

Hajj, especially during the months of Hajj, and to protect it from anything that may spoil it or detract from it, such as lewdness, which refers to intercourse and its precursors in word or deed, especially in the presence of women. Wrongdoing here refers to all sins, including the things that are forbidden whilst in iḥrām. Quarrelling refers to arguing and disputing, because it stirs up trouble and creates enmity.

The purpose of Hajj is humility before Allah, seeking to draw close to Him by means of whatever acts of worship one can do, and keeping away from sin; in this way one's Hajj will be accepted, and an accepted Hajj brings no less a reward than paradise. Although these things are not allowed in any place or at any time, they are more emphatically forbidden during the Hajj.

It should be noted that aiming to draw closer to Allah by refraining from sins cannot be done unless you also do what He enjoins. Hence Allah (ﷻ) says: ﴿And whatever good you do, Allah knows it﴾. That includes all good deeds and acts of worship. What is meant is that Allah is aware of it. This implies strong encouragement to do good, especially in those holy places, where one should do as much as one can of prayer, fasting, giving charity, ṭawâf and kindness in word and deed.

Then Allah enjoins the pilgrim to take provision with him for this blessed journey, because by taking provision with him he will be independent of other people and will refrain from taking their wealth by asking for it or begging for it. Taking a lot of provision is beneficial for the traveller, enables him to help others, and will bring him closer to the Lord of the worlds.

What is meant by provision here is that which will sustain him and help him to reach his destination and return.

However the real provision that will bring permanent benefit in this world and in the hereafter is the provision of piety, which is provision that will help one to reach the hereafter and obtain the most perfect