السكينة النفسية

يمثل التوحيد الأساس المتين لكل تربية قرآنية. فحين يعتقد المتربي أن مقاليد الأمور كلها بيد الله سبحانه، وأن النفع والضرر بيده وحده، يتحرر باطنه من الشتات والخوف والاضطراب الوجودي الذي يعاني منه الإنسان المعاصر جراء انقطاعه عن ينبوع الإلهي. ومناجاة السميع القريب تمنح النفس سكينة وطمأنينة لا تضاهي، وتسد منافذ الوحشة واليأس، إذ يشعر الإنسان بمعية الخالق الحافظ. كما أن الدعاء يُظهر فاعلية الإيمان في تغيير القضاء ورفع البلاء، مما يغرس في السلوك روح التوكل الصادق المقترن بالعمل المشروع دون الركون إلى مسالك الخطيئة أو الاستسلام للهزيمة.

ثانياً: ركيزة النبوة والتأسي بالقدوة المعصومة

تتميز أدعية الأنبياء في القرآن باتصالها بمشكاة الوحي وعصمتها من الأهواء الذاتية، مما يجعلها أرقى نموذج عملي في أدب الخطاب والرجاء والاستغفار. وإن تأمل هذه الأدعية يعلم الإنسان التواضع وطلب الشفاعة من أولياء الله بوصفهم وسائط الفيض الإلهي. كما أن الاقتداء بثبات الأنبياء واستمرارهم في الابتغال يورث المتربي خصلة المداومة والجد في السعي الصالح، فلا يقعد به فتور الهمة، بل يواصل العمل بثبات وانضباط في شتى الظروف.

ثانياً: ركيزة المعاد والانعتاق من ضيق المادة

إن حصر التطلعات الإنسانية في حدود دار الدنيا هو المنشأ الأعظم للإحباط والسقوط في برائن العدمية لدى التيارات المادية. غير أن الاعتقاد باليوم الآخر يوسع أفق الدعاء ليتجاوز المطالب الحسية الفانية إلى نيل الكمال والرضوان الأبدي. وفي ضوء هذا الفهم، يدرك الداعي أن كل ابتغال مخلص له ثمرة محققة، إما بإجابة عاجلة لحكمة يعلمها الله، أو بادخاره رصيلاً خالداً في الآخرة. هذا اليقين يعزز طاقة الصمود أمام الشدائد، ويغرس في النفس نظرة تفاؤلية ملؤها حسن الظن بالله، حامياً الفرد والمجتمع من التشاؤم والضياع.

الخاتمة والاستنتاج

خلصت الدراسة إلى أن الدعاء في المنظومة القرآنية نظام تربوي وبنائي متجدد يشحذ الطاقات الإنسانية ويوجه السلوك نحو الفضائل، ويدحض الادعاءات القائلة بسلبيته أو قصوره. فالدعاء رافعة معنوية للعمل الصالح ومحرك للإرادة الواعية، كما أنه يمتلك بعداً اجتماعياً يتجلى في التكافل الروحي واستغفار المؤمنين لبعضهم. ويوصي البحث بتبني هذا المنهج القرآني في البيئة الأسرية والمؤسسات التعليمية ليكون حصناً منيعاً في مواجهة الأزمات المعاصرة وركناً أصيلاً لبناء شخصية متوازنة تجمع بين عمق الإيمان وصلابة الإرادة.

The Pedagogical Impact of Supplication: Addressing Doubts Surrounding the Efficacy of Supplication in Religious Education from the Perspective of the Quran

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ABSTRACT

In the contemporary era, one of the common doubts in the field of religious education is the question of the efficacy of supplication (du'a) and prayer in shaping human character and education (tarbiyah). Critics often relegate supplication to a purely individual, non-pedagogical act, thereby excluding it from the scientific domains of education. Utilizing a descriptive-analytical methodology based on Quranic sources, this study elucidates the pedagogical efficacy of supplication. It demonstrates that supplication not only possesses a devotional and communicative divine dimension, but also plays a constructive and transformative role in the psychological, cognitive, and moral realms. Supplications in the Holy Quran, most of which are articulated by Divine prophets, are anchored in three fundamental pillars: Monotheism (Tawhid), Prophethood (Nubuwwah), and the Hereafter (Ma'ad), each containing a distinct pedagogical foundation. Monotheism instills a spirit of reliance (tawakkul) and psychological tranquility; Prophethood presents an infallible model of supplication and communion with God; and the Hereafter opens a horizon of hope and steadfastness in the face of adversity. The findings of this research indicate that this approach effectively resolves the skepticism regarding the pedagogical inefficacy of supplication. In contrast to secular models of education, it offers a framework grounded in the internal bond between human beings and God. This paradigm safeguards humanity from identity crises and existential absurdity by fostering psychological peace, reinforcing the spirit of resilience, ensuring behavioral consistency, and instilling hope in the future. Consequently, supplication in the Quranic pedagogical system is not a passive instrument but rather an active process of self-construction and the transformation of others, representing a robust response to contemporary pedagogical skepticism.

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Introduction

In recent decades, with the expansion of Western psychological approaches in the field of education, new questions have emerged regarding the role of religious teachings in the pedagogical process. One of the most significant of these questions concerns the "efficacy of supplication in education." Certain modern educational theorists view supplication and prayer as impractical and purely emotional endeavors that hold no practical utility in education. In contrast, within the epistemological framework of the Holy Quran, supplication is regarded not as a passive behavior but as one of the most active pedagogical actions of human beings along the path of spiritual and moral development.

The Quran, as the revealed word of God which serves as the foundational pillar of identity, belief, and unity in the Islamic world (Rezaei Esfahani & Karimi, 2026), introduces human beings as inherently needy of communicating with their Origin (Quran 35:15, 47:38) and identifies supplication as the primary channel for this communion (Quran 25:77). In this context, Divine prophets—from Abraham and Noah to Zechariah and the Seal of the Prophets—acting as divine educators, have introduced supplication as an instrument for education and self-purification (*tahdhib*). Reflecting on their supplications reveals that these prayers are not merely requests for material demands, but rather represent a profound pedagogical process for shaping faith, tranquility, steadfastness, and cognitive growth.

The pedagogical impact of supplication comprises three fundamental dimensions: First, *Tawhid* (Monotheism), which is the cornerstone of all Quranic education. In this dimension, the child learns that God is the ultimate source of good and evil, benefit and harm, and is the only true reliance. This monotheistic understanding reduces anxiety and engenders internal tranquility. Second, *Nubuwwah* (Prophethood), which is grounded in emulating the prophets and modeling their supplications. From this perspective, Quranic supplications are not merely dialogues with God but are educational texts that teach the skills of communication, repentance,

reliance (tawakkul), and gratitude (Karimi et al., 2024). Third, Ma'ad (the Hereafter), which elevates the horizon of supplication beyond transient worldly desires and revives in the child a spirit of hope, patience, and resilience in the face of difficulties.

From a pedagogical perspective, in addition to its divine dimension, supplication possesses a psychological function. Communion organizes the human mind and pacifies the heart. Psychologists also acknowledge that prayer reduces psychological pressure and liberates the individual from anxiety, to the extent that "if prayer and supplication are performed with all their conditions, the supplicant obtains whatever they desire, and whichever door they knock on shall be opened to them" (Carrel, 1976, p. 22). In Quranic education, this tranquility serves moral and social growth; for a tranquil person thinks better, makes better choices, and is more resilient to environmental temptations.

In opposition to these foundations, several doubts are raised: First, supplication represents a form of submission and passivity, distancing education from practical effort. The Quran's response shows that supplication paves the way for righteous action (amal salih) and never replaces effort. Second, supplication lacks empirical outcomes. While the response to this is that, the educational effects of supplication are deeply internal and enduring, far exceeding any empirical measure, as they bring about a transformation in intention, motivation, and behavior. Third, supplication is an individualistic concept that cannot shape social education. However, the supplications in the Quran, mostly uttered by prophets, demonstrate that many of their prayers possessed a social and collective aspect: "Our Lord, forgive me and my parents and the believers on the Day the account is established" (Quran 14:41).

Accordingly, focusing on the pedagogical efficacy of supplication not only addresses modern educational doubts but also reconstructs the Islamic educational model in a psychological, moral, and cognitive framework. Education in this structure is shaped by learning Quranic supplications, experiencing the presence of God in daily life, and practicing consistency, trust, and hope. Such an individual will not

only be a believer but also a thinker, resilient, and hopeful. Thus, this article seeks to analyze Quranic supplications through the lens of the three pillars of Tawhid, Nubuwwah, and Ma'ad, to elucidate the pedagogical functions of supplication and to show how supplication constitutes a theoretical and practical foundation for Islamic education, offering a reliable path for reconstructing spirituality in families amidst the doubt-filled landscape of contemporary education.

1. Literature Review

Several books, articles, and theses have been written on topics closely related to this article, including:

Books: - "Contemplation on the Structure of Supplication" by Ahmad Reza Akhovat (2018), Quran and Ahl al-Bayt Nobovvat Publications: This book discusses the structure of supplication, including its etiquettes and related principles. - "Quranic Supplications" by Javad Mohaddethi (2010), Mash'ar Publications: This book presents Quranic supplications in a general manner, offering explanations under each prayer along with specific titles. However, the present research specifically examines Quranic supplications from a pedagogical perspective. - "Supplications of the Quran" by Hossein Vaseqi (2020), Bostan-e Ketab Publications: This book also presents Quranic supplications generally.

Theses: - "An Investigation of the Supplications of the Prophets in the Holy Quran" by Khadem Hossein Hasani, Master's thesis, Al-Mustafa International University: This thesis is organized into two sections: the types of prophetic supplications in the Quran and their characteristics, but does not address them from a pedagogical standpoint. - "An Analysis of Supplicatory Themes in the Holy Quran" by Mohammad Ansari-Rad, Master's thesis, Islamic Azad University: This thesis covers the understanding of supplication, its culture, and etiquette, without addressing the pedagogical approach in Quranic prayers. - "The Role of Supplication in Human Education from the Perspective of the Quran and the Sayings of the Infallibles" by Masoud Gharib, Master's thesis, Allameh Tabataba'i University: This thesis investigates the role of supplication in human education from

various moral, social, emotional, and physical dimensions. In contrast, the present study specifically focuses on analyzing the contents of Quranic supplications from a pedagogical perspective.

Articles: - "The Method of Human Education in the Biography of the Prophets from the Perspective of the Holy Quran" by Mohammad Ali Mahdavi-Rad and Atefeh Zarsazan (2006), *Pajouhesh-e Dini* (Religious Research), No. 14: This article discusses prophetic educational methods such as preaching, compassion, learning from examples, encouragement, and punishment. - "The Etiquette of Supplication in the Prayers of the Prophets" by Atefeh Zarsazan (2007), *Bayyinah*, No. 55: This article highlights prophetic supplications, their etiquettes, and structural composition. - "Manifestations of Education in Quranic Supplications" by Delara Nemati Pirali (2009), *Historical Studies of Quran and Hadith*, No. 44: This article presents educational principles and methods like role-modeling, outlining the consequences of actions, and tidings within verses closely linked to supplication. The present study, however, exclusively analyzes supplications uttered by the prophets. - "The Pedagogical Role of Supplication in Verses and Narrations" by Azizeh Bahari (2012), *Rahro-ye Danesh*, No. 34: This article focuses mainly on the pedagogical aspects of supplication and prayer, relying on divine verses, hadiths, and authoritative works of various scholars, without discussing the structure and content of the supplications themselves.

A search of the existing literature indicates that prior studies have mostly focused on the structure of supplications and have rarely addressed their specific pedagogical functions.

2. Conceptual Framework

2.1. Supplication (Du'a) Etymologically, originates from the root d-'-w (دعو), signifying calling out, summoning someone (Ragheb Isfahani, 1995, under d-'-w), crying out (Ibn Manzur, 1994, Vol. 14, pp. 257-258), and seeking assistance (Tarihi, 1996, Vol. 1, p. 141). In Islamic terminology and as defined in *Al-Misbah al-Munir*, supplication is a dialogue with God Almighty, which either takes the

form of requesting a need and seeking the resolution of difficulties from His threshold, or occurs in the manner of intimate communion (munajat) and remembrance of the majestic and beautiful attributes of His Divine Essence. In Shariah, supplication denotes the expression of need and petition by servants to the threshold of God (Fayyumi, 1994, p. 17).

Supplication has a broad meaning that encompasses calling out, even if it does not involve a specific request, as Ragheb Isfahani notes: "Supplication is like calling out (nida), except that nida is sometimes expressed as 'ya' or 'aya' and the likes without appending the name" (Ragheb Isfahani, 1995). The term dhikr (remembrance) is to some extent synonymous with supplication. Ragheb points out in the entry for dhikr that it means remembrance, adding that any speech can be referred to as dhikr (ibid.). This meaning, besides appearing in the writings of early scholars, is also found in the works of contemporary scholars (see Javadi Amoli, 2009, p. 275). Therefore, supplication is calling upon God, and does not necessarily entail asking for a need; rather, it is sometimes purely an intimate communion with Him.

3. Research Methodology

The methodology of this research is descriptive-analytical. To collect information, the library-documentary method was utilized (with analytical and descriptive note-taking). This article analyzes and evaluates the educational impact of supplication from the perspective of Quranic supplications, supported by religious texts and focusing on the verses of the Holy Quran.

4. Analysis and Findings

4.1. Foundations of the Pedagogical Impact of Supplication

Understanding the capacity of supplication in such a way that affect education is based on three principles: Monotheism (Tawhid), Prophethood (Nubuwwah), and the Hereafter (Ma'ad). The Holy Quran pays more attention to three fundamental and theological matters than to other issues, declaring that the system of existence has

an Origin from which the world began, a Return (Ma'ad) toward which the movement of the universe ultimately flows, and a Path that connects the beginning and the end, which is the Prophetic Mission (Risalah). All religious knowledge directly or indirectly returns to these three segments: Monotheism, Hereafter, and Mission. Among these three foundational issues, the best and most comprehensive topic discussed extensively in the Quran is belief in Monotheism; that is, a belief centered on science, awareness, and knowledge, rather than imitative belief, because imitative belief knowledge in monotheism is not accepted (Javadi Amoli, 2004, p. 23).

4.1.1. Focus on the Principle of Monotheism (Tawhid): Every school of thought possesses a worldview, and the core of the Islamic worldview is Monotheism. Monotheism, like a vein in the human body, permeates the entire structure of Islam. Focusing on the principle of Tawhid is the primary pillar and foundation of the prophets' supplications, manifesting in various ways. God introduces Himself as the Hearer of prayers. One of the names of God is As-Sami' (The All-Hearing), and the prophets presented God as such throughout their lives: "Praise be to Allah, who has granted me in my old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication" (Quran 14:39).

Focusing on the ultimate source of the universe in supplication means asking Him with complete sincerity. Here, one can refer to verses that highlight the state of sincere petition (e.g., Quran 10:22, 29:65, 31:32, 7:29, 40:14-15, etc.). Accordingly, Imam Ali stated: "There are four conditions for supplication: first, complete focus on God; second, a sincere nature; third, knowing God; fourth, fairness in requesting; for it is narrated that Moses passed by a man who was weeping, pleading, and calling upon God while in prostration. Moses said: 'O Lord, if this servant's need were in my hands, I would surely have granted it.' God revealed to Moses: 'He calls upon Me, but his heart is occupied with his sheep. Therefore, even if he prostrates to Me until his back dries up and his eyes go blind, I will not answer his prayer'" (Dailami, 1998, Vol. 1, p. 358). Therefore, the first condition of supplication is to know toward whom the hand of need is extended;

the relationship of man with God is not an ordinary relationship. There is no possibility of weakness or insufficiency in God, and He never falls short (Tashakkor, 2011, p. 19). The monotheistic feature of the Quran in this regard, which views God as the sole refuge, regards the source of danger as the divine trial; because other than God, nothing is harmful or beneficial, and "The Harmful" (Ad-Darr) and "The Beneficial" (An-Nafi') are among the active names of God that manifest in various forms. Flight from harm is toward benefit, and the source of benefit and harm is one. In the language of the prayers of the Infallibles—who are the speaking Quran—it is stated: "I flee from You to You." Since the term "flight" carries the connotation of danger, it becomes clear that the non-monotheist is always exposed to harm and must escape the danger of atheism as soon as possible to reach the sanctuary of monotheism (Javadi Amoli, 2007, Vol. 1, p. 258). For this reason, the Holy Prophet said: "God does not accept the supplication of a distracted heart" (Hurr al-Amili, 1989, Vol. 7, p. 53).

4.1.2. Focus on the Principle of Prophethood (Nubuwwah) The root of the discussion of Prophethood lies in Monotheism; therefore, philosophically it can not be separated from one another, but it is treated one after the other here due to the importance of the foundation discuss in this paper. The prayers of the prophets are revelation-oriented and based on connection to the unseen world (ghayb). Due to this characteristic, these prayers are infallible. The connection to the unseen world and the transcendental nature of the prophets' prayers are foundations that must be considered in the discussion of supplication. Paying attention to this principle is essential, especially in distinguishing this educational method from other competing educational methods, and must be addressed independently.

In the system of religious teachings, the Messenger is responsible for teaching the Book and wisdom, and for self-purification (tazkiyah): "Our Lord, send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise" (Quran 2:129).

The necessity of prophethood is proven in two ways: rational argument and textual evidence. Here, it is necessary to point out that the core of prophethood consists of two elements: the law, which is revelation, and the bearer of the law, who is the prophet. Therefore, part of the rational proof concerns the necessity of revelation, and the other part concerns the necessity of the prophet; of course, proving either of these two implies the proof of the other (Javadi Amoli, 2005, p. 19). The principle of prophethood in the subject of supplication is important because the position of connection with a human being called the Messenger, as an intermediary of grace (*waseet al-faydh*) in education, as well as the discussion of the unseen and the metaphysical realm and its supernatural impact on education—which is missing from current educational discussions—requires special attention. Furthermore, through connection with the higher world, more windows will be opened to humanity. Also, because this connection is infallible, it is trustworthy. Another point under the foundation of prophethood is the role and importance of the Imamate and the narrated supplications, where the supplicatory texts of the Imams (such as *Sahifah Sajjadiyah*, etc.) play an important role.

4.1.3. Focus on the Principle of the Hereafter (*Ma'ad*) Alongside the principle of Monotheism, which is the foundation of all religious matters, and subsequently the principle of Prophethood, comes the principle of the Hereafter (*Ma'ad*). The principle of the Hereafter can be examined from various perspectives, but in this context, it is addressed from the viewpoint that many supplications cannot be fully answered in this world. This is a crucial point that must be considered. In the refined words of Ayatollah Fateminia, all supplications are answered, but either they are placed in our pockets and answered in this world, or they are deposited into our accounts and deferred to the grave and the Day of Judgment. This principle is extremely important alongside the principles of Monotheism and Prophethood, because it increases hope in the supplicant and expands their vision.

Among the blessings of this foundation and principle – which will cast its shadow over the intellect of the supplicating person and expand their vision – is it focusing on the hereafter, where the horizon

of supplications will widen. In other words, needs will not be merely material but will transcend them. It is here that the supplication of Abraham on behalf of his family is noteworthy: "Our Lord, forgive me and my parents and the believers on the Day the account is established" (Quran 14:41). Without focusing on the principle of the Hereafter, a complete educational approach will not be formed in human beings, and by virtue of focusing on this principle, wider horizons will open before this research.

5. Advantages and Superiority of this Approach in Education

In a classification, the advantages and superiority of this research can be viewed based on the three principles of Monotheism, Prophethood, and the Hereafter. Of course, it is worth noting that some of these issues can be considered as based on two or three principles, and mentioning them under one heading is due to its prominence based on that principle. To explain further, a topic (such as psychological tranquility or reinforcing the spirit of resilience and consistency) may have roots in two principles, and here it is placed under the principle that has the greatest effect and manifestation on that component.

A. Based on the Principle of Monotheism: The most important advantage and superiority of this approach is based on the cornerstone of Monotheism. Supplication is the manifestation of servitude to God and serves to strengthen the spirit of devotion (ubudiyyah) in human beings. The spirit of devotion and servitude to God is the very point toward which the education and efforts of divine prophets from the beginning to the end have been directed—to revive the spirit of servitude in humanity (Barazesh, 2011, p. 46)—which demonstrates the highest manifestation of supplication and its novel contribution to psychological matters, particularly tranquility such as:

1. Psychological Tranquility: The source of these prayers is monotheistic; because they are drawn from a single source, they lead humanity to true unity and tranquility. Among religious beliefs and practices, worship and the remembrance of God hold a special position and play an important role in establishing mental health and

psychological tranquility; so much so that until ideological health and normalcy are achieved, mental health does not occur. According to psychologists, most mental illnesses resulting from psychological stress are observed in non-religious individuals. Religious individuals, to the extent that they possess stronger faith, are safe from these illnesses. One of the shortcomings of modern life, which arose in the era of weakened religious faith, is the increase in mental illnesses; because human beings naturally need to commune with the Creator, and if this need is ignored, they suffer from confusion and anxiety, failing to achieve the stability necessary for a balanced life (Panahi, 2016, p. 152). In the words of Martyr Motahhari: "Nehru is an atheism from his youth. In his later years, a change occurred in him. He says: 'I feel a vacuum, an empty space, both in my own soul and in the world, which nothing can fill except a form of spirituality, and this anxiety that has appeared in the world is caused by the weakening of the spiritual forces of the world. This imbalance in the world stems from this very fact'" (Motahhari, 1999, p. 196). Dale Carnegie, a psychologist and founder of the Institute of Human Relations in New York, who is unparalleled in his work in the contemporary civilized world, states: "I am still unable to decipher the secret of the effect of prayer and supplication; but it is certain that prayer creates an incomparable psychological tranquility for human beings. Appealing to God, supplication, and prayer revive three psychological principles in humans that everyone (whether polytheist or believer) needs: 1. Supplication and prayer help us to express our anxieties and difficulties during prayer and resolve them; 2. Through prayer, we feel we have found a partner for our grief and are not alone. Very few are those who can bear their problems alone. Sometimes, anxiety due to a confidential matter attacks us so intensely that we are unable to share it even with our best friends, and it is here that we turn to God, and He is our most intimate and secret-keeping helper; 3. Supplication and prayer move human beings to action, guide them toward their goals, and reinforce their motivation for life. Worship and prayer resolve more than half of our worries and prevent the conception of a futile and meaningless life" (Panahi, 2016, p. 162).

2. Reversing the Divine Decree (Qadar): Another advantage of this approach is the focus on the concept of the Divine Decree and reversing it through prayer. Prophet Muhammad said: "Supplication averts a confirmed decree, and whoever wishes that calamity be averted from him should supplicate much. It is fitting for the servant to supplicate with complete effort, a humble heart, sincere intention, a submissive body, and limbs humbled before God, while having firm certainty that the prayer will be answered under these conditions, so that they verify the word of God Almighty: 'Call upon Me; I will respond to you,' and their heart is not preoccupied with other than God" (Dailami, 1998, Vol. 1, p. 356). Imam Sadiq said: "Indeed, supplication averts the Divine Decree, and a believer may commit a sin and thus be deprived of sustenance because of his sin" (Majlisi, 1983, Vol. 90, p. 288).

3. Strengthening Reliance (Tawakkul) and God-Centeredness: The central core of the educational impact of supplication is attention to the truth of Monotheism. This truth causes human beings to be constantly reliant on God Almighty and, based on the connection established in the context of supplication for their education, to achieve a spirit of reliance on God, which is divine education (tarbiyah rabobiyyah). The Quran warns that humans should not fear the difficulties of truth and should seek the resolution of closed affairs from God; because God has guaranteed to open a way for the righteous and to provide for them from where they do not expect: "And whoever relies on Allah - He will be sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent" (Quran 65:3). God has guaranteed that whoever relies on Him will not be left helpless, and God is capable of fulfilling this guarantee. This is based on the pillar of Monotheism in the educational impact of supplication, which elevates human beings to a level of monotheistic education: "It is true that these verses were revealed concerning divorce and its related rulings, but they possess a broad content that includes other cases, and represent a promising pledge from God to all the righteous and those who rely on Him, that ultimately divine grace will encompass them, lead them through the twists and turns of difficulties, guide them to the bright

horizon of happiness, resolve the hardships of livelihood, and clear the dark clouds of problems from the sky of their lives. The phrase "Allah has already set for everything an extent" is a subtle reference to the system governing legislation and creation; meaning that these commands issued by God concerning divorce and other matters are all based on precise and wise calculation and measurement. Likewise, the difficulties that occur throughout human life, whether in marriage or otherwise, each have an extent, calculation, wisdom, and end, and one should not panic when these events occur, complain, or resort to impious means to solve problems; rather, they must fight them with the power of piety and self-control, and seek the final solution from God" (Makarem Shirazi, 1992, Vol. 24, p. 236). This verse is one of the most hopeful verses of the Holy Quran, the recitation of which purifies the heart and illuminates the soul, tears away the veils of despair, casts the life-giving rays of hope upon the heart, and promises salvation and the resolution of difficulties to all pious individuals. The preceding expression of this context is also noteworthy: "And whoever fears Allah - He will make for him a way out" (Quran 65:2). A verse about which Abu Dharr al-Ghifari narrated from the Prophet: "If all humans were to hold fast to it, it would be sufficient to solve their difficulties" (Tabarsi, 1993, Vol. 10, p. 306). This is the fruit of divine education, which is the central core of the pedagogical impact of supplication.

B. Based on the Principle of Prophethood: Because these supplications are issued from the station of the Infallible, they are free from doubt and skepticism, whereas the prescriptions of others do not possess this characteristic and are not certain and absolute. This principle, backed by the principle of Monotheism, is extraordinarily effective in the approach of human education armed with supplication. As noted, the prayers of the prophets are based on revelation and connection to the unseen world. Due to this characteristic, these prayers are infallible. Focusing on this principle, relying on the non-material world and paying attention to the kingdom of the universe and the unseen world—especially in distinguishing this educational method from other competing educational methods—is necessary and must be addressed independently. Connection with a human being

called the Messenger as an intermediary of grace is the missing link in current educational discussions. In addition, through connection with the higher world, more windows will be opened to humanity. Also, since this connection is infallible, it is worthy of reliance and trust.

1. Focusing on the Infallible Human Being as an Intermediary of Grace: Focusing on the guardian of God (wali-allah) in supplication is one of the important matters based on this principle. The brothers of Joseph could have prayed themselves, but the Quran points out here that they made Joseph's father, Jacob, their intermediary, teaching everyone the important principle that seeking the intercession of the guardians of God for the forgiveness of sins is permissible: "They said: 'O our father, ask for us forgiveness of our sins; indeed, we have been sinners'" (Quran 12:97).

2. Reinforcing the Spirit of Consistency, Repetition, and Resilience: Reflecting on the prayers of the prophets, one of the blessings and advantages of focusing on the educational impact of supplication is that based on the monotheistic support and the model inspired by the infallible atmosphere of the prophets, human efforts are pursued with greater stability and consistency. In other words, based on this concrete manifestation and model that humans receive from the actions of the prophets in the context of connection with God and especially supplication, they achieve a spirit of consistency in actions and do not easily submit to conditions; because they are accompanied by the reliance on the same superior power with which the prophets paved their way. Consequently, they are not discouraged by ups and downs. This spirit leads to perseverance and repetition of actions until the desired result is achieved.

C. Based on the Principle of the Hereafter: Material schools of thought seek to grant all desires in this world, thereby leading human beings to frustration. However, the principle of the Hereafter reminds us that the world fundamentally lacks the capacity for many requests. As mentioned at the beginning, many supplications cannot be fully answered in this world. This is a crucial point that must be considered. This principle is extremely important alongside and arising from the principle of Monotheism, as well as the principle of Prophethood;

because it increases hope in the supplicating person, expands their vision, increases steadfastness and resistance to difficulties, and leads to positive thinking and avoidance of pessimism.

1. **Steadfastness and Resistance in the Face of Difficulties:** One of the most prominent occurrences based on the belief in the Hereafter is steadfastness and resistance in the face of difficulties; because the individual does not see the result confined to this world, but believes in an afterlife. For this reason, in the face of difficulties, relying on supplication, they will be more resilient than others, and they experience this spirit of steadfastness in their lives and education by virtue of belief in the Origin and the Hereafter. According to the verses of the Quran, the human being who believes in the Origin and the Hereafter is a person of steadfastness and resistance along the path: "Indeed, those who have said: 'Our Lord is Allah' and then remained steadfast - the angels will descend upon them, [saying]: 'Do not fear and do not grieve but receive the good tidings of Paradise, which you were promised'" (Quran 41:30). "Indeed, those who have said: 'Our Lord is Allah' and then remained steadfast - there will be no fear concerning them, nor will they grieve" (Quran 46:13). If someone achieves steadfastness on this path, their steadfastness becomes the source of receiving greater and higher blessings and graces: "And [Allah revealed] that if they had remained straight on the way, We would have given them abundant water" (Quran 72:16). According to the author of *Majma' al-Bayan* "Tabarsi" in the Tafsir of this verse said: "If they had believed and remained steadfast on the path of guidance and righteousness, We would surely have granted them abundance in this world, and the metaphor of abundant water is used because all goodness and sustenance lie in the rain" (Tabarsi, 1993, Vol. 25, p. 384).

2. **Positive Thinking and Avoidance of Pessimism:** Following the establishment of a spirit of resistance and steadfastness, the human being connected to the Origin and the Hereafter constantly educates themselves in the context of supplication and sees its result in creating a feeling of positive thinking toward the events of life. This human being, unlike ordinary individuals who easily submit to pessimism and perhaps

fall into existential absurdity, is full of positive thinking and hopeful vision, which is exceptionally effective in their personal and social growth and education, and this is one of the highlights of education in the context of supplication. Individuals with weak faith or hypocrites are fearful and comfort-seeking, and are naturally averse to war and any conflict. The analysis they have of events has no correspondence with reality; nevertheless, it always seems very appealing to them. In this way, fear, comfort-seeking, and escaping responsibilities make suspicions appear real to them, and they are pessimistic about everything, even about the Prophet of God or God Himself (Makarem Shirazi, 1992, Vol. 22, p. 51): "But you thought that the Messenger and the believers would never return to their families, and that was made pleasing in your hearts. And you assumed an evil assumption and became a ruined people" (Quran 48:12). Human beings who are far from this divine source spend their entire lives in pessimism and futile thinking: "And they say: 'There is not but our worldly life; we die and live, and nothing destroys us except time.' And they have of that no knowledge; they are only assuming" (Quran 45:24).

Conclusion

The analysis of the foundations and advantages of focusing on supplication and its capacity in education demonstrated that supplication in the Quran is a dynamic system rooted in Monotheism (Tawhid), Prophethood (Nubuwwah), and the Hereafter (Ma'ad). This system represents a clear response to doubts that view supplication as a non-educational matter. From the perspective of Monotheism, supplication teaches human beings that the only reliable reliance is God, and this knowledge constitutes the foundation of their tranquility and self-confidence. From the perspective of Prophethood, Quranic supplications are a practical model for dialogue with God and self-reform, and from the perspective of the Hereafter, supplication opens the horizon of hope, patience, and steadfastness in education. Another blessing and advantage of this approach in education is that based on the monotheistic support and the model inspired by the infallible atmosphere, human efforts and activities are pursued with greater

stability and consistency. Many supplications cannot be fully answered in this world. This is a crucial point that must be considered. This principle is extremely important alongside and arising from the principle of Monotheism, as well as the principle of Prophethood, because it increases hope in the supplicating person, expands their vision, increases steadfastness and resistance to difficulties, and leads to positive thinking and avoidance of pessimism.

In contrast to secular educations that emphasize human self-sufficiency, this approach in education, by emphasizing the conscious dependence of human beings on the Origin of existence, treats the crisis of futility and existential anxiety. This approach moves human beings from passivity toward responsibility, from fear toward reliance, and from despair toward hope. Therefore, supplication in the educational system of the Quran is not a means to escape action, but rather a factor for the growth of will and the orientation of behavior. Focus on this principle in families and the educational system can address many contemporary educational doubts and present a new model of religious education to thinkers.

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