



58- Tafsir of the Ayah: ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).﴾

Q: Could you please tell us the Tafsir (explanation) of Allah's Words (the meanings of which are translated as): ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).﴾ **? May Allah reward you with the best!**

A: Allah (Glorified be He) says: ﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!﴾ This Ayah means that intention for Hajj is to be made in specific months, i.e. Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah.

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The plural form "months" is used because Arabs generally use the plural when they refer to two and part of a third item. Also, Allah's Words: ﴿So whosoever intends to perform Hajj therein (by assuming Ihrâm)﴾ means that whoever intends to perform Hajj during these months must not commit Rafath, Fusuq, or Jidal. Rafath is conjugal intercourse and all that may lead to it. After assuming Ihram (ritual state for Hajj and 'Umrah) one must not have intercourse with one's spouse, or speak words, or do whatever may lead to sexual intercourse. Similarly, a pilgrim should not commit Fusuq which encompasses all sins such as undutifulness to parents, severing ties of kinship, taking or paying Riba (usury/interest), consuming orphan's property, Ghibah (backbiting), Namimah (tale-bearing), etc.

In addition, Jidal denotes unjust dispute and arguing. It is not permissible for a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) to argue unjustly. Even when a Muhrim is right, they must not argue. Rather, they must clarify the truth calmly with good words and if this does not work, they must stop. The point is that they have to try to clarify the truth with wisdom, fair preaching, and arguing in the best way possible for Allah (Glorified be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path)﴾ .

Source: Fatwas of Ibn Baz