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“THE PHILOSOPHY OF ‘ARAFAH”

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“THE PHILOSOPHY OF ‘ARAFAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَالسَّمَاءِ ذَاتِ الْبُرُوجِ . وَالْيَوْمِ الْمَوْعُودِ . وَشَهِيدِ
وَمَشْهُودِ¹.

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، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I humbly implore for all us to altogether increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandon all matters that He forbade. May we all be bestowed with happiness and salvation in this world and the Hereafter. Fellow congregants are reminded to not use the mobile phone at all while the *khutbah* is being delivered.

¹ al-Burooj 85:1-3.

² Aal 'Imraan 3:102.

On this glorious day that falls on the 9th of DhulHijjah, let us altogether ponder upon a *khutbah* titled: **"THE PHILOSOPHY OF 'ARAFAH."**

Dear blessed Friday audience,

Today, we are standing on a day from among the glorious days of Islam, a day that is full of *barakah* (blessings) and the most important day for the Muslims that are performing hajj, which is the Day of 'Arafah. The Day of 'Arafah is on the 9th of DhulHijjah. Today, the Muslims that are performing hajj are making *wuquf*, which is to stop or remain present for a brief period in the plains of 'Arafah. *Wuquf* in 'Arafah is the first *rukun* (pillar) of hajj, as it was stated in the *hadeeth* collected by at-Tirmidhi, on the authority of 'Abd ar-Rahmaan bin Ya'mar, where Rasulullah ﷺ deemed that hajj is 'Arafah.

The Day of 'Arafah became witness to the great moment in Islamic history, which is the statement by Allah *Subhaanahu Wa Ta'aala* proclaiming the perfection of the religion and His favors upon the entire mankind. This historical event was recorded in verse 3 of Soorah al-Maa'idah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion."

Even though we did not have the opportunity to stand in the plains of 'Arafah in the state of *ihraam*, know that the Day of 'Arafah is *rahmah* (mercy) for the entire *ummah* of Prophet Muhammad ﷺ. Allah *Subhaanahu Wa Ta'aala* will not deprive us all from its virtues. With that, whoever fasts on the

Day of 'Arafah will attain the reward of having their sins expiated for two years, which is for the last year and the year to come.

In the *hadeeth* of Abu Qatadah al-Ansaari *radiyAllaahu 'anh*, Rasulullah ﷺ said:

...صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ 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 it, and the year after it..."

(Muslim)

Aside from that, the Day of 'Arafah provides a special opportunity to make *du'aa* (supplication). Supplications made on this day is highly accepted and Allah *Subhaanahu Wa Ta'aala* promises to answer the prayers especially *du'aa* for the good of this world and the Hereafter. Let us increase in our *du'aa* so that our pleading and invocations will be accepted by Allah *Subhaanahu Wa Ta'aala*.

Rasulullah ﷺ mentioned in a *hadeeth* recorded by at-Tirmidhi, on the authority of 'Abdullah bin 'Amr al-'As *radiyAllaahu 'anhuma* that the best *du'aa* is the *du'aa* on the Day of 'Arafah. Al-'Allaamah Shaykh 'Ali bin Sultaan Muhammad al-Qaari mentioned in *Mirqaat al-Mafaatih Sharh Mishkaat al-Masaabih* where he explained the meaning of 'the best *du'aa*' is one having the biggest reward and quickest in being answered.

The Day of 'Arafah is also a day that is blessed with forgiveness that it promises salvation from the Fire of Hell.

In the *hadeeth* of 'A'ishah *radiyAllaahu 'anha*, Rasulullah ﷺ said:

"There is no day on which Allah sets free more slaves from Hell than the Day of 'Arafah."

(Muslim)

However, the Muslim *ummah* is reminded of the importance in preserving good relations among fellow human beings, for Allah *Subhaanahu Wa Ta'aala* will not forgive the sins of those who are hostile to one another. Strive to the utmost in finding resolution and establishing peace.

Beloved audience,

On the 9th of DhulHijjah every year, the plains of 'Arafah will be fully packed with seas of people that flocked in from all corners of the globe. Here, the people convened irrespective of rank, stature, ethnicity, and wealth status. Rich or poor, noble or commoner. Adhering to the *shar'i* ruling, everyone wears white. The males cannot cover their heads, they cannot wear stitched garments and only wearing sandals. Everyone is under the hot sun, sandwiched in between the crowded density of people. The throat is sore, the feet covered with blisters, and the atmosphere feels cramped.

'Arafah with its many varying situations is akin to a mini reflection or depiction of a day that is far more critical, which is the Mahshaar, gathering all of humanity for their accountability in the Hereafter. Let us embrace and immerse ourselves in the gathering at 'Arafah as if it is the gathering of Mahshaar, as catalyst for the cleansing of the soul and preparation for the Hereafter. There are several major aspects that must be internalized together, among them:

First, it is obedience and penitence. At 'Arafah, the pilgrims are present in the obedience of wearing white uniform, without stitching, and without worldly adornment. Be aware that this parable can only be established with the command and laws of Allah *Subhaanahu Wa Ta'aala*. In reality, the gathering at 'Arafah teaches one to stay humble, abandon arrogance, and feeling regretful. Indeed, all humans will ultimately return to Allah *Subhaanahu Wa Ta'aala* with pretty much nothing. Only their deeds will determine whether it is happiness or misfortune.

Second, it is fear and anxiety. At 'Arafah, hands will be raised up high beseeching for forgiveness, tears overflowing and faces are looking down with full remorse. At the Mahshaar, humans will be crying but no longer due to hope, but due to fear and regret. The human beings are fearful in those moments that they would run away from their own relatives, fathers and mothers, wives and children. Each of them would not be concerned about anyone except for themselves. At the Mahshaar, its circumstances would be very terrible and disturbing. At that time, mankind would not feel shy or concerned with their presence being naked without clothes, for everyone is enveloped with severe worries upon their condition in front of Allah *Subhaanahu Wa Ta'aala*.

In the *hadeeth* of 'A'ishah *radiyAllaahu 'anha*, Rasulullah ﷺ said:

تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا

"The people will be gathered barefooted, naked, and uncircumcised."

(*al-Bukhaari*)

Be aware that the supplication made in 'Arafah would still have the opportunity for acceptance, while at the Mahshaar it is only accountability that leads to reckoning. Mahshaar is the a day of chaos beyond imagination, confusion that is paralyzing, and overwhelming anxiety.

Third is opportunity and hope. The wait at 'Arafah along with its hardship only lasts for several moments. At Mahshaar, mankind will be surprised to find out how brief was their duration of stay in this world. Tens of years in this world is just like a day or even half of a day. The very long wait during accountability at the Mahshaar without sitting down, no food, and without shelter, will cause some desperate ones to plead for the reckoning to be sped up, though knowing that they may possibly head to the Hellfire. Imaam ar-Raazi mentioned in his *tafseer*, regarding verse 6 of Soorah al-Mutaffifteen, the period of standing for mankind at the Mahshaar is 300 years according the worldly duration or 40 years at the Mahshaar. However, for the believers, that period is like a duration needed to complete *salaah* (prayer).

Blessed Friday audience,

To end the *khutbah* today, let us altogether reflect and derive lessons as in the following:

1. The Muslim *ummah* must understand that human beings possessing various stature and wealth are indifferent in the sight of Allah *Subhaanahu Wa Ta'aala* except for those having *taqwa* and performs righteous deeds.
2. The Muslim *ummah* must realize that the gathering at 'Arafah in this world reminds us of the gathering at the Mahshaar in the Hereafter. The difficulties, pain, and suffering in this world is only temporary. With that, strive

so that we will attain ease, success, and happiness in the Hereafter that is everlasting.

3. The Muslim *ummah* must strive to revive the blessed days in the sight of Allah *Subhaanahu Wa Ta'aala* in the month of DhulHijjah, namely the Day of 'Arafah (9th DhulHijjah) which is today, the Day of 'Eid al-Adha (10th DhulHijjah), and the Days of *Tashreeq* (11th, 12th, and 13th DhulHijjah) with increased *dhikr* and 'ibaadah (worship).

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَنْذِرُ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ
وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

"And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous."

(Soorah al-An'aam 6:51)

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 أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

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.

³ al-Ahzaab 33:56.

اَللّٰهُمَّ اَصْلِحْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلَاةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ.
اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَغْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُؤَظَّفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Have mercy and preserve the pilgrims who will be the guests of The Most Merciful (*Duyoof ar-Rahmaan*) this year. Protect them from all difficulties and hardships throughout their stay in the land of Makkah and Madeenah.

اللَّهُمَّ اجْعَلْ حَجَّهُمْ حَجًّا مَبْرُورًا، وَسَعْيَهُمْ سَعْيًا مَشْكُورًا،
وَذَنْبَهُمْ ذَنْبًا مَغْفُورًا، وَتِجَارَتَهُمْ تِجَارَةً لَّنْ تَبُورَ.

O Allah! Grant their *'ibaadah* (worship) of hajj as hajj that is *mabroor* (accepted), their *sa'ie* accepted, their sins forgiven, their expenditures are well spent, their *wuqoof* filled with penitence, and return them to their homeland safely, in good health, and filled with blessings.

O Allah! Make us among Your slaves that preserves the *amaanah*. Protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Bestow upon us a leader that is trustworthy, honest, and firm in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

O Allah! Protect the Muslims and Masjid al-Aqsa in Palestine. Safeguard them from oppression and evil, and bestow upon them determination, courage, and victory.

O Allah! Strengthen the *'aqeedah* of the Muslims in this state, *'aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶

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

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.