

Surah 2. Al-Baqara

Asad: [However,] you will be committing no sin if [during the pilgrimage] you seek to obtain any bounty from your Sustainer.¹⁸¹ And when you surge downward in multitudes from 'Arafat,¹⁸² remember God at the holy place, and remember Him as the One who guided you after you had indeed been lost on your way;¹⁸³ Malik: There is no blame on you if you seek the bounty of your Rabb during this journey. When you return from Arafat (stop at Muzdalifah and) praise Allah near Mash'ar-il-Haram. Praise Him as He has guided you, for before this you were from the people who had lost the Right Way.

Mustafa Khattab:

There is no blame on you for seeking the bounty of your Lord ?during this journey?.¹ When you return from 'Arafât,² praise Allah near the sacred place³ and praise Him for having guided you, for surely before this ?guidance? you were astray.

Pickthall: It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.

Yusuf Ali: It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage). Then when ye pour down from (Mount) Arafat celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you even though before this ye went astray. ^{219 220 221}

Transliteration: Laysa AAalaykum junahun an tabtaghoo fa^llan min rabbikum faitha^h afa^dtum min AAarafatin fa^othkuroo Allaha AAinda almashAAari al^harami wa^othkuroohu kama^h hadakum wain kuntum min qablihi lamina al^ddalleena

Author Comments

181 - I.e., by trading while in the state of ihram. Muhammad 'Abduh points out (in Manar II, 231) that the endeavour "to obtain any bounty from your Sustainer" implies God-consciousness and, therefore, constitutes a kind of worship - provided, of course, that this endeavour does not conflict with any other, more prominent religious requirement.

182 - The gathering of all pilgrims on the plain of 'Arafat, east of Mecca, takes place on the 9th of Dhu 'l-Hijjah and constitutes the climax of the pilgrimage. The pilgrims are required to remain until sunset on that plain, below the hillock known as Jabal ar-Rahmah ("the Mount of Grace") - a symbolic act meant to bring to mind that ultimate gathering on Resurrection Day, when every soul will await God's judgment. Immediately after sunset, the multitudes of pilgrims move back in the direction of Mecca, stopping overnight at a place called Muzdalifah, the "holy place" referred to in the next clause of this sentence.

183 - Lit., "and remember Him as He has guided you, although before that you had indeed been among those who go astray".

28906 -

By trading during Hajj season.

28907 -

'Arafât is a hill in Saudi Arabia, near Mecca, which is visited during pilgrimage.

28908 -

A sacred place called Muzdalifah.

219 - Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessities of life. But the profit must be sought as from the "bounty of God". There should be no profiteering, or trade "tricks". Good honest trade is a form of service to the community, and therefore to God.

220 - About midway between Arafat and Mina (see n. 217 to ii. 197) is a place called Muzdalifa where the Holy Apostle offered up a long prayer. It has thus become a Sacred Monument and pilgrims are directed to follow that example on their return. A special reason for this is given in the note following.

221 - Certain arrogant tribes living in Mecca used not to go to Arafat with the crowd but to stop short at Muzdalifa. They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pilgrims. There is equality in Islam.

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