



### Du'ā of the Righteous: 'Arafah by Hasib Noor

Prior to every day of 'Arafah I would sit and read of some of the stories of the righteous describing their spiritual state and the du'ā they would make in 'Arafah. It would serve as a motivation. Their stories would be a form of inspiration from the righteous of the past who came before us and traversed this life. Our Lord in His divine decree had their mention documented. Such moments of their spiritual states were passed down for the divine wisdom of benefiting from them. A human being seeks comfort in knowing that there are guides on the path they traverse. Those whom have passed before us and in their example we all try to reach the perfect example of our Beloved Prophet ﷺ.

The Prophet Muhammad ﷺ said: "The best du'ā is the du'ā on the Day of 'Arafah, and the best I have and the prophets before me have said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illa Allāh waḥdahū lā sharika lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa 'alā kullī shay'in qadīr

There is no god except Allāh, alone without any partner. To Him belongs the dominion & to Him belongs all praise, & He is capable to do all things." (Tirmidhī)

Abdullāh ibn al Mubārak said, I came to Sufyān al Thawrī the night of 'Arafah while he was leaning over on his knees crying and I asked him, 'Who are the worst of all these people?' He said to me, 'the one that thinks that Allāh will not forgive them.'

The day of 'Arafah is a day of hope, a day of freedom from hellfire where Allāh frees the most of His servants from hell. It is the day of emancipation and the best day of the year.

I present a translation of a selection of du'ās of the righteous that serve as a means of inspiration and guide us in our own du'ās and hopefully become a motivation to carve our own words in the record of our Lord. I pray on this blessed day to the Almighty, the best day of du'ā, the day of 'Arafah that: our prayers be collectively answered, may our Ummah prosper and overcome difficulty, may the Almighty look down upon us on this day and envelop us in His Mercy, grant us His acceptance, and enter us into His grace with the companionship of our Beloved ﷺ in the highest of paradise with our loved ones, teachers, and believers. Amīn

A selection from Al Mustatraf fi kullī Mustazraf by the Egyptian Shāfi'ī scholar, Al Abshīshī d. 850 H – Allah have mercy on him, with commentary where needed. He wrote:

“Section Two: Regarding du’ās & what has been mentioned regarding them

It was from the du’ā’s of Shuraiḥ raḥimahullah:

اللهم إني أسألك الجنة بلا عمل عملته وأعوذ بك من النار بلا ذنب تركته

Allāhumma innī as'aluka al Jannata bi lā 'amalin 'amiltuhu, wa 'audhu bika min an-nāri bi lā dhanbin taraktuhu

O Allāh I ask you for paradise for no deed that I have done, and I seek refuge in you from hell for no sin that I have left [meaning grant me paradise and save me from hell not because of a deed I did or a sin I left, but because of your vast mercy. It is only through the mercy of our Lord that we enter paradise and are saved from hell, our deeds are a plea of earning the mercy of Allāh, and our sins are a consequence of the threat of the fire. May the Almighty protect us].

An Arab bedouin woman made du’ā near the House (the ka’bah) saying:

إلهي لك أذلّ وعليك أدلّ

Ilāhī laka adhillu wa 'alaika adillu.

O Allah to you I humble myself and with you I seek direction.

It was from among the du’ā of some of the righteous:

اللهم إن كنا عصيانك فقد تركنا من معاصيك أبغضها إليك وهو الإشراك وإن كنا قصرنا عن بعض طاعتك فقد تمسكنا بأحبها إليك وهو شهادة أن لا إله إلا أنت وإن رسلك جاءت بالحق من عندك

Allāhumma in kunnā 'aṣaināka faqad taraknā min ma'aṣika abghaḍuhā ilaika wa huwa al ishrāk, wa in kunnā qaṣarnā 'an ba'ḍi ṭā'atika faqad tamassaknā bi aḥabbihā ilaika wa huwa ash-shahādatu an lā ilāha illā anta wa anna rusulaka jā'at bil ḥaqqi min 'indika.

O Allāh if we have sinned against you then (know that) we have given up the most hated of sins to you, which is shirk (associating partners in the worship of Allāh), and if we were deficient in some of your obedience then (know that) we held on to the most beloved of it to you, which is the testimony that there is no god except You & that your messengers came with the truth.

From the du'ā of Salām ibn Mutī':

اللهم إن كنت بلغت أحدا من عبادك الصالحين درجة ببلاء فبلغنيها بالعافية

Allāhuma in kunta balaghta aḥadan min 'ibādika as-sāliḥīn darajatan bibalā-in faballighnīhā bil-'āfiyyah

O Allāh if you granted one of your righteous servants a station because of a trial you afflicted them with, grant it to me with preservation.

[If Allāh the Almighty tests someone, and through that test He grants them patience & perseverance, and with that patience he rewards them with lofty & high station in nearness to Him & then paradise, blessings in this life, & forgiveness of sin. Salām was praying for this kind of station & status without having to go through the difficulty of affliction, but rather that Allāh grant it to him through preservation & His mercy as He is the most kind and able].

It was said to Faṭḥ al Muwṣīlī, “make du'ā to Allāh for us.” He said:

اللهم هبنا عطاءك ولا تكشف عنا غطاءك

Allāhuma hibnā 'atā-aka wa lā takshif 'annā ghitā-aka

O Allah bless us with your giving, and don't expose us by lifting your veil over us.

From among the du'ā of the righteous predecessors was:

اللهم لا تحرمني خير ما عندك لشر ما عندي فإن لم تقبل تعبي ونصبي فلا تحرمني أجر المصاب على مصيبيته

Allāhuma lā taḥrimnī khaira mā 'indaka lisharri mā 'indī fa in lam taqbal ta'abī wa naṣabī falā taḥrimnī ajra al muṣāb 'alā muṣībatihī

O Allāh do not prevent us from the good that you possess due to the evil that we possess. If you do not accept my tiredness & my weariness (in Your worship & for Your sake) then do not prevent me the reward of the afflicted one for their affliction.

[Allāh rewards everyone for the difficulty they go through. “Your reward is equal to hardship” the Prophet Muhammad ﷺ said. Yet while we never seek hardship, we know that Allāh grants us the reward of going through hardships based on our striving. This righteous person shows their absolute need to Allāh by removing every semblance of entitlement from their ego and soul. We need Allāh. Allāh doesn't need us. An admittance that our sins & evil can be means of preventing us from receiving Allāh's good is a means

of acceptance of prayer. When one realizes that they are entitled nor deserving, Allah gives without limit. Knowing that our tiredness & weariness in striving in His worship should never make us complacent to receive His grace and answer, it is in fact that level of humility that is. The end of the du'ā is an emphasis that Allāh rewards those afflicted, and there is no greater affliction then being distant from Allāh. How many people afflicted with difficulties in this life are among the closest to Him? The Prophet Muhammad ﷺ said that Allāh tests those He loves the most, "Allāh tests the prophets the most, then in order of the level of their faith accordingly..." The person praying asked Allāh if He didn't grant him what He asked and the good Allah possessed, then at least to grant him the reward of the one afflicted by the loss of Allāh's proximity & nearness. This is a person who truly understands what du'ā is: it is more about the connection with the Almighty, than about the things we ask from Him!]

اللهم لا تكلنا إلى أنفسنا ولا إلى الناس فنضيع

Allāhuma lā takilnā ilā anfusinā wa lā ilā an-nās fanaḍī'

O Allāh do not allow us to rely on our own selves nor on other people or we would perish!

Al Ḥasan said whoever enters a graveyard and says:

اللهم رب الأرواح الفانية والأجساد البالية والعظام النخرة التي خرجت من الدنيا وهي بك مؤمنة أدخل  
عليها روحا من عندك وسلاما منك

Allāhuma Rabba al Arwāḥ al fāniyyah wal-ajsād al bāliyyah wal-'iẓām an-nakhirati-l-lati kharajat min ad-dunyā wa hiya bika mu'minah adkhil 'alaihā rūḥan min 'indika wa salāman minka

O Allāh the Lord of souls that perish, bodies that decay, bones that disintegrate & leave this world while believing in You, grant them a soul (companion) & peace that comes solely from You.

Allāh writes for them a reward for every person that passed from the time of Ādam until the hour is established.

It was narrated from Ma'rūf al Qāzī, that the pilgrims were striving in du'ā and among them was a Turkman who was absolutely silent. He didn't have the ability to eloquently make du'ā. His heart was affected and he started to cry saying in his language:

اللهم إنك تعلم أنني لا أحسن شيئاً من الدعاء فأسألك ما يطلبون منك بما دعوا

Allāhuma innaka ta'lam anni lā uḥsinu shay'an min ad-du'ā fa as'aluka mā yaṭlubūna minka bimā da'aw  
O Allāh you know that I can't make any kind of eloquent du'ā so I ask you for whatever they are seeking from you in what they prayed for.

Some of the righteous saw in their dreams that Allāh accepted the Ḥajj of the people due to the du'ā of that Turkman from how he saw in himself in a state of impoverishment & destitution (and absolute need of Allāh).

Al Aṣma'ī said: I envied 'AbdulMalik over a statement he uttered at the time of his death, he said:

اللهم إن ذنوبي وإن كثرت وجلت عن الصفة فإنها صغيرة في جنب عفوك فاعف عني

Allāhuma inna dhunūbī wa in kathurat wajullat 'an as-ṣifah fainnahā ṣaghīratun fī janbi 'afwika fa'fu 'annī  
O Allāh although my sins became many and beyond description, compared to your pardon they are small, so pardon me.

Ibrāhīm ibn Adham once got on a ship and while it was traveling the winds picked up to the point of nearly turning the ship over. People cried out to the point they were certain of death while Ibrāhīm slept under a blanket. He sat up and said in prayer,

أريتنا قدرتك فأرنا عفوك

Araytanā qudrataka fa arinā 'afwika

– You showed us your ability, so show us your pardon. The winds dissipated and the sea calmed...”

Al Mustatraf fi kullī Mustazraf 699