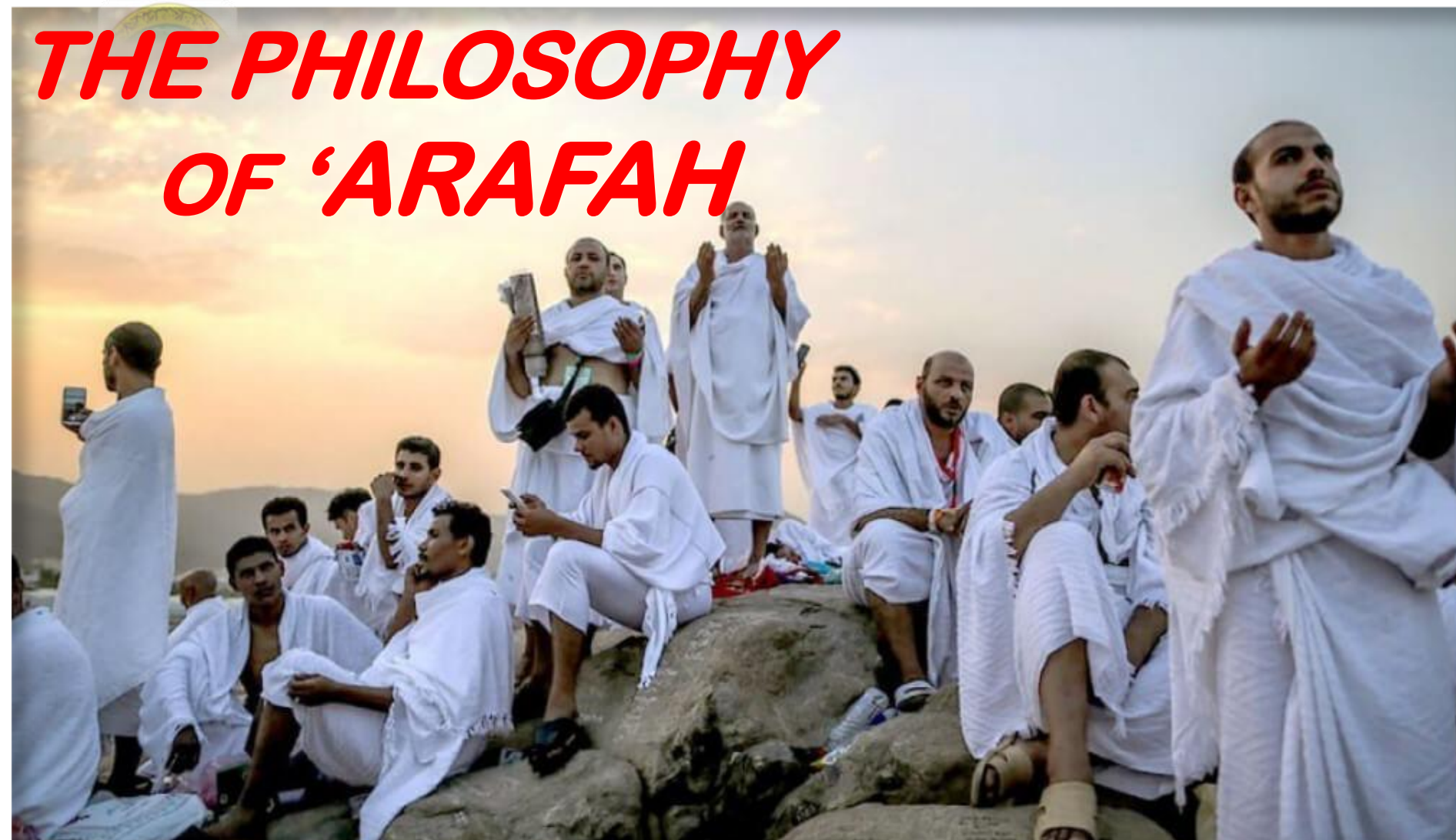




جَابَاتَانْ اَاجَامَا اِيسْلَامْ سِلَانْغُورْ
JABATAN AGAMA ISLAM SELANGOR

...

THE PHILOSOPHY OF 'ARAFAH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

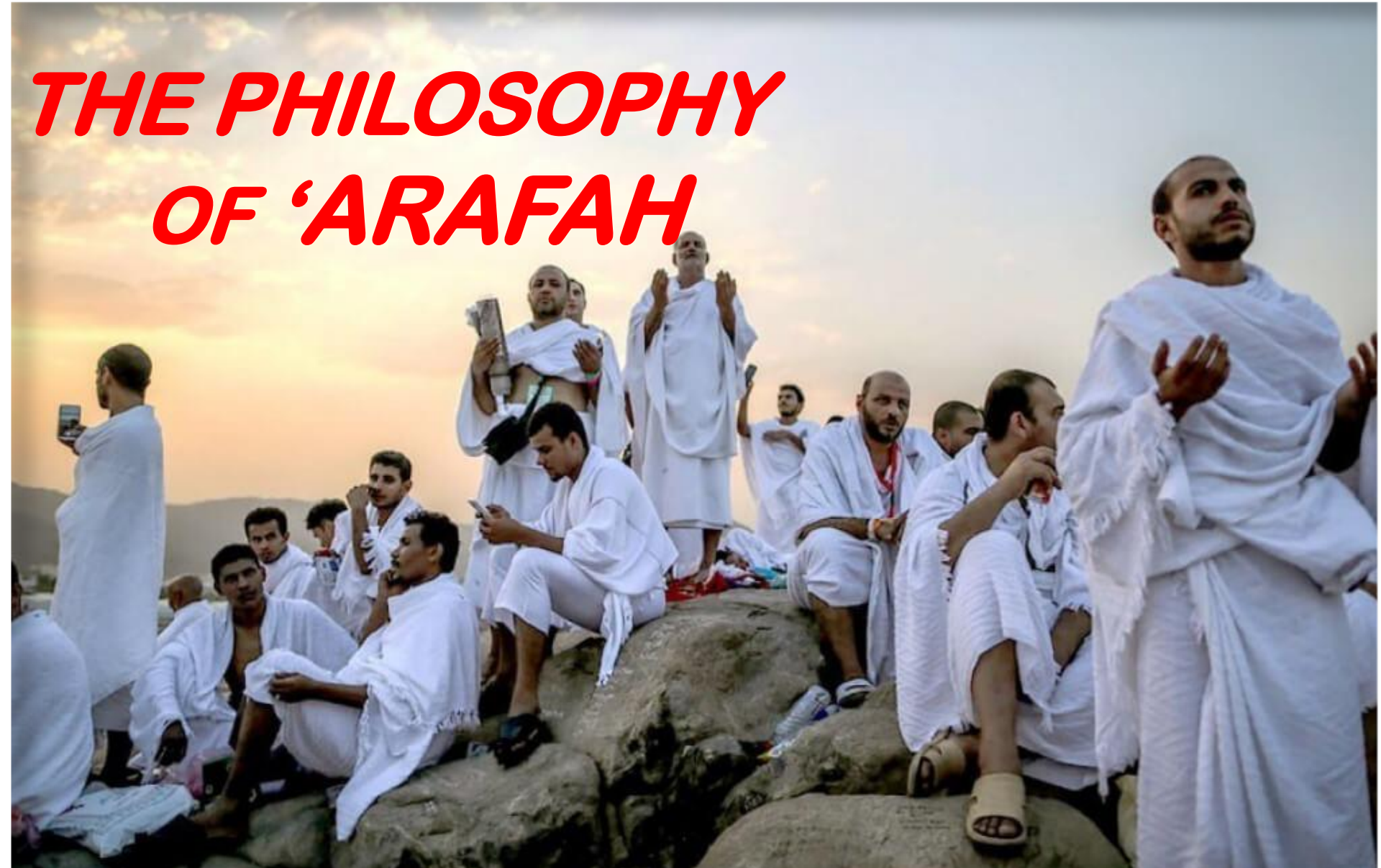
**I humbly implore for all
us to altogether
increase our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by fulfilling all
of His Commands and**

**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.

On this glorious day that falls on the 9th of DhulHijjah, let us..
altogether ponder upon a *khutbah* titled...

THE PHILOSOPHY OF 'ARAFAH



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 *rukhn*
(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:

***“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:

“...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.**

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:

تُخْشَرُونَ 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-Mutaffifeen,
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).

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 *‘ibadah* (worship).


***“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)



THE SECOND KHUTBAH




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




**stay in the land of Makkah
and Madeenah.**

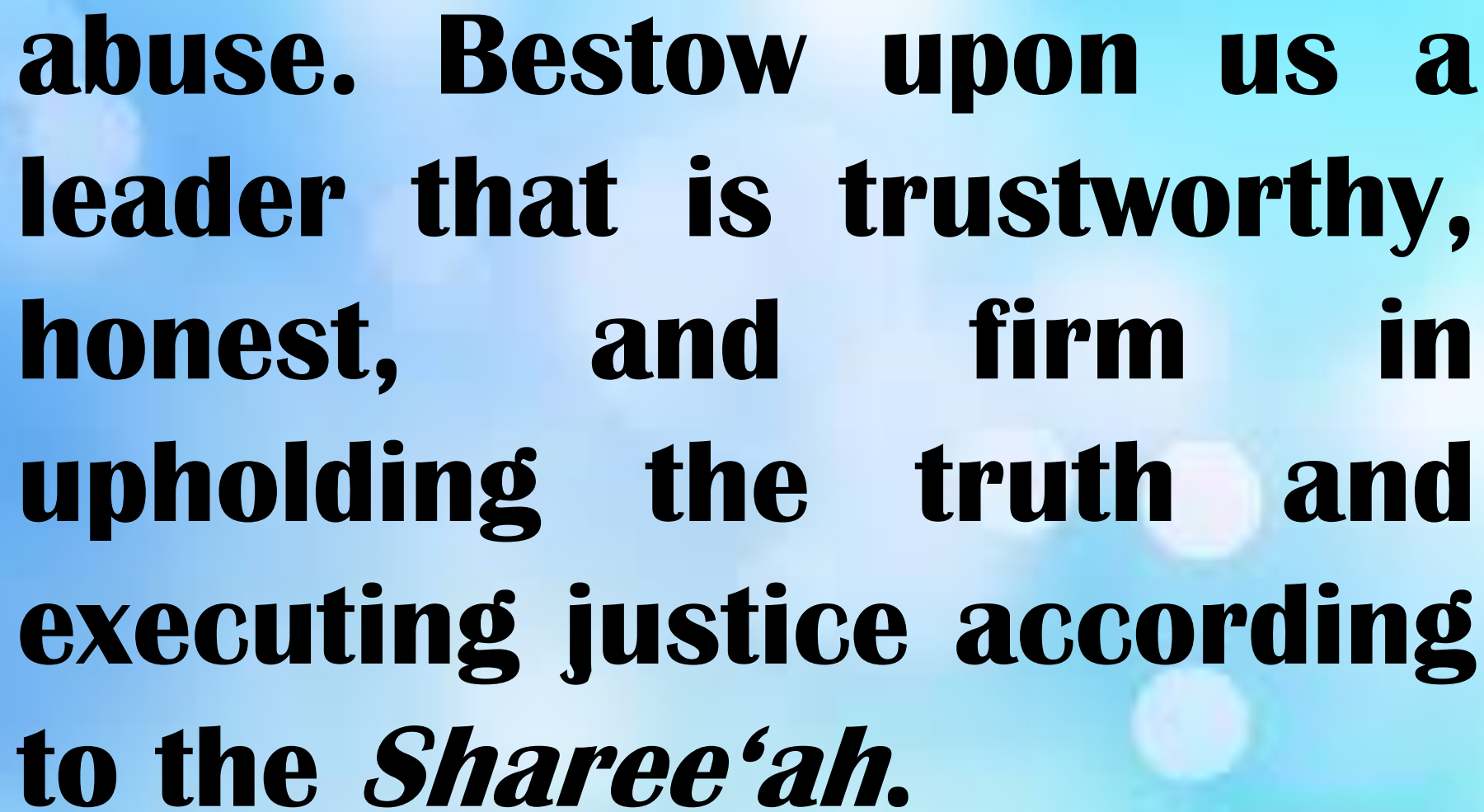
**O Allah! Grant their *'ibaadah*
(worship) of hajj as hajj that
is *mabroor* (accepted),**




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 صلی اللہ علیہ وسلم
and his Companions
radiyAllaahu ‘anhum, and
spare us from all of the *fitan*
that can harm the union and
unity of the Muslim *ummah.*



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**