

- 2:199. Then move on from the place from which all the people move on, and ask for Allah's forgiveness, for Allah is Oft-Forgiving, Most Merciful.
- 2:200. Then when you have completed your rites, remember Allah as much as you remember your own forefathers, or even more. There are some people who say: Our Lord, give us good in this world, but they will have no share in the hereafter.
- 2:201. But there are others who say: Our Lord, give us good in this world and good in the hereafter, and protect us from the torment of the fire.
- 2:202. They will have their due share [in this world and the hereafter] according to what they earn. And Allah is swift in reckoning.

When Allah (ﷻ) enjoined people to fear Him, He taught them that there is nothing wrong with seeking the bounty of Allah by earning money during the Hajj season and at other times, if it does not distract from that which should be the main focus, namely the Hajj, and the earnings are permissible and attributed to the bounty of Allah, and not to the individual's smartness. Focusing only on the means and forgetting the One Who created the means is what is blameworthy.

«Then when you move on from 'Arafât, remember Allah at the sacred place [Muzdalifah]». This indicates a number of things:

**Firstly:** The standing in 'Arafât, which was known to be an essential part of the Hajj. Moving on from 'Arafât can only come after standing in 'Arafât.

**Secondly:** The command to remember Allah at this sacred place, which is Muzdalifah. This was also well known. They would stay there overnight on the night before the Day of Sacrifice, then after *fajr* prayer they would remain in Muzdalifah, offering supplication, until it became very light. Remembering Allah at this place includes both obligatory and supererogatory prayers.

**Thirdly:** Staying in Muzdalifah comes after the standing in 'Arafât, as is indicated by the word order in this verse.