



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورْ
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...

LESSONS FROM WUQOOF IN 'ARAFAH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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.**

On this very blessed day, I will expound on a *khutbah* titled...

***LESSONS FROM
WUQOOF IN
'ARAFAH***



Among the largest gatherings for the Muslim *ummah* held annually is the assembly of *hujjaaj* (hajj pilgrims) on the plains of 'Arafah on the 9th 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 عَرَفَةٌ

“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 ‘*ibadah* (worship) of
hajj, so much so that
one’s hajj is deemed
invalid without

completing this *ruk'n*
(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:

***“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:

“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.

**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:**

***“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
'ibadah, *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:

“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)

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

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.*

“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)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

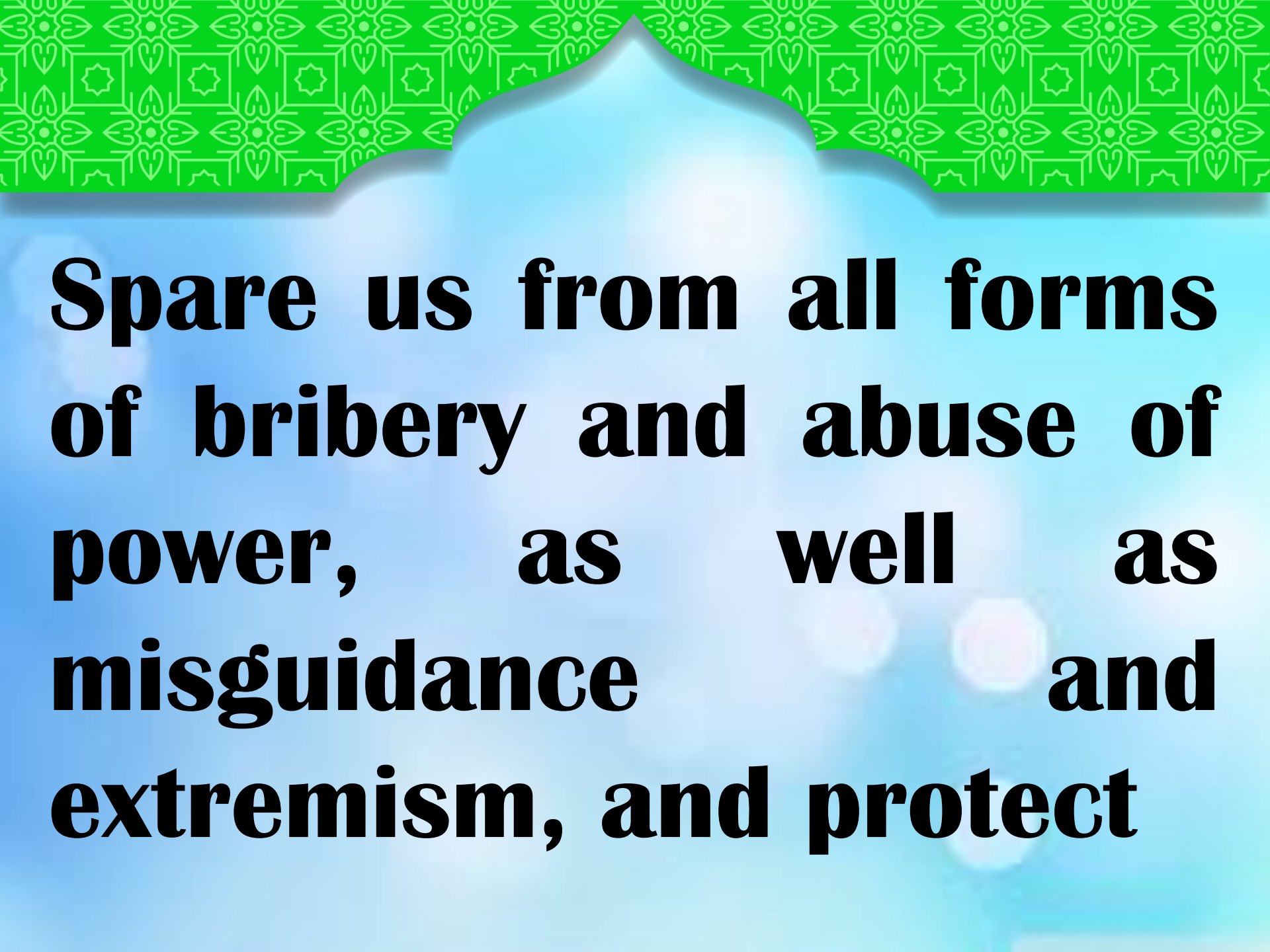
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**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.**



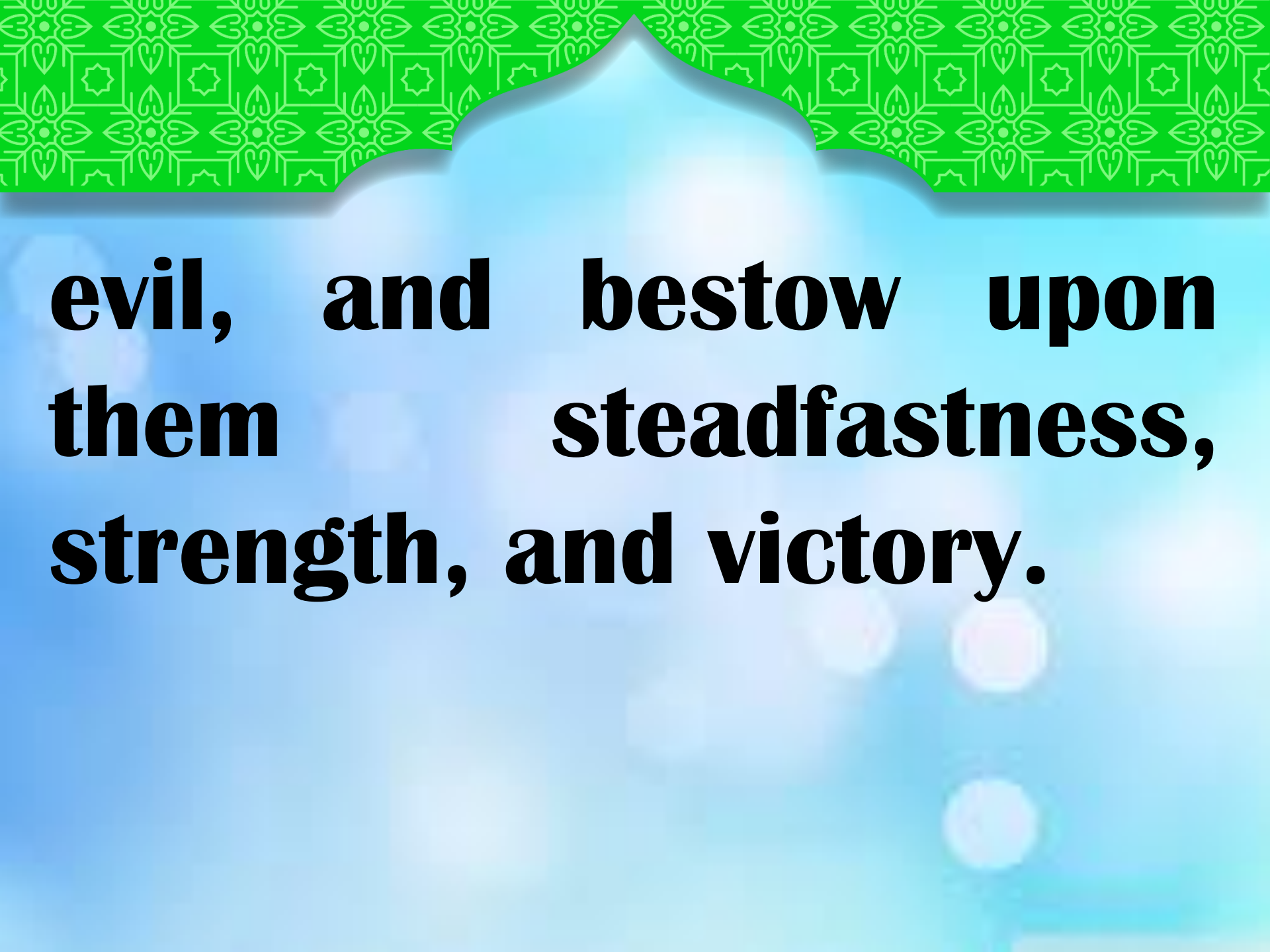
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**