



جہاتان آءاماء اسلام سلانءور  
JABATAN AGAMA ISLAM SELANGOR

...

# HAJJ IS 'ARAFAH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ


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

#bahagianpengurusanmasjid

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

الْحَجُّ عَرَفَةٌ

*“Hajj is ‘Arafah.”*

*(at-Tirmidhi)*

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:

***“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

***“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:

***“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.”***

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 *radiyAllaahu*  
*'anh*, where Rasulullah  
ﷺ said:

***“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.

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  
*radiyAllaahu ‘anhuma,*  
Rasulullah ﷺ said:

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

***(Ahmad)***

**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.


***“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)***



**THE SECOND  
KHUTBAH**



**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.**



**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 our wealth (*infaaq*) 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.**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**

