

2:197. The Hajj takes place in the well-known months. Whoever undertakes to perform Hajj during them, there should be no lewdness, nor wrongdoing, nor quarrelling during the Hajj. And whatever good you do, Allah knows it. And take provision [with you] for the journey, but the best of provisions is piety. So fear Me, O people of understanding.

Here Allah tells us that the Hajj occurs «in the well-known months», that is months that were well known to those who were first addressed, in such a way that there was no need to specify them as there was a need to specify the month in which fasting is observed, and as Allah specified the timings of the five daily prayers.

But in the case of Hajj, it was part of the religion of Ibrâheem that was still practised among his progeny and was well known to them.

What is meant by «the well-known months», according to the majority of scholars, is: Shawwâl, Dhul-Qa‘dah, and the first ten days of Dhul-Hijjah. These are the months in which people usually enter iĥrâm for Hajj.

«Whoever undertakes to perform Hajj during them» that is, whoever enters iĥrâm for it, because starting it makes it obligatory, even if it is a supererogatory (nafl) Hajj.

This verse is quoted as evidence by ash-Shâfi‘i and those who followed him in the view that it is not permissible to enter iĥrâm for Hajj before its months have begun. I say: if we were to say that this verse offers evidence for the view of the majority of scholars, which is that iĥrâm for Hajj is permissible before those months begin, that would be more likely to be correct. The words «Whoever undertakes to perform Hajj during them» indicate that the decision to undertake to perform Hajj may be taken during the months mentioned, or it may not.

«there should be no lewdness, nor wrongdoing, nor quarrelling during the Hajj» that is, it is obligatory to respect one’s iĥrâm for