

Surah 2. Al-Baqara

Asad: The pilgrimage shall take place in the months appointed for it. ¹⁸⁰ And whoever undertakes the pilgrimage in those [months] shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling; and whatever good you may do, God is aware of it. And make provision for yourselves - but, verily, the best of all provisions is God-consciousness: remain, then, conscious of Me, O you who are endowed with insight!

Malik: Hajj is in the well known months. He who undertakes to perform it must abstain from husband-wife relationship, obscene language, and wrangling during Hajj. Whatever good you do, Allah knows it. Take necessary provisions with you for the journey, and piety is the best provision of all. Fear Me, O people endowed with understanding.

Mustafa Khattab:

?Commitment to? pilgrimage is made in appointed months.¹

Whoever commits to ?performing?

pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, Allah ?fully? knows of it. Take ?necessary? provisions ?for the journey?—surely the best provision is righteousness. And be mindful of Me, O people of reason!

Pickthall: The pilgrimage is (in) the well known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (here after); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

Yusuf Ali: For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise.! ^{217 218}

Transliteration: Alhajju ashhurun maAAloomatun faman farada feehinna alhajja fala rafatha wala fusooqa wala jidala fee alhajji wama tafAAaloo min khayrin yaAAalamhu Allahu watazawwadoo fainna khayra alzzadi alttaqwa waittaqooni ya olee alalbab

Author Comments

180 - Lit., "in the well-known months". Since the hajj culminates in one particular month (namely, Dhu 'l-Hijjah), the plural apparently refers to its annual recurrence. It should, however, be noted that some commentators understand it as referring to the last three months of the lunar year.

Although pilgrimage is performed over the course of a few days in the 12th month of the Islamic calendar, the intention to perform pilgrimage can be made during the 10th, 11th, and the first half of the 12th months.

217 - The months well known: the months of Shawwal, Zul-qa'da, and Zul-hijja (up to the 10th or the 13th) are set apart for the rites of Hajj. That is to say, the first rites may begin as early as the beginning of Shawwal, with a definite approach to Mecca, but the chief rites are concentrated on the first ten days of Zul-hijja, and specially on the 8th, 9th and 10th of that month, when the concourse of pilgrims reaches its height. The chief rites may be briefly enumerated: (1) the wearing of the pilgrim garment (ihram) from certain points definitely fixed on all the roads to Mecca; after this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities: (2) the going round the Ka'ba seven times (tawaf), typifying activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of God; (3) After a short prayer at the Station of Abraham (Q. ii. 125), the pilgrim goes to the hills Safa and Marwa (Q. ii. 158), the symbols of patience and perseverance; (4) the great Sermon (Khutba) on the 7th of Zul-hijja, when the whole assembly listens to an exposition of the meaning of Hajj; (5) the visit on the eighth, of the whole body of pilgrims to the Valley of Mina (about six miles north of Mecca), where the pilgrims halt and stay the night, proceeding on the ninth to the plain and hill of Arafat, about five miles further north, which commemorates the reunion of Adam and Eve after their wanderings, and is also called the Mount of Mercy; (6) the tenth day, the Id Day, the day of Sacrifice, when the sacrifice is offered in the Valley of Mina, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion; it is continued on subsequent days; both rites are connected with the story of Abraham; this is the Id-ul-Adhha; note that the ceremony is symbolically connected with the rejection of evil in thought, word, and deed. This closes the Pilgrimage, but a stay of two or three days after this is recommended, and this is called Tashriq.

218 - It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging. But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for a journey on earth, how much more important to provide for the final journey into the future world? The best of such provisions is right conduct, which is the same as the fear of God.

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