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# FRIDAY SERMON

***Title:***

***“LESSONS FROM WUQOOF IN  
‘ARAFAH”***

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## “LESSONS FROM WUQOOF IN ‘ARAFAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا<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، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

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

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all that He prohibited. May we all be bestowed with salvation and happiness in this world and the Hereafter.

<sup>1</sup> al-Maa'idah 5:3.

<sup>2</sup> Aal 'Imraan 3:102.

On this very blessed day, I will expound on a *khutbah* titled “**LESSONS FROM WUQOOF IN ‘ARAFAH**”.

**Blessed Friday audience,**

Among the largest gatherings for the Muslim *ummah* held annually is the assembly of *hujjaaj* (hajj pilgrims) on the plains of ‘Arafah on the 9<sup>th</sup> of Dhul Hijjah, also known as the day of *wuqoof* (standing) in completing their *manaasik* (rituals) of hajj (pilgrimage).

In the prophetic narration from ‘Abd ar-Rahmaan bin Ya‘mar *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

الْحَجُّ عَرَفَةُ

“Hajj is ‘Arafah.”

(at-Tirmidhi)

The scholars have explained that this *hadeeth* indicates the greatness and loftiness of the stature of *wuqoof* in ‘Arafah. It does not just mean that hajj is sufficient by performing *wuqoof* in ‘Arafah alone, but it means that *wuqoof* in ‘Arafah is the main and most significant pillar in the ‘*ibaadah* (worship) of hajj, so much so that one’s hajj is deemed invalid without completing this *rukn* (pillar).

In conjunction with the ‘*ibaadah* of *wuqoof* in ‘Arafah, let us altogether reflect and ponder upon the ‘*ibrah* (lessons) behind the largest gathering of Muslims. Among them, this great assembly reminds mankind of a more terrifying gathering at the Plains of Mahshar in the Afterlife, where mankind

will be gathered in front of Allah *Subhaanahu Wa Ta’aala* irrespective of stature, wealth status, and worldly accolades. Hence, the *hujjaaj* performing *wuqoof* are highly encouraged to increase in making *du’aa* (invocation), *dhikr* (remembrance), *istighfaar* (seeking forgiveness), and *tawbah* (repentance) from Allah *Subhaanahu Wa Ta’aala*. At the same time, the entire Muslim *ummah* that is not performing hajj is highly encouraged to supplicate, as in the *hadeeth* of ‘Abdullah bin ‘Amr *radiyAllaahu ‘anhuma* where Rasulullah ﷺ said:

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ  
قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

***“The best of supplication is the supplication of the Day of ‘Arafah. And the best of what I and the Prophets before me have said is: “None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things.””***

(at-Tirmidhi)

For those not performing hajj, it is from the authentic *sunnah* to fast on that day. In the *hadeeth* of Abu Qataadah *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

# صِيَامُ يَوْمِ عَرَفَةَ، إِنِّي أَسْتَسْبِ 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 after it, and the year before it."***

*(at-Tirmidhi)*

It is very clear that on that day, the very opportunity to attain forgiveness and *rahmah* (mercy) of Allah *Subhaanahu Wa Ta'aala* is wide open for anyone that wants to seize it. On this day of 'Arafah, prayers will be accepted, sins will be forgiven, and *darajah* (degree) are elevated for the righteous servants of Allah *Subhaanahu Wa Ta'aala*.

**Dear blessed Friday congregants,**

As a continuation to the righteous deeds that were performed beginning from Ramadaan until this very moment, the month of Dhul Hijjah, specifically the day of 'Arafah, provides the best time for the Muslim *ummah* to perform *tawbah*, *muhaasabah* (self-evaluation), and improve oneself before stepping into the new *Hijri* year. Therefore, seize this very opportunity and occasion, especially with the day of 'Arafah looming, to evaluate our deeds, rectify our weakness, and repent in returning to the path of Truth that is pleasing to Allah *Subhaanahu Wa Ta'aala*.

The real sincere *tawbah* is by having genuine regret upon the sins committed, hastening to abandon disobedience and determined to not repeat them again. For sins and wrongdoings involving the rights of others, then those rights must be returned or sought forgiveness.

Allah Subhaanahu Wa Ta'aala mentions in verse 31 of Soorah an-Noor:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

***"And turn to Allah in repentance, all of you, O believers, that you might succeed."***

Aside from that, *muhaasabah* is vital so that one will always improve on his or her *'ibaadah*, *akhlaaq* (character), and human relations. With *muhaasabah*, the heart becomes tranquil and the mind will always remain vigilant from wrongdoings, the limbs will become swiftly accustomed to indulging in righteousness.

In the *hadeeth* of Shaddaad bin 'Aws *radiyAllaahu 'anh*, the Prophet ﷺ said:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ  
مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ

***"The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah."***

(at-Tirmidhi)

**Blessed Friday attendees,**

Humility and submission with full conviction are not only necessary for those that are engaged in *wuqoof* in 'Arafah alone. Rather, these traits are

demanding from every Muslims at all times, not only limited to certain period only.

If in 'Arafah, mankind will all assemble regardless of rank, *darajah* or even lineage, standing and sitting down equally with others in front of Allah *Subhaanahu Wa Ta'aala*. Similarly, with the attributes that are demanded upon every Muslims without any worldly distinction or splendors that is to be proud of among each other. Is it not that the most noble in the sight of Allah *Subhaanahu Wa Ta'aala* are those having utmost *taqwa* unto Him?

Allah *Subhaanahu Wa Ta'aala* mentions in verse 13 of Soorah al-Hujuraat:

***"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."***

If in 'Arafah, all humans can accept to convene together irrespective of rank, ethnicity, and lineage, then similarly the Muslim *ummah* is required to mutually accept and remain open-minded towards each other, along with differences of opinion so as long as it does not harm the foundations of 'aqeedah and religious principles. Differences in trivial or secondary matters are difficult to avoid. Hence, let us learn to have more *hikmah* (wisdom) and *adab* (manners) in facing the differences existing between us.

In the reality of life that witnesses a plethora of differences in understanding, whether in politics or thought, among the Muslims, this noble attribute must be instilled within all of us. With this attribute, understandings can be established, brotherhood can be preserved, and a strong spirit of

cooperation for the sake of religious benefit can be further strengthened. Indeed, this is the spirit and essence of 'Arafah that we truly need today.

**Dear blessed audience,**

To end the *khutbah* today, let us derive several lessons as guidance in our lives, namely:

1. The Muslim *ummah* must seize the opportunity to revive righteous deeds on the day of 'Arafah, including the first ten days of Dhul Hijjah in its general sense, for all righteous deeds performed during this period is truly loved by Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must seize the very opportunity with whatever time left available before stepping into the new *Hijri* year, especially on the day of 'Arafah, performing *tawbah* and *muhaasabah* upon all deeds that have been committed all this while.
3. The Muslim *ummah* must internalize upon lessons from the '*ibaadah* of *wuqoof* in safeguarding unity and avoiding conflicts, as well as intensifying efforts in building the strength of the *ummah* that is pleasing and blessed by Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ.

**"Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate.""**

(Soorah Yoonus 10:58)

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 أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَأَصْحَابِهِ 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.<sup>3</sup>

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.  
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،  
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ  
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أُمَّةَ الْمُسْلِمِينَ وَوُلاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ  
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ  
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا  
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ

<sup>3</sup> al-Ahzaab 33:56.

الحاج ابن المرحوم سُلْطَان صَلَاحُ الدِّين عبد العزيز شاه  
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاطُور، تَغْكُو أَمِير شَاهِ ابْنِ  
السُّلْطَانِ شَرْفُ الدِّينِ ادريس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ أَطْلُ  
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, as formulated by Imaam Abu Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, practicing upon the Shaafi'i *Madhhab* (juristic school of thought) while accepting the other three *madhaahib*, practicing *tasawwuf* upon the way of Imaam Junayd al-Baghdaadi and Imaam al-Ghazaali. Spare us from all forms of bribery and abuse of power, as well as misguidance and extremism, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.<sup>4</sup>  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.<sup>5</sup>  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ ذِي الْقُرْبَى وَيَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.<sup>6</sup>  
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.

<sup>4</sup> al-Furqaan 25:74.

<sup>5</sup> al-Baqarah 2:201.

<sup>6</sup> an-Nahl 16:90.