

Chapter Nine

On the Day of 'Arafah

There is no doubt that the day of 'Arafah is a great day from the blessed days of Allaah and is a large gathering from the gatherings of goodness, *Eemaan* and *Taqwaa*. It is a season which is welcomed with great importance. A season from the seasons of obedience and worship, a day where the shedding of tears increases, where there are continuous supplications, where mercy descends and shortcomings are rectified, a day where mistakes are forgiven, a day of hope and humility, submissiveness and humbleness.

Indeed it is a noble blessed day. The sun never rose on a day better than the day of 'Arafah. Indeed it has been specified with noble merits, great privileges and important characteristics. It is no easy task to encompass all its characteristics, nor is it possible to fully investigate them all.

Indeed it is the day on which Allaah completed this *Deen* for the *Ummah* and completed His favour for them, as on that day the saying of Allaah *Ta'ala* was revealed:

<<This day have I perfected your religion for you, completed My favour upon you and have chosen for you Islaam as your religion.>>

[al-Maida:3]

Nothing about the *Halaal* or *Haraam* was revealed after that day.

It is narrated by Bukhari and Muslim on the authority of Tariq bin Shihaab who said: 'A man from the Jews came to Umar bin al-Khattab - *radiAllaahu anhu* - and said: 'O *Ameer ul-Mummineen*, indeed you read an *Ayaah* in your Book and had this *Ayaah* been revealed to us, the Jewish nation, we would have taken that day as a festival.'

So Umar -*radiAllaahu anhu*- said: 'And which *Ayaah* is that?'

So he replied: the saying of Allaah:

<<This day have I perfected your religion for you completed My favour upon you>> [al-Maida:3]

Then Umar said: I swear by Allaah, indeed I know on what day it was revealed to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- and the hour in which it was revealed to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*. It was revealed in the evening of 'Arafah on a Friday.'¹

¹ Saheeh al-Bukharee and Saheeh Muslim

On this noble blessed day, there are many of Allaah's slaves who are saved from Hellfire. Allaah is generous to His believing slaves and He boasts about them in front of the Angels that are near Him. It has been narrated by Muslim in his authentic book of hadeeth on the authority of 'Aeysha - *radi>Allaahu anha* – that the Prophet -*sallAllaahu alayhi wa sallam*- said: 'There is no day on which Allaah frees as many slaves from the Hell-Fire as the day of 'Arafah. Indeed He comes close to them, boasts about them to the Angels and then says: 'What do they want?'²

Ibn Abdul Barr -*Rabimullaah*- said: 'This indicates that they have been forgiven; because Allaah does not boast about the people who have mistakes and sins except after they have sought repentance and forgiveness.'³

It has been narrated by Imaam Ahmad in his Musnad on the authority of Abdullaah bin 'Amr - *radi>Allaahu anhu* – on the authority of the Prophet -*sallAllaahu alayhi wa sallam*- who said: ' Indeed Allaah Ta'ala boasts to His Angels with the people of 'Arafah on the evening of 'Arafah and says: Look at My slaves. They come to Me with dishevelled hair and covered in dust.'⁴

Imam Ibn al-Qayyim -*Rabimullaah*- said in his famous poetry:

For Allaah is that great standing * Like the standing of the Day of Judgement,
rather that is greater

And He The *Jabbar* –the Glorified- comes closer that Day * He boasts about
them to what He possesses, but He is more generous

He says: My slaves have come to Me with love * and I am to them more
Generous and more Merciful

So I testify that I have indeed forgiven their sins * and I have given them what
they had hoped for and bestowed blessings

So be it glad tidings O people of that great place * by it Allaah forgives the sins
and gives mercy

Al-Fudayl bin 'Ayaad -*Rabimullaah*- stood in 'Arafah and saw the sobbing and crying
of the people during the evening of 'Arafah, then said: 'Do you not see if all these
people came to a man and asked him for a small coin, would he refuse them?'

² Saheeh Muslim

³ Al-Tamheed

⁴ Al-Musnad

They said, ‘No,’ so he replied: I swear by Allaah, that Allaah forgiving them is easier than this man trying to fulfil their request of a small coin.’⁵(1)

So this is why it is necessary for the Muslim who desires profit and gain on this blessed day to be humble to his Lord -*Subhanahu*- to humble himself for Him, lower himself in honour of Allaah, feel powerless in front of Him, hope for His mercy and forgiveness, fear His punishment and that which He hates, repent to Him from every sin that one’s hands have earned and from every mistake one’s feet walked towards.

The Muslim does not waste his time at this great place by going here and there or by chatting with this person and that person, rather he turns to his Lord and Protector, making much *Dhiker* (remembrance) and *Dua*’ (supplication), seeking forgiveness and begging from Him.

What is established in the hadeeth of the Prophet -*sallAllaahu alayhi wa sallam*- is that he said: ‘The best supplication is the supplication of the day of ‘Arafat and the best thing which I and the Prophets before me have said is:

‘There is none worthy of worship in truth except Allaah Alone, He has no partner and to Him belongs the Dominion. To Him belongs the praise and He is capable/has power over all things.’⁶

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

La ilaha ‘illa Allaahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu wa huwa ala kulli shayin qadeer

So the Day of ‘*Arafah* is a day of supplication and the best *Dhiker* (remembrance) is saying ‘There is none worthy of worship in truth except Allaah.’ The Prophet -*sallAllaahu alayhi wa sallam*- used to say the best *Dhiker* (remembrance) abundantly on the best of the days, since the best of days is the day of ‘*Arafah* and the best of *Adhkaar* (plural of *Dhiker*) is saying ‘There is none worthy of worship except Allaah.’ So saying the best of *Adhkaar* plentifully on the best of days is the most appropriate aim and match.

Indeed the statement: ‘There is none worthy of worship in truth except Allaah,’ which the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- used to say a great deal on the day of ‘*Arafah*, is the best of words, the most magnificent of all statements, the firmest handhold and it is a statement of *Taqwaa* and the key to the land of

⁵ Majliss fee Fadh yawm Arafat by Ibn Nasr ad-Deen ad-Damishqi

⁶ Narrated by tirmidhee in Sunan from the hadeeth of Abdullah bin Amr. It was graded hasan by the ‘Allama al-Albani in silsilah as-Saheehah nad he said: ‘the hadeeth is Thabit due to the collection of supporting evidences.’

eternal happiness. It is the principle of the *Deen* and its foundation, and the head of its matter. Due to *'La ilaha 'illa Allaah'* (There is none worthy of worship in truth except Allaah) the heavens and the earth were established, the creation was created, the Messengers were sent and the Divine Books were revealed.

The excellence of these words and their status in the *Deen* are indescribable and greater than the claims of those who say they know its virtues. On the contrary, it has virtues and distinctions which could not ever enter one's mind or one's imagination. However, it is obligatory for the Muslim to know that *'La ilaha 'illa Allaah'* (There is none worthy of worship in truth except Allaah) is not accepted from the one who merely pays lip service to it, without establishing its rights and obligations or fulfilling its principles and conditions.

So, *'La ilaha 'illa Allaah'* (There is none worthy of worship in truth except Allaah), is not a statement with no meaning or reality, nor are they words without any content. Rather these great words indeed have a meaning which it is necessary to understand, which have to be comprehended and an aim which it is necessary to adopt. There is agreement amongst the people of knowledge that this statement is not beneficial if it is, either, merely pronounced without understanding its meaning, or if what it necessitates is not acted upon as Allaah Ta'ala said:

<< And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth, and they know (the facts about the Oneness of Allaah)>> [az-Zuhkruf : 86]

which means: except those who testify "There is none worthy of worship in truth except Allaah" and their hearts know the meaning of what their tongues declare.

There is no doubt that this matter is of utmost importance and that it is fitting that every Muslim should concern himself with it fully and pay complete attention to it. Indeed *'La ilaha 'illa Allaah'* (There is none worthy of worship in truth except Allaah) does not benefit except the one who knows its meaning, both the negation and affirmation, and believes in and acts by it. As for the one who says it and acts upon it outwardly without believing in it then he is a hypocrite. As regards the one who says it and acts contrary to it with *Shirk* then he is a disbeliever. Also the one who says it and then apostatises from Islaam by rejecting something of what it necessitates from its rights, then it does not benefit him even if he says it a thousand times.

As for the one who says it and then directs any aspect of worship to other than Allaah, such that he supplicates to or seeks aid from other than Him or seeks

help, assistance or victory from other than Allaah in those things where only Allaah has the capability, or other such similar acts of worship, then whoever directs away from Allaah that which is only befitting Him is a *Mushrik*, even if he says ‘There is none worthy of worship in truth except Allaah’. This is because this great statement entails making all worship purely for Allaah’s sake and not associating partners with Him, turning to Allaah Alone, without any partner, with humbleness and submissiveness, with striving and strong desire and turning repentantly with trust and reliance in supplication and request.

The companion of ‘There is none worthy of worship in truth except Allaah’ does not ask except from Allaah nor does he seek deliverance and rescue except from Allaah. He does not trust in or rely except upon Allaah nor does he have hope or longing for other than Allaah. He does not sacrifice except for Allaah nor does he avert any of the acts of worship to other than Allaah. He disbelieves in everything that is worshipped besides Allaah and he clears them away from Allaah.⁷

⁷ Tayseer Azeez ul-Hameed