

٥٥ فوائد في يوم عرفة

لمحمد صالح المنجد

55 Benefits on the Day of 'Arafah

Muḥammad Ṣāliḥ al-Munajjid

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From the great scholars of the 21st Century CE

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Arabic Alphabet And Transliteration Guide

Arabic Letter	Transliteration with Diacritics	Notes
ا	ā (long vowel) / a (short vowel)	Alif
ب	b	Bā'
ت	t	Tā'
ث	th	Thā'
ج	j	Jīm
ح	ḥ	Ḥā'
خ	kh	Khā'
د	d	Dāl
ذ	dh	Dhāl
ر	r	Rā'
ز	z	Zāy
س	s	Sīn
ش	sh	Shīn
ص	ṣ	Ṣād
ض	ḍ	Ḍād
ط	ṭ	Ṭā'
ظ	ẓ	Ẓā'
ع	'	'Ayn
غ	gh	Ghayn
ف	f	Fā'
ق	q	Qāf

ك	k	Kāf
ل	l	Lām
م	m	Mīm
ن	n	Nūn
ه	h	Hā'
و	ū (long vowel) / w (consonant)	Wāw
ي	ī (long vowel) / y (consonant)	Yā'

Additional Notes:

Hamza (ء): Represented as ' e.g = سَأَلَ ,sa'ala .(Hamza can appear on its own or on a 'chair' e.g. أ، إ، ؤ، ئ.)

Tā' Marbūṭah (ة): Transliterated as—ah or—at depending on context) e.g = جَنَّة ,jannah , = سُنَّة ,sunnah.

Shadda (ّ): Represents gemination (doubling of a consonant). It is marked by doubling the letter (e.g = رَسُول ,rasūl = حَقَّق ,ḥaqq.)

Sukūn (ْ): Indicates the absence of a vowel. It is not explicitly marked in transliteration unless necessary (e.g = مَكْتُوب ,maktūb.)

Tanwīn (ً, ِ, ٍ): Represented as—an,—in, or—un) e.g = كِتَابًا ,kitāban = رَسُولٌ ,rasūlun.

Alif Maqṣūrah (ى): Transliterated as ā) e.g = مُوسَى ,Mūsā.

Tā' Marbūṭah at the End of Words: Often pronounced as—ah in pausa) e.g = جَنَّة ,jannah.



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'Introduction

'Bismillāh ar-Raḥmān ar-Raḥīm (In the Name of Allah, the Most Gracious, the Most Merciful).

'Al-Ḥamdulillāh (All praise is for Allah), and may peace and blessings be upon the Messenger of Allah (peace be upon him).

'These are compiled benefits and summaries concerning the Day of 'Arafah. I ask Allah to make them beneficial.

'—Muḥammad Ṣāliḥ al-Munajjid



'55 Benefits on the Day of 'Arafah

'1—The Day of 'Arafah is one of the Ten Virtuous Days, which are the most excellent days of this world. Among these ten days, it ranks as the most excellent after the Day of Naḥr (Day of Sacrifice). In fact, some scholars have considered the Day of 'Arafah to be more meritorious than the Day of Naḥr, while others have stated that it (the Day of 'Arafah) is the Day of the Greater Pilgrimage (Yawm al-Ḥajj al-Akbar). However, the sounder position is that the Day of Naḥr is the most excellent of these (ten) days and that it is indeed the Day of the Greater Pilgrimage. And in the Hadith, it is stated: 'Indeed, the greatest of days in the sight of Allah, the Blessed and Exalted, is the Day of Naḥr.'¹

'2—'Arafah is the ninth of the Ten Days—which are the best days of this world. It is the second to last day among them. Thus, its time is virtuous. Life passes by, breaths are numbered, and lifespans are limited. The believer hastens to seize its hours and rushes to attain the pleasure of his Lord during them.

'3—The Day of 'Arafah is the day of the completion of the religion and the perfection of favor upon the Muslims. A Jew said to 'Umar ibn al-Khaṭṭāb (Amīr al-Mu'minīn): 'O Commander of the Faithful, there is a verse in your Book which you recite; if it had been revealed to us, the Jewish people, we would have taken that day as a festival.' 'Umar asked: 'Which verse?' He replied: {This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. [Al-Mā'idah: 3]} 'Umar said: 'We certainly know that day and the place where it was revealed to the Prophet (peace be upon him): he was standing at 'Arafah on a Friday.'²

'4—Allah Almighty completed the religion on the Day of 'Arafah, during the Farewell Pilgrimage. The majority of exegetes (mufasssīrūn) state that He completed it by making it prevail over all other religions, such that no polytheist performed Hajj with them in that year, and by encompassing most of the obligatory duties (farā'id), prescribed punishments (ḥudūd), and lawful (ḥalāl) and unlawful (ḥarām) matters. Indeed, several rulings were revealed after this verse, such as the verse on usury (ribā) and the verse on kalālah (inheritance of one who leaves no ascendants or descendants), among others.³

'5—The Day of 'Arafah is one of the most excellent days in the sight of Allah Almighty. Allah has magnified its significance and elevated its rank above other days. On this day, the Lord bestows His grace upon His servants: supplications are answered, stumbles are pardoned, sins are forgiven, and hands are raised in humble, hopeful supplication to Allah Almighty. And on this day, Allah boasts to the angels about the people of 'Arafāt.

'6—Among the virtues of the Day of 'Arafah is that Allah Almighty swore an oath by it—and He, Glorified is He, only swears by what is magnificent. He Almighty said: {And [by] the witness and what is witnessed. [Al-Burūj: 3]} The Day of 'Arafah is 'the witnessed day' (al-yawm al-mashhūd) because people witness it, meaning they attend it and gather on it. Its interpretation has come in a marfū' Hadith (a narration traced directly to the

¹ Narrated by Abū Dāwūd (1765); authenticated by Al-Albānī.

² Narrated by Al-Bukhārī (45) and Muslim (3017).

³ See: Tafsīr Aṭ-Ṭabarī (8/80), Al-Baghawī (3/13), Ibn 'Aṭīyyah (2/154), and Faṭḥ al-Qadīr by Ash-Shawkānī (2/13).

Prophet peace be upon him): 'The Promised Day is the Day of Resurrection, the Witnessed Day is the Day of 'Arafah, and the Witnessing Day is Friday.'¹

'7—The standing of the pilgrims at 'Arafah is a reminder of the gathering of people on the Day of Resurrection, and the white iḥrām garments are a reminder of death and the shroud. Indeed, Allah Almighty has said concerning the Day of Resurrection: {Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be gathered, and that is a Day witnessed. [Hūd: 103]}

'8—Another virtue of the Day of 'Arafah is that it is 'the Odd' (al-Watr) by which Allah swore an oath, saying: {And [by] the even and the odd. [Al-Fajr: 3]} Ibn 'Abbās, 'Ikrimah, and Aḍ-Ḍaḥḥāk said: 'The Even' (ash-Shaf') is the Day of Naḥr (Day of Sacrifice)—because it is the tenth—and 'the Odd' (al-Watr) is the Day of 'Arafah—because it is the ninth.²

'9—It is authentically reported from Abū Az-Zubayr, from Jābir (may Allah be pleased with him), who said: The Messenger of Allah (peace be upon him) said: 'There is no day more excellent in the sight of Allah than the Day of 'Arafah. Allah descends to the nearest heaven and boasts to the inhabitants of heaven about the inhabitants of the earth.'³

'It is also established from Umm Salamah (may Allah be pleased with her) that she said: 'How excellent is the day on which Allah descends to the nearest heaven!' They asked: 'O Mother of the Believers, which day is that?' She replied: 'The Day of 'Arafah.'⁴

'Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) said: 'Allah has described Himself with descending on the evening of 'Arafah in several authentic Hadiths.'⁵

'10—Allah bestows freedom from the Fire upon whomever He wills from among those who stand at 'Arafah, and also upon those Muslims in other lands who do not stand there. For this reason, the day that follows it (ʿĪd al-Aḍḥā) became a festival for all Muslims in all their lands—both those who witnessed the Hajj season and those who did not—due to their shared participation in the deliverance from the Fire and forgiveness on the Day of 'Arafah. Indeed, not all Muslims participate in Hajj every year as a mercy from Allah and an alleviation for His servants; for He made Hajj an obligation once in a lifetime, not an obligation every year.⁶

'11—The Day of 'Arafah is a day for thinking well of Allah, not despairing of His mercy, and believing that He will bestow forgiveness and mercy upon the people standing at 'Arafah (ahl al-mawqif).

"Abdullāh ibn al-Mubārak (may Allah have mercy on him) said: I came to Sufyān Ath-Thawrī on the evening of 'Arafah while he was kneeling, his eyes shedding tears. I asked him: 'Who among this gathering is in the worst state?' He replied: 'The one who thinks that Allah will not forgive them.'⁷

'12—The virtue of 'Arafah, with its deliverance from the Fire and forgiveness of sins on this great day, is not exclusive to the pilgrims and those present at the standing (ahl al-mawqif) alone; rather, it is general for all Muslims who have acted upon the means to attain this deliverance and forgiveness.

¹ Narrated by At-Tirmidhī (3339); Al-Albānī graded it ḥasan (good).

² See: Tafsīr Aṭ-Ṭabarī (24/348), Al-Qurtubī (20/40), and Ibn Kathīr (8/391).

³ Narrated by Ibn Ḥibbān (3583) and others.

⁴ Ar-Radd 'alā al-Jahmiyyah by Ad-Dārimī (137); Sharḥ Uṣūl I'tiqād Ahl as-Sunnah by Al-Lālakā'ī (3/499).

⁵ Majmū' al-Fatāwā (5/373).

⁶ Laṭā'if al-Ma'ārif (p. 276).

⁷ Laṭā'if al-Ma'ārif (p. 287).

'13—Thus, the virtue pertains to the day itself, encompassing those who are at 'Arafah and those in other lands. Whoever is performing Hajj at 'Arafah has combined the virtue of the place with the virtue of the time.

'14—It is recommended (mustahabb) for a Muslim to increase in acts of obedience and deeds that draw one closer to Allah on this day, through which forgiveness and deliverance from the Fire are hoped for. Among these is to frequently remember Allah Almighty, especially by uttering the declaration of Tawhīd (monotheism), known as Tahlīl (saying Lā ilāha illā Allāh), which is 'the root and foundation of the religion of Islam, which Allah Almighty perfected on that day.'¹

'15—For in the Hadith, it is stated: 'The best supplication is the supplication on the Day of 'Arafah, and the best of what I and the Prophets before me have said is: Lā ilāha illā Allāh, waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd, wa Huwa 'alā kulli shay'in Qadīr (There is no god worthy of worship except Allah alone, without any partner; His is the dominion and His is the praise, and He is over all things competent).'²

'And in another narration: 'The most frequent supplication of the Messenger of Allah (peace be upon him) on the Day of 'Arafah was: Lā ilāha illā Allāh, waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd, bi-yadihi al-khayr, wa Huwa 'alā kulli shay'in Qadīr (There is no god worthy of worship except Allah alone, without any partner; His is the dominion and His is the praise, in His hand is all good, and He is over all things competent).'³

'16—Recompense is of the same nature as the deed. So, whoever frees a slave, Allah will free him from the Fire. And frequently remembering Allah through Tahlīl (saying Lā ilāha illā Allāh) and realizing Tawhīd (monotheism) earns the Muslim the reward equivalent to freeing slaves, and freeing slaves leads to deliverance from the Fires.

'17—Thus, the declaration of Tawhīd is equivalent to freeing slaves, which leads to deliverance from the Fire. For in the Hadith, it is stated: 'Whoever says: Lā ilāha illā Allāh, waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd, wa Huwa 'alā kulli shay'in Qadīr (There is no god worthy of worship except Allah alone, without any partner; His is the dominion and His is the praise, and He is over all things competent) one hundred times in a day, it will be equivalent for him to freeing ten slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased from him...'⁴

'18—The statement of Tawhīd, uttered with sincerity (ikhlas) and truthfulness, 'demolishes sins, erases them completely, leaves no sin remaining, and no deed surpasses it... And whoever says it sincerely from his heart, Allah will forbid him to the Fire.'⁵

'19—The righteous predecessors (as-Salaf aṣ-Ṣāliḥ, may Allah be pleased with them) used to strive diligently in acts of righteousness and benevolence on this day. Ḥakīm ibn Ḥizām (may Allah be pleased with him) would stand at 'Arafah with one hundred garlanded sacrificial camels (badanah) and one hundred slaves. He would then free his slaves, whereupon the people would erupt in weeping and supplication, saying: 'Our Lord, this servant of Yours has freed his slaves, and we are Your slaves, so free us!'⁶

¹ Laṭā'if al-Ma'ārif (p. 283).

² Narrated by At-Tirmidhī (3585); Al-Albānī graded it ḥasan.

³ Narrated by Imām Aḥmad (6916); the editors of Al-Musnad graded it ḥasan li-ghayrihi (good due to other narrations).

⁴ Narrated by Al-Bukhārī (3293) and Muslim (2691).

⁵ Laṭā'if al-Ma'ārif (p. 214).

⁶ Laṭā'if al-Ma'ārif (p. 283).

'And whoever frees a believing slave, Allah will free a limb of his from the Fire for every limb of the freed slave.

'20—It is Sunnah to frequently remember Allah Almighty on this day, at all times and in all conditions: standing, sitting, lying down, riding, and walking.

'21—And one should frequently engage in Tahlīl (saying *Lā ilāha illā Allāh*), Takbīr (saying *Allāhu Akbar*), and Taḥmīd (saying *Al-Ḥamdulillāh*). The Prophet (peace be upon him) said concerning the Ten Days—and 'Arafah is one of them—: '...So increase in them your utterance of Tahlīl, Takbīr, and Taḥmīd.'

'22—If the Day of 'Arafah coincides with a Friday, it is goodness upon goodness, and a day of festival with another day of festival. This is due to the convergence of two days that are among the most excellent of days, its concurrence with the day the Messenger of Allah (peace be upon him) stood (at 'Arafah), and the convergence of the hour of response to supplication on Friday after 'Aṣr (late afternoon prayer) with the standing of the people at 'Arafah for supplication and earnest entreaty, in addition to other virtues.²

'23—The belief held by some common folk that if the Day of 'Arafah coincides with a Friday, then the Hajj is equivalent to seven Hajjes, or seventy, or seventy-two, or the like, is baseless and has no foundation.

'24—Fasting on the Day of 'Arafah for one not performing Hajj is a Prophetic Sunnah and a great treasure, as it expiates the sins of two years: the preceding year and the coming year. 'Fasting on the Day of 'Arafah, I hope from Allah that it will expiate for the year that preceded it and the year that will follow it.' And in another narration: 'It expiates for the past year and the remaining year.'³

'25—For specific voluntary fasts (*ṣawm an-nafl al-mu'ayyan*)—including the fast of 'Arafah—it is preferable and more complete to form the intention (*niyyah*) to fast from the night before, so that the reward is complete and undiminished. And partaking of the pre-dawn meal (*suḥūr*) constitutes an intention.

'26—One should encourage one's family, children, and those under one's care to fast on the Day of 'Arafah and to wake up for the pre-dawn meal (*suḥūr*) for it.

'Sa'īd ibn Jubayr (may Allah have mercy on him) used to say: 'Wake up your servants so they may partake of *suḥūr* for the fast of the Day of 'Arafah.'

'27—If the Day of 'Arafah coincides with a Friday or a Saturday, there is no objection to singling it out for fasting, and it is not disliked (*makrūh*). One fasts it because it is one of the days on which fasting is legislated, not because it is a Friday or a Saturday.⁴

'28—For one who has make-up fasts due from Ramaḍān, there is no objection to fasting on the Day of 'Arafah with the intention of voluntary fasting, and then making up the missed fasts later. This is because voluntary fasting is permissible before making up Ramaḍān fasts—according to the sounder opinion—and because it is a specific fast whose opportunity is lost if its day passes, whereas making up fasts has a broader timeframe.

'29—If someone has make-up fasts due from Ramaḍān and fasts on the Day of 'Arafah with the intention of making up one of those days, their make-up fast is valid. It is hoped, according to some scholars, that they will also attain the reward of 'Arafah, thus obtaining the reward for 'Arafah along with fulfilling the make-up fast. Shaykh Ibn 'Uthaymīn (may

¹ Narrated by Imām Aḥmad (5446); the editors of *Al-Musnad* authenticated it.

² See: *Zād al-Ma'ād* (1/60).

³ Narrated by Muslim (1162).

⁴ See: *Fatḥ al-Bārī* (4/234), *Fatāwā Ibn Bāz* (15/414), and *Fatāwā Ibn 'Uthaymīn* (20/58).

Allah have mercy on him) issued a fatwā (legal ruling) to this effect.

'30—However, it is preferable to make up any missed fasts on days other than the Day of 'Arafah. One should fast on the Day of 'Arafah with the intention of voluntary fasting, and then make up the missed fasts, in order to combine both virtues: the virtue of making up the fast and the virtue of fasting on the Day of 'Arafah.¹

'31—For one who is traveling, there is no harm in fasting on the Day of 'Arafah, as long as it does not cause hardship.

'32—Whoever is prevented by a valid excuse from fasting on the Day of 'Arafah—such as one who is ill, menstruating, or breastfeeding—and it was their habit to fast it every year, will receive the reward based on their intention. They should still be keen on performing other acts of righteousness and seeking other means of forgiveness.

'For in the Hadith, it is stated: 'If a servant falls ill or travels, he will have recorded for him (the reward of) the deeds he used to do when he was resident and healthy.'²

'33—Be keen to ensure that your sins depart on the Day of 'Arafah with the setting of its sun.

'34—The restricted Takbīr (saying Allāhu Akbar), which is recited after the obligatory prayers, begins from the Fajr (dawn prayer) of the Day of 'Arafah for non-pilgrims, and for pilgrims from the Zuhr (noon prayer) of the Day of Naḥr (Day of Sacrifice). It ends after the Aṣr (late afternoon prayer) of the third day of Tashrīq (the three days following 'Id al-Aḍḥā).

'35—Supplication on the Day of 'Arafah is hoped to be answered. Therefore, one should supplicate abundantly—abundantly!—for the good of this world and the Hereafter, and strive earnestly in supplication, raising the hands, with humility, earnest entreaty, and weeping. 'The best supplication is the supplication on the Day of 'Arafah.'³

'36—It is important to have presence of heart in supplication, to detach oneself from distractions, and to feel the nearness and generosity of Allah. This is among the greatest aids to supplicating earnestly to the Lord Almighty with sincerity and humble devotion (ikhbāt).

'37—It is preferable to supplicate with the supplications reported in the Qur'an and Sunnah, such as: {Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire. [Al-Baqarah: 201]}; 'Allāhumma innī as'aluka al-hudā wa at-tuqā wa al-'afāfa wa al-ghinā' [O Allah, I ask You for guidance, piety, chastity, and self-sufficiency]; 'Allāhumma aṣliḥ lī dīnī alladhī huwa 'iṣmatu amrī, wa aṣliḥ lī dunyāya allatī fīhā ma'āshī, wa aṣliḥ lī ākhiratī allatī fīhā ma'ādī, waj'al al-ḥayāta ziyādatan lī fī kullī khayr, waj'al al-mawta rāḥatan lī min kullī sharr' [O Allah, rectify for me my religion which is the safeguard of my affairs; rectify for me my worldly life in which is my livelihood; rectify for me my Hereafter in which is my return; make life an increase for me in every good, and make death a relief for me from every evil]; and other such comprehensive, reported supplications. Otherwise, one may supplicate for whatever one wishes.

'38—Among the matters sought in Prophetic supplications are: forgiveness, mercy, deliverance (from the Fire), pardon and well-being, sincerity, guidance, piety, chastity, self-sufficiency, covering (of faults), provision, protection, health, victory, and security. And the greatest of these are: Al-Firdaws al-A'lā (the highest level of Paradise) and the

¹ See: Fatāwā Al-Lajnah Ad-Dā'imah (10/398).

² Narrated by Al-Bukhārī (2996).

³ Narrated by At-Tirmidhī (3585); Al-Albānī graded it ḥasan.

delight of gazing upon the Countenance of Ar-Raḥmān (the Most Gracious). So let us include these in our supplications on the Day of 'Arafah.

'39—One should exert utmost effort in remembrance (dhikr), supplication, recitation of the Qur'an, and various forms of remembrance. One should supplicate for oneself, one's parents, spouse, children, relatives, friends, shaykhs, scholars, all those who have a right over one, and all Muslims. And beware—beware!—of falling short in this, for it is a day that cannot be made up for, unlike others.

'40—Among the supplications of Ibn 'Umar on this day was: 'Lā ilāha illā Allāh, waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd, wa Huwa 'alā kulli shay'in Qadīr. Allāhumma ihdinā bil-hudā, wa zayyinnā bit-taqwā, waḡfir lanā fil-ākhirati wal-ūlā.' [There is no god worthy of worship except Allah alone, without any partner; His is the dominion and His is the praise, and He is over all things competent. O Allah, guide us with guidance, adorn us with piety, and forgive us in the Hereafter and in this world.]

'Then he would lower his voice and say: 'Allāhumma innī as'aluka min faḍlika wa 'aṭā'ika rizqan ṭayyiban mubārakan. Allāhumma innaka amarta bid-du'ā, wa qaḍayta 'alā nafsika bil-istijābah, wa Anta lā tukhlifu wa'daka, wa lā takdhibu 'ahdaka.

'Allāhumma mā aḥbabta min khayrin fa-ḥabbibhu ilaynā wa yassirhu lanā, wa mā karihta min shay'in fa-karrihu ilaynā wa jannibnāh, wa lā tanzī' 'annā al-Islāma ba'da idh aṭaytanā.' [O Allah, I ask You from Your bounty and Your bestowal for good and blessed provision. O Allah, You have commanded supplication and You have decreed for Yourself responsiveness, and You do not break Your promise, nor do You belie Your covenant. O Allah, whatever good You love, make it beloved to us and make it easy for us; and whatever thing You dislike, make it disliked by us and keep us away from it; and do not remove Islam from us after You have granted it to us.]¹

'41—The Muslim who hopes for the forgiveness of his Lord Almighty and deliverance from the Fires on this day is keen to protect his limbs from unlawful acts, is wary of his sins, seeks Allah's forgiveness and repents to Him, resolves not to return (to sin) along with regretting what has passed, and makes this his state throughout all the days of the year.

'It has been narrated in a Hadith: 'Indeed, this is a day wherein whoever controls his hearing, his sight, and his tongue will be forgiven.'²

'42—Standing at 'Arafah is the greatest pillar (rukn) of Hajj—and all of 'Arafah is a place for standing, except for the valley of 'Uranah. For in the Hadith, it is stated: 'Hajj is 'Arafah.'³

'43—Pilgrims proceed from Minā to 'Arafah after sunrise on the ninth day to stand there. On their way, they recite the Talbiyah (Labbayk Allāhumma Labbayk...) or the Takbīr (Allāhu Akbar), just as the Companions of the Prophet (peace be upon him) did when they were with him during the Farewell Pilgrimage.

'Anas said: 'The one reciting Talbiyah would do so and it was not disapproved of, and the one reciting Takbīr would do so and it was not disapproved of.'⁴

'44—The time for standing at 'Arafah begins from the decline of the sun (zawāl ash-shams) on the Day of 'Arafah and extends until the break of dawn (ṭulū' al-fajr) on the Day of Naḥr (Day of Sacrifice).

¹ Narrated by Aṭ-Ṭabarānī in *Ad-Du'ā'* (878); Shaykh al-Islām Ibn Taymiyyah graded its chain of narration as *jayyid* (good) in *Sharḥ al-'Umdah* (3/509, *Al-Manāsik*).

² Narrated by Imām Aḥmad (1403); Al-Mundhirī and Aḥmad Shākir authenticated it, while Al-Albānī graded it *ḍa'īf* (weak).

³ Narrated by Abū Dāwūd (1949) and At-Tirmidhī (889); Al-Albānī authenticated it.

⁴ Narrated by Al-Bukhārī (970) and Muslim (1285).

'45—So, whoever witnesses the dawn of the Day of Naḥr without having stood at 'Arafah has missed the Hajj. And whoever stands there, even for the briefest moment within this timeframe, has caught the Hajj.

'46—Whoever stands at 'Arafah during the daytime must remain there until sunset. This is because the Prophet (peace be upon him) stood until sunset and said: 'Learn your rites (of Hajj from me).'¹

'Furthermore, departing from 'Arafah before sunset was one of the practices of the Jāhiliyyah (pre-Islamic era of ignorance) which Islam came to oppose.

'47—Whoever stands during the daytime and departs before sunset is liable for a compensatory sacrifice (dam). However, if they are alerted to the violation they committed and return to 'Arafah, even if before the break of dawn, then there is nothing due from them.

'48—Whoever stands only at night, meaning they did not arrive at 'Arafah until after sunset, their standing is valid, and no compensatory sacrifice (dam) is due from them.

'49—It is Sunnah for pilgrims to pray the Ṣuḥr (noon) and 'Aṣr (afternoon) prayers combined and advanced (jam' taqḍīm) with the Imām, as the Prophet (peace be upon him) did. Otherwise, one of them should make the adhān (call to prayer) for them, and they should pray in their tents.

'50—It is recommended (mustaḥabb) for the pilgrim to be occupied at 'Arafāt with remembrance (dhikr), supplication, and recitation of the Qur'an. Striving earnestly in supplication is particularly emphasized, due to the saying of the Prophet (peace be upon him): 'The best supplication is the supplication on the Day of 'Arafah.'²

'51—The Day of 'Arafah is a day of forgiveness and deliverance from the Fires. For in the Hadith, it is stated: 'There is no day on which Allah frees more servants from the Fire than the Day of 'Arafah. Indeed, He draws near, then boasts of them to the angels, saying: 'What do these people want?'³ His saying, Glorified is He, to His angels—though He knows best—'What do these people want?' means: 'What is it that these people want, having left their families and homelands, spent their wealth, and exerted their bodies?! That is, they want nothing but forgiveness, contentment (from Allah), nearness (to Him), and deliverance from the Fires. And whoever comes to this door need not fear rejection.'

'So, it is as if the meaning is: 'Whatever these people want, it shall be granted to them, and their ranks will be according to their deeds and intentions.'⁴

'52—It is mentioned in another Hadith: 'Indeed, Allah boasts of the people of 'Arafāt to the angels of heaven, saying: 'Look at these servants of Mine; they have come to Me disheveled and dusty.'⁵

'(Shu'than): [Their bodies, hair, and clothes are altered/disheveled.]

'(Ghubran): [Dust has clung to parts of their bodies.]

'53—The scholars have said: Allah Almighty boasting to the angels about these pilgrims 'indicates that they are forgiven, because He does not boast about people of error and sin except after (their) repentance and forgiveness.'⁶

'54—The Day of 'Arafah is a day of festival ('īd) for the people at the standing (ahl al-

¹ Narrated by Muslim (1297).

² Narrated by At-Tirmidhī (3585); Al-Albānī graded it ḥasan.

³ Narrated by Muslim (1348).

⁴ Mirqāt al-Mafātiḥ (5/1800), adapted.

⁵ Narrated by Imām Aḥmad (8033) and Ibn Ḥibbān (3852); it is in Ṣaḥīḥ At-Targhib.

⁶ At-Tamhīd by Ibn 'Abd al-Barr (1/120).

mawqif), for it is a day of forgiveness and deliverance. Therefore, it is not recommended (mustahabb) for the pilgrim to fast on it, so as to strengthen him for remembrance (dhikr) and supplication, and in emulation of the Prophet (peace be upon him). And in the Ḥadīth, it is stated: 'The Day of 'Arafah, the Day of Naḥr (Sacrifice), and the Days of Tashrīq are our festival, O people of Islam, and they are days of eating and drinking.'¹

'55—And finally...

'Whoever misses standing at 'Arafah this year, let them stand for Allah fulfilling His rights which they have come to know!

'Whoever is unable to spend the night at Muzdalifah, let them resolve firmly to obey Allah, Who has drawn them near and brought them close!

'Whoever is unable to stand in the areas of Al-Khayf (mosque in Minā), let them stand for Allah with the due right of hope and fear!

'Whoever is unable to slaughter their sacrificial animal (hady) in Minā, let them slaughter their desires here, and they will have attained their utmost wish!

'Whoever does not reach the House (the Ka'bah) because they are far from it, let them turn to the Lord of the House, for He is closer to the one who calls upon Him and hopes in Him than their jugular vein!²

'We ask Allah Almighty to make us among the accepted, and to encompass us with His forgiveness and mercy, and to make us among those He frees from the Fire.

'And all praise is for Allah, Lord of the worlds...

¹ Narrated by Abū Dāwūd (2419) and At-Tirmidhī (773); Al-Albānī authenticated it.

² Laṭā'if al-Ma'ārif (p. 782).