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Home > The Role of Women towards the System of Wilayat > Dua of Arafah and the System of Wilayat

Dua of Arafah and the System of Wilayat

This was our ignorance towards Quran. Now coming to the Infallible Imams for whom we proclaim the utmost love, how much Recognition (Maarifat) we have about them? Our love for them is non–quantifiable, but our Recognition (Maarifat) about them is very less, in fact it won't be an exaggeration to even say that there is absolutely no Recognition (Maarifat) at all. If we take the same point of discussion about the system of governance, we can further justify our conclusion from the Quranic Ayah under the light of Dua e Arafah.

Dua e Arafah is that supplication which covers many fundamental topics in form of supplication and invocation. Our Holy Imams (as) have made a very solid arrangement for imparting and preserving their teachings for generations to come. They have delivered their teachings in three different forms; some in form of traditions and narrations, some in form of supplications (Duas) and whispered invocations (Munajaat), and the rest in form of Testimonials (Ziarat). Our situation is very dreadful that first of all we don't touch the traditions, we recite supplications sometimes when someone is sick or there are some major calamities, and for Ziarat we have kept specific occasions like Ashura when we take a look at these testimonials (Ziarat).

In fact these are the things which should be a part of our life from morning to evening, but unfortunately these have also turned into just cultural recitations. These supplications are not hymns of Sufis. According to Allama Iqbal, the religion which came to us was different; we have changed that religion into a Religion of Sufi courtyard. In the Sufi courtyard there is nothing but meaningless sessions of hymns, where the Sufis, the malangs sit together in groups and do recitations, and later on these recitations build up momentum and turn into a sort of bodily movement.

It should not be that we make Religious schools (Madrassas) and start doing oral recitations of these supplications, we organize Majalis (mourning sessions) and there also we end up doing meaningless recitations, we also organize personal gatherings for such recitations. These supplications are not just for such reward earning meaningless recitations, but in fact these contain a syllabus of actions for our lives. These supplications have been blessed with that level of recognition of Allah (s.w.t.) which only came through revelations to these Infallible personalities. And these personalities then made such an

arrangement for us to transfer this recognition in simplified well-documented form of supplications and testimonials.

Dua e Arafah is one of the most valuable, important and highly significant supplications which we recite only once in a year (on the Day of Arafah i.e 9th Zilhajj). In fact many of us don't even know or have heard about this supplication also. This supplication which is present in Mafateeh is coming from the Doyen of Martyrs Imam Hussain (as). This is such a precious gem that there are no words available to express its greatness.

In this supplication after remembering and counting on the bounties of Allah (s.w.t.), Imam Hussain (as) expresses his thankfulness for the bounties which Allah (s.w.t.) has granted him personally. He (as) divided these bounties into three categories. The first category are those bounties which he received before his birth, the second are those which are during the time of his birth and the third are those which were granted to him after his birth.

We would be definitely very keen to know what all those bounties are which were gifted to him in these three phases of his birth, and God willing if you do a study of this supplication you can find them. My intention is not to do a commentary on the entire supplication over here. I just want to take your attention towards one bounty which is related to our subject of discussion. He says, "O Allah I am thankful to you for the arrangement you had made for my birth". What was this arrangement?

He says "One arrangement was that you brought me into this world through the purity of my infallible parents, and the other arrangement was that you delayed my birth till the time the land of my birth was not purified from Infidelity (Shirq o Kufr), until an Islamic government was not formed and your divine system was not ruling the place of birth. When your land, means Medina, was purified from Infidelity and an Islamic system of government was in place, till that time you did not allow Husain's birth to happen on that land.

The Doyen of Martyrs considers the establishment of an Islamic system of governance in Medina as a bounty for his birth and gratifies his Lord for this great gift. We need to realize over here that he is an Infallible, who is free from all impurities. An Infallible is an infallible irrespective of the environment where he is born and he lives. Despite of being an Infallible, he considers his birth on a land of Islamic governance as a great gift from Allah (s.w.t.).

We would be aware about this historical fact that Imam Hussain (as) was born in Medina and his birth took place at that time when the Holy Prophet (S) had established and implemented the Islamic system of governance in Medina. We should raise this question as to why the Holy Prophet (S) and Ali (as) migrated from Mecca. Mecca was a holy city which had Masjidul Haram (the most sacred mosque), it had the Holy Kaaba, but still the Messenger (S) received divine instructions to migrate from Mecca to Medina?

The answer to this is that though Mecca definitely had sacred and holy monuments like the Holy Kaaba,

but the system governing that city was the system of infidelity and idol worship. It was the system of Abu Jahal and Abu Lahab.

This proves our point that even if it is a Holy land with sanctities but if it does not possesses a righteous divine governmental system, then this system will move the people living there towards hell. Hence the Holy Prophet (S) got the orders for migration with his followers and family to move towards Medina. He migrated because this system was not worth living and he wanted to change this system. He could not change this system while living in Mecca, hence he went to Medina where it was much easier to establish an Islamic government, which he did and then eventually changed the system in Mecca also. Now, Mecca did not remain an Idol temple, it became a Qiblah of worship for all Muslims.

Hence summarizing this point, the importance of living a life in an Islamic government has been very clearly and explicitly emphasized in the teachings of Quran and Infallibles.

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