

109290 - What is the ruling on climbing up Jabal al-Rahmah (the Mount of Mercy) on the day of 'Arafah and praying atop this mountain?

the question

Is there any specific reward for climbing up Jabal al-Rahmah on the day of 'Arafah and praying there?.

Detailed answer

It is not proven that the Prophet (blessings and peace of Allah be upon him) encouraged climbing the mountain of 'Arafaat which is known to the people as Jabal al-Rahmah. It was not his way to climb this mountain during Hajj or to take it as a ritual. He (blessings and peace of Allah be upon him) said: "Learn from me your rituals (of Hajj)." The way of the Rightly Guided Caliphs and all the Sahaabah was like that of the Prophet (blessings and peace of Allah be upon him), and the same was true of those who followed in their footsteps. They did not climb up to this mountain during their Hajj and they did not take it as a ritual, following the example of the Messenger of Allah (blessings and peace of Allah be upon him). What is proven is that he (blessings and peace of Allah be upon him) stood at the foot of this mountain at the large rocks and he said: "I have stood here and all of 'Arafah is the place of standing, and avoid the valley of 'Aranah. Hence many of the scholars, such as Imam al-Nawawi, Shaykh al-Islam Ibn Taymiyah and Shaykh Siddeeq Khan, said: Climbing this mountain during Hajj as if it were a ritual is an innovation. The Prophet (blessings and peace of Allah be upon him) said: "Whoever does an action that is not part of this matter of ours will have it rejected." It was not his practice to offer any naafil prayer in the standing at 'Arafah; rather he limited it to praying Zuhr and 'Asr in Masjid Namirah, joining and shortening the prayer. He did not take any place for prayer in what is called Jabal al-Rahmah in which those who climb this mountain should offer naafil or obligatory prayers on the day of 'Arafah. Rather, after praying Zuhr and 'Asr, he busied himself with remembering Allah (dhikr), reciting tasbeeh ("Subhaan Allah"), tahleel (Laa ilaaha ill-Allaah), tahmeed (al-hamdu Lillah), takbeer (Allahu akbar) and Talbiyah, calling upon his Lord

and beseeching Him, until the sun set. So taking a place on this mountain in which to pray by those who climb up it is an innovation introduced by the ignorant.

And Allah is the source of strength; may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions. End quote.

Standing Committee for Academic Research and Issuing Fatwas.

Shaykh Ibraaheem ibn Muhammad Aal al-Shaykh, Shaykh ‘Abd al-Razzaaq ‘Afeefi, Shaykh ‘Abd-Allaah ibn Ghadyaan, Shaykh ‘Abd-Allaah ibn Munayyi’

Fataawa al-Lajnah al-Daa’imah, 11/206-208

Shaykh Ibn Uthaymeen (may Allah have mercy on him) said:

Climbing up the mountain of ‘Arafaat is not something that is prescribed in Islam; rather if the people take it as an act of worship it is an innovation; it is not permissible for people to believe that this is an act of worship or to do it on the basis that it is an act of worship. The Messenger (blessings and peace of Allah be upon him) was the keenest of all people to do good and was the most effective of all people in conveying the message and he was the most knowledgeable of all people of the religion of Allah. He did not climb this mountain or instruct anyone to do so, and he did not approve of anyone climbing it as far as I know. Based on that, climbing this mountain is not prescribed; rather the Messenger of Allah (blessings and peace of Allah be upon him) said, when he stood behind it on the eastern side: “I have stood here and all of ‘Arafah is the place of standing.” It is as if he (blessings and peace of Allah be upon him) was indicating that each person should stand in his own spot and not push and shove in order to reach the place where the Messenger (blessings and peace of Allah be upon him) stood. End quote.

Majmoo’ Fataawa Ibn ‘Uthaymeen (23/32)