

What Does The Day of Arafah Remind Us?!

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

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Yawm Arafah (The Day of Arafah) is a day of great gathering that reminds the Muslim of the Greatest Day of Standing- the Day of Judgement – in which the early and latter generations will meet, witnessing the judgement in order to proceed to their different abodes – either in bliss or painful punishment.

Allaah (The Most High) said: [وَعُرِّضُوا عَلَىٰ رَبِّكَ صَفًّا] - And they will be set before your Lord in (lines as) rows [18:48]

Allaah (The Most High) said: [يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ] - That Day shall you be brought to Judgement, not a secret of you will be hidden]. [69:18]

Allaah (The Most High) said: [لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ] - Surely, He will gather you together on the Day of Resurrection about which there is no doubt]. [4:87]

Allaah (The Most high) said:

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

Say (O Muhammad): “(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed Meeting of a known Day". [56:49-50]

So a person reflects on this day, which has been described for him (or her) and prepares for it (i.e. by way of good deeds and keeping away from evil deeds). And it is obligated on you to fear Allaah, for indeed it is the best of provision in the afterlife. Allaah (The Most High) said:

[وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ] - And obey Allah (fear Him), and know that you will surely be gathered unto Him. [2:203]

[<http://al-badr.net/detail/2Shs86b0KGLN>]

Fasting On The Day of Arafah

Shaykhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said:

It has been reported in authentic narrations from the Prophet [peace and blessings of Allaah be upon him] that fasting on the day of ‘Arafah’ expiates two years of sins and fasting the day of ‘Ashoora’ expiates one year of sins. However, this does not mean that it expiates the major sins in the absence of Tawbah. The Prophet [sallal laahu alayhi wasallam] said: “The five prayers, Friday to Friday, and Ramadan to Ramadan will expiate the sins committed between them, as long as major sins are avoided”. It is well known that Salaah is superior to fasting, and fasting Ramadan is superior to fasting on the day of ‘Arafah, and fasting on these days does not expiate evil deeds unless one keeps away from major sins, as the Prophet [peace and blessings of Allaah be upon him] stated. Therefore, how can anyone think that voluntary fasting of one or two days can expiate the sin of fornication, theft, alcohol consumption, gambling, witchcraft and what is similar?! [Mukhtasar Al-Fataawaa Al-Masriyyah 1/254]

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] stated a principle related to the unrestricted Ahaadeeth in which a mention is made regarding the expiation of sins – that they are restricted by the texts regarding the abandonment of major sins – either restricted by the statement of Allaah: [إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ] – If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins. (Surah An-Nisaa. Aayah 31)]; or by the statement of the Messenger [sallal laahu alayhi wasallam], “The five prayers, Friday to Friday, and Ramadan to Ramadan will expiate the sins committed between them, as long as major sins are avoided”.

النبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَقَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»، هذا يُبَيِّنُ فَضْلَ الْحَجِّ وَالْعُمْرَةِ، وَأَنَّ الْعُمْرَةَ كَقَفَّارَةٌ لِمَا بَيْنَهُمَا، يَعْنِي: عِنْدَ اجْتِنَابِ الْكَبَائِرِ

قاعدة: الأحاديث المطلقة في تكفير الذنوب مُقيّدة بترك الكبائر، إما بقوله سبحانه: {إِنَّ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ} [النساء:31]، وفي قوله صلى الله عليه وسلم: «الصَّلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان كفّارات لما بينهما إذا اجتنب الكبائر»، وفي اللفظ الآخر: «ما لم تُغش الكبائر»، فالعمرة إلى العمرة كفّارة لما بينهما عند اجتناب الكبائر.

والحج المبرور ليس له جزاء إلا الجنة» يعني: عند اجتناب الكبائر، كما قال صلى الله عليه وسلم: «مَنْ حَجَّ فَلَمْ يَرِفْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»، فالحج المبرور هو الذي ليس فيه رفثٌ ولا فسوقٌ، هذا الحج المبرور، ليس فيه ما يُبطله، وليس فيه ما ينقصه من المعاصي، هذا هو الحج المبرور الذي يُوجب الجنة

<https://binbaz.org.sa/audios/45/1-%D9%85%D9%86-%D8%AD%D8%AF%D9%8A%D8%AB-%D8%A7%D9%84%D8%B9%D9%85%D8%B1%D8%A9-%D8%A7%D9%84%D9%89-%D8%A7%D9%84%D8%B9%D9%85%D8%B1%D8%A9-%D9%83%D9%81%D8%A7%D8%B1%D8%A9-%D9%84%D9%85%D8%A7-%D8%A8%D9%8A%D9%86%D9%87%D9%85%D8%A7>