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**جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ**  
JABATAN AGAMA ISLAM SELANGOR

# FRIDAY SERMON

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***“HAJJ IS ‘ARAFAH”***

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**JABATAN AGAMA ISLAM SELANGOR**



## “HAJJ IS ‘ARAFAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ  
سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾<sup>1</sup>  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ  
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوْصِيكُمْ وَإِيَّايَ بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾<sup>2</sup>

**Dear blessed Muslims,**

Let us strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala*, which is by performing all of His Commands and avoiding all of His prohibitions. May we all attain *rahmah* (mercy) and the pleasure of Allah *Subhaanahu Wa Ta'aala* in this world and the Hereafter.

Today I will discuss upon a *khutbah* titled “**HAJJ IS ‘ARAFAH.**”

**Dear blessed Muslims,**

<sup>1</sup> Aal ‘Imraan 3:91

<sup>2</sup> Aal ‘Imraan 3:102



*Wuqoof* (standing) in 'Arafah is a *rukn* (pillar) of hajj that must be fulfilled. In the *hadeeth* of 'Abd ar-Rahmaan bin Ya'mar, Rasulullah ﷺ said:

الْحَجُّ عَرَفَةٌ

"Hajj is 'Arafah."

(at-Tirmidhi)

**Dear blessed Muslims,**

The day of 'Arafah that falls on the 9<sup>th</sup> of Dhul Hijjah every year is a day where Allah *Subhaanahu Wa Ta'aala* bestows *rahmah* and *barakah* (blessings), and all supplications are accepted. Therefore, those that are present in 'Arafah are highly recommended to increase in their *dhikr* such as *tahmeed*, *tasbeeh*, *tahleel*, Qur'anic recitation, *istighfaar*, as well as making *du'aa* with full servitude and regret.

According to the scholars, *wuqoof* in 'Arafah has many *hikmah* (wisdom). Among them:

### **First: Reflecting upon brotherhood among the believers**

The gathering of the pilgrims to the plains of 'Arafah in their *ihraam* that is all white not only symbolizes the purity of the soul, but it manifests the true brotherhood within the Muslim *ummah*. Allah *Subhaanahu Wa Ta'aala* mentions in verse 10 of soorah al-Hujuraat:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

**"The believers are but brothers, so make settlement between your brothers..."**



Moreover, human beings are of the same lineage, namely Adam 'Alayhissalaam and Hawa, the origin of human beginnings on this earth. Hence, the significance for human beings to foster good relationship among relatives.

### **Second: Realizing upon the importance of unity**

The gathering in the plains of 'Arafah marks the largest annual assembly of human beings on this earth. They would meet, get to know one another, and have discussions. They would increase in their certainty regarding the greatness of Allah *Subhaanahu Wa Ta'aala*, whom created a creation known as the human being and placed them in all corners of the world, having different skin color, culture, and mother tongue. With their white uniform, the pilgrims would respect one another irrespective of one's rank and stature, regardless of one's political ideology, and whether one is poor or wealthy. The fact of the matter is that everyone that worships Allah *Subhaanahu Wa Ta'aala* must unite, as Allah *Subhaanahu Wa Ta'aala* mentions in verse 103 of soorah Aal 'Imraan:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>ج</sup>

***"And hold firmly to the rope of Allah all together and do not become divided..."***

### **Third: Reminder upon death**

Wearing *ihraam* that is all white and unsewn, it is as if it is reminding us of the white shroud (*kafn*) that will wrap around the body once the soul leaves the body. Even though we own clothing of various brands that are valuable, at the end of the day it will be the white shroud that will be



wrapped around our body. Similarly, with the positioning of the tents within a very limited area, with shared accommodations, restroom, toilet and restricted movements, they all would remind us that one day, we will make *hijrah* to the realm of *barzakh* (life in the grave) that is cramped and having limited space.

#### **Fourth: Reminder upon the gathering in the Land of Mahshar**

The gathering in 'Arafah would remind us upon the massive gathering in the Hereafter, when the Day of Judgment takes place. The plains of 'Arafah that is wide open and exposed to the blazing heat of sunlight, depicts the scenario as if we are standing in the Land of Mahshar on the Day of Judgment. At that time, there would be no tent, no shelter, no air-conditioning. Every individual will be banking on their righteous deeds while living in this worldly life. At that time, they would be desperately hoping for the mercy and forgiveness of The Most Divine, and the *shafaa'ah* (intercession) of Rasulullah ﷺ so that their deeds will be accepted, their sins forgiven, spared from the torment of Hellfire, and entered into Paradise. Hence, Allah *Subhaanahu Wa Ta'aala* reminds us while we are still in this world, so that we would prepare as much righteous deeds possible as provisions while wading through the Day of Resurrection, as Allah *Subhaanahu Wa Ta'aala* mentions in verse 18 of soorah al-Hashr:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

**“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.”**



**Dear blessed Muslims,**

Muslims that are not present in the plains of 'Arafah are highly recommended (*sunnah*) to fast on the 9<sup>th</sup> of Dhul Hijjah, better known as the *Sunnah* Fasting of 'Arafah. Its virtue is tremendously huge, as mentioned in the *hadeeth* of Abu Qatadah *radiallahu 'anh*, where Rasulullah صلى الله عليه وسلم said:

صِيَامُ يَوْمِ عَرَفَةَ، إِنِّي أُحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ  
الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ

***"Fast the Day of 'Arafah, for indeed I anticipate that Allah will forgive (the sins) of the year before, and the year after it."***

(at-Tirmidhi)

Therefore, let us altogether seize this very opportunity to perform the *sunnah* fasting of 'Arafah tomorrow, as it is the 9<sup>th</sup> Dhul Hijjah.

**Dear beloved audience,**

I am pleased to remind fellow brothers that let not any one of us miss out from registering for Hajj in the future, so that we will get our turn to perform the *fard* (obligation) of Hajj when the time comes. In the *hadeeth* of ibn 'Abbaas *radiallahu 'anhuma*, Rasulullah صلى الله عليه وسلم said:

تَعَجَّلُوا إِلَى الْحَجِّ يَعْني الْفَرِيضَةَ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي  
مَا يَعْرضُ لَهُ



**"Hasten to do Hajj – meaning the obligatory Hajj – for none of you knows what will happen to him."**

(Ahmad)

**Beloved audience,**

To end this sermon, let us ponder upon the following suggestions:

1. The Muslim *ummah* must always strive to surpass the level of *istita'ah* (financially and physically capable) determined by the *shara'*, as stipulated by the Ruler for performing Hajj.
2. *Wuqoof* in 'Arafah is the aspiration for obedience unto Allah and the unity of the Muslims that must remain continuous throughout time, wherever it may be, and under any circumstances.
3. The Muslims that are not performing hajj must also internalize upon the movements of *'ibaadah* undertaken by the pilgrims.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّن  
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ  
وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾

**"There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray."**

(al-Baqarah 2:198)



بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ  
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ  
تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

## THE SECOND KHUTBAH





الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ  
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ  
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا  
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ  
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ  
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا  
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ  
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ  
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ اِبْنِ  
السُّلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ  
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous



Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ  
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.  
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى  
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.