

The Day of 'Arafah Falling on a Friday

All Praise is due to Allaah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions, and those who follow them until the Day of Resurrection.

Know, may Allaah's mercy be upon you and me, that there are certain days, which are distinct in their merits. When two of these special days coincide, there are additional distinctions; this includes when the Day of 'Arafah falls on a Friday. The added benefits of this are several.

- 1) The day of *jumu'ah* is the best day of the week, and the Day of 'Arafah is one of the best days of the year.¹ Therefore, when they are both on the same day, two great days overlap.
- 2) There is an hour in the day of *jumu'ah* when the *du'aa* is certain to be answered. Most of the scholars have said that it is the last hour of 'asr; during that time, the people on 'Arafah are making *du'aa*.
- 3) The Prophet (ﷺ: *sallallaahu 'alayhi wa sallam*) stood on 'Arafah on a *jumu'ah*. Thus, standing on 'Arafah on a Friday is in agreement with the actions of the Messenger (ﷺ).
- 4) The gathering of multitudes of Muslims all over the world for *salaat al-jumu'ah* coincides with the gathering of millions of Muslims on 'Arafah. This does not occur on any other day.
- 5) The day of *jumu'ah* is a day of 'Eid. Similarly, the day of 'Arafah is a day of 'Eid for its people. That is why it is disliked for those on 'Arafah to fast that day. There is a narration that the Prophet (ﷺ) forbade people to fast while they were on 'Arafah, but this is a weak *hadeeth*. However, We know from the *hadeeth* of Umm Al-Fadl bint Al Harith (*radiyallaahu 'anha*) who said:

*"While the people were with me on the day of 'Arafah, they differed as to whether the Prophet (ﷺ) was fasting or not; some said that he was fasting while others said that he was not fasting. So, I sent to him a bowl full of milk while he was riding on his camel, and he drank it."*²

This shows that he was not fasting on the Day of 'Arafah. Some of the scholars mentioned that the wisdom behind not fasting is to strengthen the pilgrim so they can make *du'aa*. However, other scholars, including *Shaykh*

¹ Some of the scholars have said the Day of Sacrifice (An-Nahr) and the Day of 'Arafah are the best days of year; and that the best of Days with Allaah is the Day of Sacrifice. [See *Zaadul Ma'aad* by Ibnul Qayyim, *rahimahullaah*, V.1, pp 54-56.]

² Reported in *Saheeh al-Bukhaari* (English translation vol. 2 *hadeeth* no. 723, vol. 3 *hadeeth* no. 209, vol. 7 *hadeeth* no. 509, & vol. 7 *hadeeth* no. 540) and in *Saheeh Muslim* (English translation no. 2494 & 2497).

al-Islaam ibn Taymiyyah (رحمه الله : *rahimahullaah*), said the wisdom is that this day is an 'Eid for the people of 'Arafah. They cited as evidence the *hadeeth*:

*"The Day of 'Arafah, the Day of Sacrifice, and the Days of Mina are 'Eids for us people of Islaam."*³

Therefore, there is agreement that when Friday coincides with the Day of 'Arafah, then the 'Eid of *jumu'ah* for those outside 'Arafah occurs simultaneously with the 'Eid for those on 'Arafah.

- 6) The Day of 'Arafah falling on a *jumu'ah* coincides with the day that Allaah (ﷻ: *subhaanallaahu wa ta'aalaa*) perfected His *Deen* (i.e. religion) for His slaves and completed His Favor upon them. It is reported from Tariq ibn Shihab (ﷺ: *radiyallaahu 'anha*) that:

"A Jew came to 'Umar ibn al-Khattab (رضي الله عنه) and said, 'O Chief of the Believers! There is a verse in your Book, which you recite, and had it been revealed to us, we would have taken that day as an 'Eid.' He said, 'Which is that verse?' He replied (in the translation of the meaning),

﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion.﴾
Surah al-Ma'idah (5:3)

*'Umar ibn al-Khattab (رضي الله عنه) said, 'No doubt, we know when and where this verse was revealed to the Messenger of Allaah (ﷺ) on a Friday when we were standing with him in 'Arafah.'*⁴

- 7) This coincides with the greatest gathering on the Day of Resurrection, which is on a Friday. The Prophet (ﷺ) said,

"The best day on which the sun rises is Friday. On it, Adam was created; on it, he was admitted to Paradise; on it, he was expelled from it, and on it, the Hour will begin. On that day, there is an hour when no Muslim slave invokes Allaah for something good except He gives him what he asks."

Thus, Allaah (ﷻ) established for His slaves a day that they gather and should remember the beginning and the return, Paradise and Hell; Allaah (ﷻ) saved the day of *jumu'ah* for this *ummah*. That is why the Prophet (ﷺ) used to recite in Friday's *fajr* prayer *Surah as-Sajdah* and *Surah al-Insan* since they comprise what has occurred and what will occur on this day, namely the creation of Adam, the return, and the entrance to Paradise and Hell. This should serve as a reminder for the Muslims on 'Arafah since by the middle of

³ Reported by Ahmad (4:152) and by Abu Dawood (2419) with the wording "The Day of 'Arafah, the Day of Sacrifice, and the Days of Tashreeq (i.e.11,12, and 13th in Mina), are 'Eids for us people of Islaam, and they are days of eating and drinking." And its Isnaad is saheeh as verified by the checkers of Zaadul Ma'aad. At-Tirmithi reported it as well and said it is good and authentic.

⁴ Reported in *Saheeh al-Bukhaari* (English translation vol. 1, *hadeeth* no. 43) and in *Saheeh Muslim* (English translation *hadeeth* no. 7155, book 43).

the day on the Day of Resurrection, people will already be in either Paradise or Hell.

- 8) Obedience manifested by Muslims in the night and day of *jumu'ah* is more than on any other day. In fact, even the wicked respect the day of *jumu'ah* and its night. They say that whoever transgresses in sins on *jumu'ah*, Allaah (ﷻ) may hasten the punishment for them. This is a matter certain with them as they came to know it through experience due to the magnification and honor of this day with Allaah (ﷻ) and since Allaah (ﷻ) has chosen it from the rest of the days. There is no doubt that the station of people on 'Arafah has a distinction when it occurs on such a day.
- 9) It coincides with the Day of *Mazeed* (i.e. the day of additional and special rewards in Paradise). On this day, Allaah (ﷻ) will gather the people of Paradise, and they will stand looking at Him (ﷻ). They will see Him (ﷻ) with their own eyes.

The most honored on that day will be those who go first to the mosques and are closest to the *imaam*. Hence, the people of Paradise are yearning for this day due to the honor they will receive from Allaah (ﷻ). If this occurs simultaneously with the Day of 'Arafah, then there is another distinction and merit.

- 10) On the day of 'Arafah, Allaah (ﷻ) draws near to the people of 'Arafah; He (ﷻ) says to the angels, "I take you as witnesses that I forgive them." As the people are making *du'aa*, He will be near to them. Also, *du'aa* in the afternoon most likely coincides with the time that the *du'aa* is answered on Fridays. Therefore, there are two states of nearness: the nearness of answering the invocation and the special nearness to the people of 'Arafah.

Hearts with *imaan* will feel these moments, and their faith will increase; they will be in the light and will fill with pleasure and hope due to the Favor of their Lord and His Generosity. From these ten angles together, it is clear that the standing on 'Arafah is highly distinguished.

Concerning what is mentioned on the tongues of common people that the merit of the Day of 'Arafah falling on the Day of *Jumu'ah* is equivalent to 72 pilgrimages, this is baseless and has no foundation with the Messenger (ﷺ); there is also no evidence for it from the companions or their successors. And Allaah (ﷻ) knows best.

All Praise is due to Allaah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, the noble companions and those who follow them until the Day of Resurrection.

Saleh As-Saleh

Based upon Ibnul Qayyim's Discussion on this subject in his book:

Zaadul Ma'aad, V.1.pp. 54-65

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