

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ إِدْمَرَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Blessings of the Day of Arafat in the light of Quran and Hadeeth

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ فَإِذَا أَفْضْتُمْ مِّنْ عَرَفَاتٍ فَادْكُرُوا

اللَّهُ عِنْدَ الْبَشْعِ الْحَرَامِ وَادْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَينَ

الضَّالِّينَ (١٩٨)

There is no sin unto you that you seek the bounty of your Lord. Then when you return back from 'Arafat' remember Allah near Mashare-Haram (Qazah Mountain) and remember Him as He guided you and no doubt, you had gone astray before.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

Then the thing is this that O Men of Quraish, you also return back from the same place whence the people return back and seek forgiveness from Allah, no doubt Allah is Forgiving, Merciful.

Reason for revelation

There are a few reasons which have been given for the revelation of these verses.

1. Hadrat Abdullah ibn Abbas narrates that people used to dislike the act of trading during Hajj and when the new moon of Zil Hajj was seen, they never used to even go close to their shops. They used to even say that the person who does business during Hajj is not a true Haaji but someone who only eats like a chicken. As a matter of fact there were even people (during the days of ignorance), who even refused to serve their guests, they refused to help those who were less fortunate and used to even stop doing other good deeds. They used to think that this was only the period of Hajj (and for nothing else). This is when these verses were revealed.
2. Once a person approached Hadrat Abdullah ibn Umar and explained that, "We hire our camels and some people have told us that our Haj is not accepted. Is this correct?" The eminent companion replied that, "Once a similar question was presented to the Holy Prophet and through which these verses were revealed." Therefore, it is permissible to do trade or do some labour or to become involved in hiring.
3. It is said that in the Arab region, the fairs of Ukaaz and Zul Majaaz were considered as major trading festivals. During the days of Hajj, major trading and business took place at these places. However, when Islam arrived and piety became a great attribute among Muslims, they began to

look down upon trading during the Hajj period. They also thought that it was a great sin. They asked the Holy Prophet about this and this is when these verses were revealed. (Kabeer, Ruhul Ma'ani, Bukhaari etc). There is however, no contradiction between any of the above narrations. There is a possibility that all of these queries were answered at the same time.

Commentary

لَيْسَ عَلَيْكُمْ جُنَاحٌ

The word Junaa hun is derived from the word “Jin hun” which signifies turning to a specific direction. Sin is considered as Jinaa hun because it turns away a person from the right path. Some have said that most major sins are referred to as Sa'ee yah or Ma'see yat **سَيِّئَةٍ** or **مَعْصِيَةٍ**. While minor sins are considered as Jinaa hun. In other words, moving away from that which is correct. Therefore, in this verse, one comes to realize that besides a major sin, doing business to provide provision is not even considered a minor sin. As a matter of fact, this type of business is an excellent and noble act. Because without this means of providing provision, it is not possible to perform or complete the hajj. We see that if there were no shops in Mecca or Mina or Arafat, how would it be possible for the Haajis to feed themselves. If there were no people to hire transport from, how would people go to Arafat and other places? How would they find accommodation? In brief, the act of completing the Hajj is also based on business been present and hiring of certain important aspects.

At the same time, the people of Mecca are reliant on the Hajj for survival. It is during the Hajj period that they earn their money and some continue to live on the same money the entire year. If businesses was stopped and prohibited, how would the people of Mecca even survive?

أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ

Before the word An, the word Fi is hidden. The root word of the word “taghu” is Bagh yun **بَغَى**. The meaning of which is to go beyond the limit. Or to strive, to search, to seek etc. In this context, the last meaning is applicable. The word “Fadl” means “extra” which is earned either through one’s effort or no effort. In other words, there is no sin on people if they seek the bounty of the Almighty through business and they should also make the effort of not becoming involved in impermissible trade. Hence, those people who are involved in un-Islamic business are not allowed to travel for Hajj.

At the same time, while performing this type of business during Hajj, one should also make certain that they do not become an obstacle or hindrance for the performance of hajj. It is for this reason that side by side with this, the issue of remembering the Almighty and returning from Arafaat is also mentioned.

فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ

The word “Afad tum” is derived from the “Afaa dah” **أَفَاذَهُ**. The root word is

Fee dun **فَيْضٌ**. The meaning of the word “fee dun” is to pour out. This is also used to describe the shedding of tears. The statement “Tafee du minad dam” or

تَفْيِضٌ مِنَ الدَّمْعِ signifies the pouring out of people at one moment the word

Faiz is also used to describe a moment when a lot of water pours out at once. At the same time, a great favour is also sometimes referred to as faiz. Since during

the day of Arafat, masses of people pour out, the word Arafat has been used to describe this moment.

The word Arafat is the plural of the word Arfatu. The meaning of which is “to know, to recognize, or scent, or to acknowledge or to declare.” This is that famous plain or ground which is about 9 miles from Mecca and a little further than Muzdalifah. To remain stationed on this plain is considered as Hajj. It must also be understood that this is not the name of a specific sign but the name of the complete area. The reason for this name and the excellence of Arafat would be explained in the summary of the commentary. In this verse, we are been told that when you leave Arafat, you should not immediately go to Mecca or Mina, but should rather:

فَاذْكُرُوا اللَّهَ عِنْدَ الْبَشْعِ الْحَرَامِ

From the word Zikr, the praises of the Almighty, the Dua, the talbiyah, the Tasbeeh etc is been indicated. In fact all types of Zikr is been indicated to. The word ‘in da clearly tells us that it is better to remain near the Mash’aril haraam even though it is permissible to remain anywhere else within Muzdalifah. We have already explained that the word Mash’ar or Shu’ur or Ish’aar means symbol or sign. The word Haraam tells us that this is a sacred and blessed symbol or sign. This is the name of a mountain which is in Muzdalifah. It is also known as Qazah or Me qadah. During the days of ignorance after people returned from Arafat, they used to light fires here the entire night. Islam instructed people that this was a useless pursuit and that people should instead make the Zikr of the Almighty at this place. At the same time, no any Zikr but:

وَاذْكُرُوهُ كَمَا هَدَيْتُمْ

That Zikr which He has shown us. In fact, we should remember the Almighty with humility, fear and hope. Firstly, He has informed us about the place where

we should make His Zikr and now He is teaching us about the manner in which we should make this Zikr. He has also informed us that:

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَبِئَ الضَّالِّينَ ﴿١٩٨﴾

This would imply to either Islam or to guidance which He has blessed us with. This clearly explains that before Islam came or before He showed us divine guidance, we were certainly misguided. This address could either include the Quraish or the people in general. It is said that prior to Islam, the Quraish used to stop at Muzdalifah and they used to claim that they are the people of the Haram and that they would not go beyond the limits of the Haram. Other people used to only arrive at Arafat. In other words, on their return, the Quraish used to return from Muzdalifah and the others used to return from Arafat. The Quraish in their arrogance used rob themselves of the blessing of the Sunnah of Nabi Ibrahim simply because to arrive at Arafat and then to return is the Sunnah of Nabi Ibrahim. In this regard, the Quraish are been warned to return from the same place as other people do and obviously, to return from a place, it means you have to go to that place.

It is also interesting to note that words used by the Almighty to describe the people returning from Arafat. He has described it as a pouring of people. At that time, there were no masses coming from Arafat, yet, the Almighty in His Divine Wisdom is indicating that there would come a time when masses of people would be pouring out at once from Arafat as we see it happening today. It can also indicate to the fact that people become clean from jumping in a flowing river, in the same manner, when people arrive and leave Arafat, it would be like a wave of people and people would also become clean of sins.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

The command to seek forgiveness could have two implications. It could be directed at the Quraish which could mean that the Almighty is commanding them to seek forgiveness for not coming to Arafaat before Islam and that they should seek forgiveness for this transgression and sin. People are been commanded that when they arrive in Arafaat, they should seek the forgiveness and not waste their time in useless pursuit. People should not have this impression that since they are now Hajis, they can do what they wish. The Almighty is also indicating that since He is All Forgiving All Merciful, He can also forgive all sins at once or in one second. We see that the sun can melt ice kept the entire night in a few minutes. If this is the power of a mere creation, what must be the Divine Power of the Almighty when it comes to Him forgiving his creation?

Summary of the commentary

O those who are Hajis, do not think that trade is also prohibited as sexual relationship or quarrelling is prohibited. You are permitted to trade or hire because without these (at times) it is impossible to complete the Hajj. Hence, side by side with hajj, there is no sin on you if you partake in trade or labour and seek the other bounties of the Almighty. At the same time, when you return from Arafat you should also stop at Muzdalifah at the Mash'ara Haraam and make the Zikr of the Almighty as He has guided you with.

At the beginning you were certainly misguided and used to destroy the true ibaadah and were involved in many wrongs. However, the Almighty has guided you. O Quraish, do not return from only Muzdalifah, you should also join the other Muslims to Arafaat and return with them because this is the Sunnah of Nabi Ebrahim. Seek the forgiveness of the Almighty and since this is the land of the Haram, He would certainly forgive you. When you seek the forgiveness of the Almighty also make sure that you promise never to commit these sins again. Also remember that the Almighty is All forgiving and He would certainly forgive you your sins on condition that you are sincere.

Arafaat, Muzdalifah etc

The 8th of Zil Hajj is known as Yaumut Tarweeyah, the 9th of Zil Hajj is known as Yaum-e-Arafaat and the 10th of Zil Hajj is known as Yaumun Nahr. When the Hajjis come from Mecca they stop at Muzadalifah, Arafaat and Mina. The complete explanation of this would be presented in the next verses. We will explain the meaning of these names and certain benefits of these blessed places.

Yaumut Tarweeyah

This word is derived from the word “Ru yun” روى. The meaning of this to ponder or to drink water. There are a few reasons why this day is called what it is.

1. It is said that when Nabi Adam was instructed to construct the Kaba, on the eight day of Zil Hajj, he began to ponder and inquired from the Almighty as to what he would get in return or as reward. The Almighty replied that on his first Tawaf, all of his sins would be forgiven. He then asked the Almighty for more. The Almighty replied, “Those of your children who make the Tawaf, their sins would also be forgiven.” He then asked the Almighty for more. The Almighty declared, “Those people who make the Tawaf, if they seek the forgiveness of someone while making Tawaf, the sins of those people would also be forgiven.” Nabi Adam finally replied that this was sufficient for him. Since this is the day on which Nabi Adam pondered and contemplated, it is known as Yaumut Tarweeyah. (Kabeer).
2. It is said that on the night of 8th of Zil Hajj, Nabi Ebrahim saw a dream in which he was commanded to sacrifice his son. The entire day, he pondered on whether this was true or merely his thoughts. On the night of the 9th of Zil Hajj, he again saw this dream. He then understood that this was a truthful dream. This is the reason that the 8th is considered as the day of pondering and the 9th is considered as the day of enlightenment or understanding.

3. It is said that on the 8th the people of Mecca used to ponder on their dua and supplication and as to what they would ask the Almighty on the 9th which is the day of Arafaat. This is the reason that it was called the day of pondering or contemplating.
4. It is said that the people of Mecca used to allow their animals to drink and they used to also gather water for their stay in Arafaat. This is the reason that it has also been remembered as the day on which water is drunk.

History of Arafaat

Mother of Believers Hazrat Ayesha – may Allah be pleased with her – reports that the people of Quraish and those who followed their religion would perform Wuqoof (stay) in Muzdalifah on the day of Arafaat and believed it to be virtuous and rewarding whilst the rest of the people of Arabia would perform Wuqoof in Arafaat on that day. When Islam came, Allah Almighty commanded His Beloved Prophet – may Allah be pleased with him – to perform Wuqoof in Arafaat on that day and then return from there.

(Muslim Hadeeth No. 4520)

Arafah or Arafaat

It is said that this place has ten names which are Arafah, Yaum-e-Ayyaas, Yaum-e-Akmal, Yaum-e-Itmaam, Yaum-e-Ridwaan, Yaum-e-Hajj Akbar, Shuf'a, Witr, Shaahid, Mash hud:

- I. Arafaat

This name has been mentioned in the following verse:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا

اللَّهِ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَبِينَ

الضَّالِّينَ ﴿١٩٨﴾

There is no sin unto you that you seek the bounty of your Lord. Then when you return back from 'Arafaat' remember Allah near Mashare-Haram (Qazah Mountain) and remember Him as He guided you and no doubt, you had gone astray before.

(Al-Baqarah 2, Verse 198)

2. Yauma Ayaas

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ

This day the infidels are despaired of your religion.

(Al-Maidah 5, Verse 3)

3. Yaum al-Akmal
4. Yaum al-Itmaam
5. Yaum al-Rudwan

All these names are derived from the following verse of the Holy Quran which was revealed in Arafaat:

قَالَتِ الْيَهُودُ لِعَبْرِ: لَوْ عَلَيْنَا مَعْشَرَ يَهُودَ، نَزَلَتْ هَذِهِ الْآيَةُ: { الْيَوْمَ أَكْمَلْتُ لَكُمْ

دِينَكُمْ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي، وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا } [البائدة: 3]

نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ فَقَالَ عُبْر: فَقَدْ

عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، وَالسَّاعَةَ، وَأَيُّنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حِينَ نَزَلْتُ، نَزَلْتُ لَيْلَةَ جُمُعٍ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِعَرَفَاتٍ

A Jewish man said to Sayyiduna Umar – may Allah be pleased with him, 'O Ameer al-Mu'mineen, there is a verse in your Book which you recite; if it had come to us, the Jews, we would have taken that day as an Eid (festival).' Umar said, 'Which verse?' He said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

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

(Al-Maa'idah 5, Verse 3)

Sayyiduna Umar – may Allah be pleased with him – said, “We know on which day and in which place it was revealed to the Prophet – may the peace and blessings of Allah be upon him. It was our Friday gathering when we were with him at Arafaat.

(Muslim, Bukhari)

6. Yaum al-Hajj al-Akbar

It is because Arafaat is one of the most important essential of Hajj, and if one leaves Arafaat then his Hajj is invalid, as it is mentioned in the following Hadeeth: The beloved Prophet – may Allah send peace and blessings upon him – has stated:

الْحَجُّ عَرَفَةُ

Hajj is Arafaat.

(Tirmidhi Hadeeth No. 889, Abu Dawood Hadeeth No. 194)

7. Al-Shaf

8. Al-Witr

Both the names are derived from the following verse of the Holy Quran:

وَالشَّفْعِ وَالْوَتْرِ ۝

And by the even and the odds

(Al-Fajr 89, Verse 3)

9. Shaahid

10. Mash-hood

Both the names are derived from the following verse of the Holy Quran:

وَشَهِيدٍ وَمَشْهُودٍ ۝

And by the day which is a witness, and by the day, they are presented.

(Al-Burooj 85, Verse 3)

All these names have been derived from the Quran and Hadeeth.

The name Arafah has been derived from Ma'rifah or Urfun or I'tiraaf. Since the Haajis on this plain or ground all look the same, one is able to discern the existence of the Almighty. Even those who are severe or hard hearted, even they become fearful watching this and even they become humble and are filled with humility. Hence, it is called Arafah. It is also on this plain that Jibraeel Ameen is said to have taught Nabi Adam the various pillars of Hajj and this is also the place where Nabi Adam understood these things and recognized them.

It is also said that after been removed from paradise, Nabi Adam was placed in Sri Lanka, Sayyida Hawa was placed in Jeddah, Satan was placed in Nisaan and

the snake was placed in Isfahan. However, after three hundred years, Nabi Adam met Sayyidah Hawa on this plain on the 9th of Zil Hajj and was also able to recognize her. Hence, this place became known as Arafah or a place of recognition. This day was also referred thereafter as the day of Arafah.

It is also said that when Nabi Ebrahim left his beloved wife and son and left for Syria, he only met them many years later on this exact place on the 9th of Zil Hajj. He also immediately recognized them. Hence, it is called Arafah. At the same time, the Haajis who arrive at this blessed place recognize and accept their sins and also recognize and accept the Divine Mercy of the Almighty. It is also said that this is also the place where Nabi Adam and Sayyidah Hawa accepted and recognized their mistake in Paradise.

The Quran declares in A'raaf, verse 23 that:

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Both of them submitted, 'O Our Lord! We have wronged ourselves, if You forgive us not and have not mercy on us, then certainly we are among losers.'

(Al-A'raaf 7, Verse 23)

It is said that this is when the Almighty declared to them, "Now you have recognized your Lord." (Kabeer).

It is also possible that the word Urfun is derived from the meaning of sweet scent such as the smell of the mouth of the person who is fasting. It is said that this smell with the Almighty is sweeter than musk. Perhaps, the smell of perspiration coming from the bodies of people in Arafah is accepted by the Almighty in the same manner. Hence it is called Arafah.

It is said that the disbelievers always had the wish that Islam and the Muslims would be destroyed, however, on the occasion of the farewell Hajj and on the day

of Arafah, they lost complete hope in this wish of theirs. In Surah Maidah, verse 3, the Almighty declares:

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

This day the infidels are despaired of your religion.

(Al-Maidah 5, Verse 3)

In this same verse, the Almighty again declares:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

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

(Al-Maa'idah 5, Verse 3)

This is the reason that this day has been referred to as Ayyas, Akmal, Ridwaan. Also the major hajj or the Akbar hajj is performed on this day and the small Hajj which is the Umrah is performed all the time. Hence it is called Yaum-e-Hajj Akbar.

The Almighty declares in Surah Burooj, verse 3, that:

وَشَهِيدٌ مَشْهُودٌ ۝

And by the day which is a witness, and by the day, they are presented.

(Al-Burooj 85, Verse 3)

Since this is also the ninth day, hence it is an uneven number therefore it is called Witr or Shuf'a. This is also the day when people would be presented to the Almighty; hence it is also Shaahid or Mashood. (Kabeer).

Yaumun Nahr

The 10th of Zil Hajj is called Yaumun Nahr. The meaning of Nahr is Qurbani. In Surah Kauthar, the Almighty declares that:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ط ﴿٢﴾

Therefore offer prayer for your Lord, and do the sacrifice.
(Al-Kauthar 108, Verse 2)

Since this is the day when Muslims all over the world including in Mina perform the Qurbani, hence it is called Yaumun Nahr.

Muzdalifah

This is derived from the word Zulfun زلف which signifies nearness. The Almighty declares in Surah Zumar, verse 3 that:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

We worship them only so that they may bring us nearer
(Al-Zumar 39, Verse 3)

This is from the scale of Ifti'aal and is either an object or subject. Since the letter Fa was actually the letter Za, the letter Ta in the scale Ifti'aal became a Daal. The meaning of this is to come near to a certain place. Since the Muslims gain the nearness of the Almighty and it is also at this place that Nabi Adam gained the nearness with Sayyidah Hawa, it became known as Muzdalifah.

Various excellences and benefits of these places and dates

1. Hadrat Abaadah narrates that the Holy Prophet had declared that, “each fast in the ten days of the Baqarah Eid is equal to the reward of fasting an entire month. Fasting on the 8th of Zil Hajj is equal to fasting the entire year. Fasting on the 9th of Zil Hajj is equal to fasting for two years.

2. Hadrat 'Anas narrates that the Holy Prophet has said that, "the person who fasts on the 8th of Zil Hajj is blessed with the reward as given when Nabi Ayub displayed patience and the person who fasts on the 9th is given the reward as given to Nabi Esa. (Kabeer).
3. It is said that the Holy Prophet sought the forgiveness of people in Arafah and because of this, the rights of the Almighty (which people owe) was forgiven. He then made dua for people in Muzdalifah and the rights of people (which people owe to others) were also forgiven. (Mishkaat).
4. On the 9th of Zil Hajj, the Satan is extremely embarrassed and disgraced.
5. One single Hajj which is accepted is equal to twenty battles or Jihad.
6. The Ulama have also explained that, that camel which has travelled for seven Hajj, the Almighty gives permission for that specific camel to grace among the garden of Paradise.
7. Imam Nahraani explains that once a person decided to burn a string or rope from a camel in a hot furnace, however it refused to burn. Even though he tried many times, yet it still refused to burn. Suddenly a voice called out to him, "This is the rope of that camel which has travelled ten times for Hajj, and how can it burn?" (Ruhul Bayan).
8. Fasting on the 8th of Zil Hajj is penitence for one year of sin and fasting on the 9th of Zil Hajj is penitence for two years of sin. (Kabeer).

Benefits derived from these verses

- I. From this we come to realize that congregational worship is more superior to individual worship. In like manner, congregational salah is better than salah performed alone because in congregational salah, if one person's salah is accepted, then everyone's salah is also accepted. The return of the Quraish from Muzdalifah was considered as their own individual worship and for them to return to Arafat was congregational worship. The Almighty commanded them to return to Arafat so that their worship would also become a national form of worship where a poor and rich person or a master or slave would also be equal. In the world, everyone

looks different according to his status and means; however, in the hereafter all of these things are removed. However, when the people arrive in the masjid, everyone looks the same. The Hajj is also that unique occasion when international brotherhood and equality is displayed, hence, the Quraish have been commanded to come from one place which is Arafah because this is the same place where others come from.

2. Doing business is also a good act and has even been allowed within Hajj. Through business the world sustains itself and through this also Hajj continues to survive. If people did not hire their modes of transport, or did not sell their Ihram or did not buy their Qurbani, how would Hajj be completed? This is the reason that the Holy Prophet got involved in many business transactions. Business is a special trade of Muslims. Yet, sadly, Muslims have decided to forget this and have even lost this trade to others.
3. During ibaadah to have national pride and evil habits robs people of the blessing of their ibaadah been accepted. We see that the Quraish were commanded to go back to Arafat and join the other people. They were also told to return with everyone else.
4. One should always remain with the larger group of Muslims. To remove yourself from this group becomes a reason for your destruction.
5. The plains of Muzdalifah, Arafah or even the masjid does not belong to anyone personally. Even a king cannot remove someone from his place.

Interesting story

It is said that once the famous Sultan, Sultan Haroon Rashid threatened his wife that if she did not get out of his kingdom by the evening, then she would be considered as someone who has been given Talaq or divorce. However, after uttering these words, the Sultan was extremely depressed and even the Queen herself. At that time also there were no speedy horses which could take the Queen completely out of the kingdom since this kingdom itself stretched from the East to the West.

In desperation they came to Imam Yusuf who was the student of Imam Abu Hanifa who advised the Queen to enter a masjid. He also mentioned that the masjid itself was not part of the Kings kingdom. Suffice to say that after this, the great Imam was showered with gifts and other presents.

6. One should make sure that he chooses Halaal occupation or business. It is Haraam to become involved in business which propagates singing, dancing, music or alcohol etc. In this verse, the Almighty has advised us to seek His Divine Bounty and this can only mean Halal sustenance.
7. Although business is permissible during Hajj, yet, one needs to make sure that it does not in any way restrict a person from completing the Hajj. The actual aim is to complete the Hajj and not solely business. The Ulama have also advised that one should actually refrain from business if one can and exclusively concentrate on performing the Hajj. (Ruhul Bayan).
8. Even though the entire area in Muzadalifah is a place where the Haajis can stop, yet, the Mashar-e-Haram is a place where one is recommended to settle.

First objection

Why has the Zikr of the Almighty been mentioned twice in these verses, it would have been sufficient to mention it once.

Answer

In the first instance, the place where the Zikr should be made is highlighted and secondly, the manner of the Zikr is mentioned. Perhaps, the first Zikr would imply Zikr through the tongue and the second could imply Zikr through the heart. Or perhaps, Zikr in the first instance could imply joining the Maghrib and Esah salah and the second Zikr could imply various ordinary duas people normally make. Or perhaps since the disbelievers used to light fires at this place, these verses are emphasising the fact that Muslims should concentrate on Zikr

and these verses were also revealed to remove this habit which the disbelievers had begun.

Second objection

In these verses the Almighty is asking people to seek forgiveness, yet there are such pious people who have never committed a sin and as for the sinful Haajis, all their sins have been forgiven in Arafat and they have left that place in such a pure state like the day they were born. Why therefore, should they continue to ask for forgiveness?

Answer

To seek repentance is also a form of worship like the salah and fasting. This can be performed by the person who is pious and the not so pious. The difference is that the transgressions of the sinner would be forgiven and the rank and status of the pious people would be increased. The act of worship which increases our spiritual status is also the act of worship which enables our sins to be forgiven.

Day of Arafat

Arafat means 'to know', 'to recognize' and 'confessing sins.' The 9th of Dhul Hijjah is called the Day of 'Arafat because after being placed on the earth, Hazrat Adam – peace be upon him – and Hazrat Hawwa – may Allah be pleased with her – remained apart for a number of years. Finally, on this day and in this place (Arafat) they met and recognized each other.

Another report states that on this day in Arafat, people confess and admit to their sins and that is why it is called the Day of Arafat and the place is called the plains of Arafat.

(Tafseer Khazainul Irfan)

Hajj is Arafat:

The beloved Prophet – may Allah send peace and blessings upon him – has stated:

الْحَجُّ عَرَفَةُ

Hajj is Arafaat.

(Tirmidhi Hadeeth No. 889, Abu Dawood Hadeeth No. 194)

It is the day on which the religion was perfected and Allah's Favour was completed.

قَالَتِ الْيَهُودُ لِعُمَرَ: لَوْ عَلَيْنَا مَعْشَرَ يَهُودَ، نَزَلَتْ هَذِهِ الْآيَةُ: { الْيَوْمَ أَكْمَلْتُ لَكُمْ

دِينَكُمْ، وَاتَّسَبْتُ عَلَيْكُمْ نِعْمَتِي، وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا } [البائدة: 3]

نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، لَا تَتَّخِذُنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ فَقَالَ عُمَرُ: فَقَدْ

عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، وَالسَّاعَةَ، وَأَيُّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حِينَ نَزَلْتُ، نَزَلْتُ لَيْلَةَ جُمُعَةٍ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِعَرَافَاتٍ

A Jewish man said to Sayyiduna Umar – may Allah be pleased with him, 'O Ameer al-Mu'mineen, there is a verse in your Book which you recite; if it had come to us, the Jews, we would have taken that day as an Eid (festival).' Umar said, 'Which verse?' He said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّسَبْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

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

(Al-Maa'idah 5, Verse 3)

Sayyiduna Umar – may Allah be pleased with him – said, “We know on which day and in which place it was revealed to the Prophet – may the peace and blessings of Allah be upon him. It was our Friday gathering when we were with him at Arafaat.

(Muslim, Bukhari)

It is a day by which Allaah swore an oath.

The Almighty cannot swear by anything except that which holds importance.

The Day of Arafat is the 'witnessed day' mentioned in the Holy Quran:

وَشَهِيدٌ وَمَشْهُودٌ ۝

And by the day which is a witness, and by the day, they are presented.

(Al-Burooj 85, Verse 3)

It was reported from Abu Hurayrah (may Allaah be pleased with him) that:

أنه قال في هذه الآية: {وَشَهِيدٌ وَمَشْهُودٌ} ، قال: يعني الشاهد يوم عرفة، و

الموعود يوم القيامة.

The Prophet (peace and blessings of Allaah be upon him) said about this verse:

"The witnessed day is the Day of Arafaat and the presented day is the Day of Resurrection."

(Musnad Ahmed)

Freedom from hell:

قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُوهُمْ يُبَاهِي بِهِمُ الْمَلَائِكَةَ
فَيَقُولُ مَا أَرَادَهُمْ هَؤُلَاءِ.

Sayyidah Ayesha – Allah be pleased with her – reported that Allah's Messenger – may Allah send peace and blessings upon him – has stated:

There is no day when Allah sets free more servants from hell than the Day of Arafaat. He draws near, then praises them to the angels, saying: “What is it they desire?”

(Muslim Hadeeth No. 1348, Nisai Hadeeth No. 3006, Ibn Majah Hadeeth No. 3014)

Satan is furious and disappointed on this Day:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَأَى الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْغَرُ وَلَا
أَدْحَرُ وَلَا أَحْقَرُ وَلَا أَغْيَظُ مِنْهُ فِي يَوْمِ عَرَفَةَ وَمَا ذَاكَ إِلَّا لِمَا رَأَى مِنْ تَنْزِيلِ الرَّحْمَةِ
وَتَجَاوَزِ اللَّهُ عَنِ الذُّنُوبِ الْعِظَامِ

The Messenger of Allah – may Allah bless him and grant him peace – said, “Shaytan is not considered more abased or more cast out or more contemptible or angrier on any day than on the Day of Arafaat. That is only because he sees the descent of the Mercy and Allah's forgiveness for major sins.”

(Muwatta Imam Malik Hadeeth No. 245, Musannaf Abdur Razzaaq Vol. 4, p. 378, Akhbar Makkah Vol. 5, p. 26)

Fasting on this day is an expiation for two years.

It was reported from Sayyiduna Abu Qutaadah – may Allah be pleased with him – that the Messenger of Allah – may Allah send peace and blessings upon him – was asked about fasting on the Day of Arafat. He said:

صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ

“It expiates for the sins of the previous year and of the coming year.”

(Muslim Hadeeth No. 1162)

It is the day on which Allah took the covenant from the progeny of Sayyiduna Adam – peace be upon him

حدثنا حسين بن محمد حدثنا جريز، يعني ابن حازم، عن كلثوم بن جبر عن

سعيد بن جبيرة عن ابن عباس عن النبي - صلى الله عليه وسلم - قال: أخذ

الله البيثاق من ظهر آدم بنوعمان، يعني عرفة، فأخرج من صلبه كل ذرية

ذرأها، فنثرهم بين يديه كالذر، ثم كلمهم قبلاً { أَلَسْتُ بِرَبِّكُمْ } قَالُوا بَلَى شَهِدْنَا

أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ

قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْبُاطِلُونَ } .

It was reported that Sayyiduna Ibn Abbas – may Allah be pleased with him – said: The Messenger of Allah – may Allah send peace and blessings upon him – said, “Allah took the covenant from the offspring of Sayyiduna Adam (peace be upon him) in Na'maan, i.e., Arafaat. He brought forth all his offspring and laid them out before Him. He then addressed them, and said:

أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا

غَفِلِينَ ﴿١٧٢﴾

'Am not your Lord? all said, 'Why not we all bear witness', lest you should say on the Day of Resurrection, that we were not aware of it.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا

فَعَلَ الْبُاطِلُونَ ﴿١٧٣﴾

Or lest you should say, Polytheism was committed by our forefathers before, and we were their offspring after them Will you then destroy us for what was done by wrongdoers?

(Al-A'raaf 7, Verse 172-173)

(Musnad Ahmed Hadeeth No. 2455)

Best Du'a in Arafaat

Hazrat Abu Hurairah – may Allah be pleased with him – narrates that RasoolAllah – may Allah send peace and blessings upon him – said, “The best supplication of the Day of ‘Arafat is the supplication made by me and all the Prophets before me:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْبُلْكُ وَلَهُ الْحَدُّ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ

No one is worthy of worship except Allah, He is One and has no partner. For Him is the Kingdom and for Him is all praise. He gives life and death and He can do all things.

(Sunan Baihiqi Hadith 9743)

If Allah Almighty grants you the opportunity to stand for Wuqoof in 'Arafat then do not waste this opportunity. Make the most of it and ensure that you take something from it.

At the time of Wuqoof al-Arafaat keep in mind that all the Prophets from Sayyiduna Ibrahim to RasoolAllah – peace be upon them – came to this same place and fulfilled this important obligation of Hajj in the same manner that you are doing. Keep this in mind and spend the day in remembering, glorifying and praising Allah Almighty.