

الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى
أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ)

(It is not for the Mushrikin (polytheists), to maintain the Masjids of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah. It is they who are on true guidance.) (9:17-18)

and,

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي
رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا)

(They are the ones who disbelieved and hindered you from Al-Masjid-Al-Haram (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment) (48:25). Therefore, Allah said here,

(إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا
اللَّهَ)

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah). Therefore, if those believers

who follow the virtues mentioned in the Ayah were prevented from attending the Masjid, then what cause for destruction is worse than this Maintaining the Masjids not only means beautifying them, but it involves remembering Allah, establishing His Shari` ah in the Masjids and purifying them from the filth of Shirk.

The Good News that Islam shall prevail

Allah said next,

(أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ)

(It was not fitting that such should themselves enter them (Allah's Masjids) except in fear).

This Ayah means, "Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allah conquered Makkah in 9 H, he commanded that someone announce at Mina, "After the current year, no idolators shall perform Hajj, and no naked persons shall perform Tawaf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term." This Ayah supports the Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(O you who believe! (in Allah's Oneness and in His Messenger Muhammad)! Verily, the Mushrikun (idolators) are Najasun (impure). So let them not come near Al-Masjid Al-Haram (at Makkah) after this year) (9:28).

It was also said that this Ayah (2:114) carries the good news for the Muslims from Allah that He will allow them to take over Al-Masjid Al-Haram and all the Masjids and disgrace the idolators. Soon after, the Ayah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolators not be allowed to enter Al-Masjid Al-Haram. The Messenger of Allah stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah. All of these rulings ensure maintaining the honor of Al-Masjid Al-Haram and purifying the area where Allah sent His Messenger to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This Ayah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering Al-Masjid Al-Haram, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

(وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(and they will have a great torment in the Hereafter) because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing Tawaf around it while naked, etc.

Here it is worth mentioning the Hadith about seeking refuge from disgrace in this life and the torment of the Hereafter. Imam Ahmad recorded that Busr bin Artah said that the Messenger of Allah used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا
مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

(O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.)

This Hadith is Hasan.

(وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُهُ
اللَّهُ إِنَّ اللَّهَ وَسِعَ عِلِيمُ)

(115. And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.)

Facing the Qiblah (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram. In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer. This is why Allah said,

(وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُهُ
اللَّهُ)

(And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

`Ali bin Abi Talhah said that Ibn `Abbas said, "The first part of the Qur'an that was abrogated was about the Qiblah. When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed,

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ)

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until,

(فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

(turn your faces (in prayer) in that direction) (2:144).

The Jews were disturbed by this development and said, `What made them change the direction of the Qiblah that they used to face' Allah revealed,

(قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ)

(Say (O Muhammad): "To Allah belong both, east and the west") and,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))."

`Ikrimah said that Ibn `Abbas said,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means, "Allah's direction is wherever you face, east or west." Mujahid said that,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))

means, "Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah."

However, it was said that Allah sent down this Ayah before the order to face the Ka`bah. Ibn Jarir said, "Others said that this Ayah was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy." For instance, Ibn `Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the Ayah,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah.)"

That Hadith was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduyah, and its origin is in the Two Sahihs from Ibn `Umar and `Amr bin Rabi`ah without mentioning the Ayah. In his Sahih, Al-Bukhari recorded that Nafi` said that whenever Ibn `Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not." Nafi` then said, "I think Ibn `Umar mentioned that from the Prophet ." It was also said that the Ayah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his Tafsir of this Ayah (2:115), Al-Hafiz Ibn Marduyah recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ
وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

(What is between the east and the west is the Qiblah for the people of Al-Madinah, Ash-Sham and `Iraq.)

At-Tirmidhi and Ibn Majah recorded this Hadith with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

(What is between the east and the west is a Qiblah.)

Ibn Jarir said, "The meaning of Allah's statement;

(إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ)

(Surely, Allah is Sufficient (for His creatures' needs), Knowing) is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

(عَلِيمٌ)

(Knowing) means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything."

(وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ - بَدِيعُ
السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ)

(116. And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitun to Him.) (117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! and it is.)

Refuting the Claim that Allah has begotten a Son

This and the following Ayat refute the Christians, may Allah curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son. Allah said,

(سُبْحَانَهُ)

(Glory is to Him.)

meaning, He is holier and more perfect than such claim;

(بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(Nay, to Him belongs all that is in the heavens and on earth,) meaning, the truth is not as the disbelievers claimed, rather, Allah's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allah is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allah's servants and are owned by Him. Therefore, how could one of them be His son The son of any being is born out of two comparable beings. Allah has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife Allah said,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ
تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ
عَلِيمٌ)

(He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things and He is the Knower of everything) (6:101).

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ
الْقِيَامَةِ فَرْدًا)

(And they say: "The Most Gracious (Allah) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Gracious (Allah). But it is not suitable for (the majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)) (19:88-95), and,

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

(Say: "He is Allah (the) One, Allah the Samad (the Self- Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him.") (112).

In these Ayat, Allah stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them This is why, in the Tafsir of this Ayah, Al-Bukhari recorded that Ibn `Abbas said that the Prophet said,

«قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ،
وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ
فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا
شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَخْذُ
صَاحِبَةً أَوْ وَلَدًا»

(Allah said, `The son of Adam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbecoming that I should have a wife or a son.)

This Hadith was recorded by Al-Bukhari.

It is recorded in the Two Sahih that the Messenger of Allah said,

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ: إِنَّهُمْ
يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(No one is more patient when hearing an insult than Allah. They attribute a son to Him, yet He still gives them sustenance and health.)

Everything is within Allah's Grasp

Allah said,

(كُلُّ لَهُ قَانِتُونَ)

(all are Qanitun to Him).

Ibn Abi Hatim said that Abu Sa`id Al-Ashaj informed them that Asbat informed them from Mutarrif, from `Atiyah, from Ibn `Abbas who said that,

(قَانِتِينَ)

(Qantin) (2:238) means, they pray to Him. `Ikrimah and Abu Malik also said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, bound to Him in servitude to Him. Sa`id bin Jubayr said that Qanitun is sincerity. Ar-Rabi` bin Anas said that,

(كُلُّ لَهُ قَانِتُونَ)

(all are Qanitun to Him.) means, "Standing up - before Him - on the Day of Resurrection." Also, As-Suddi said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, "Obedient on the Day of Resurrection." Khasif said that Mujahid said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, "Obedient. He says, `Be a human' and he becomes a human." He also said, "(Allah says,) `Be a donkey' and it becomes a donkey." Also, Ibn Abi Najih said that Mujahid said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, obedient. Mujahid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that." Mujahid's statement, which Ibn Jarir preferred, combines all the meanings, and that is that Qunut means obedience and submission to Allah. There are two categories of Qunut: legislated and destined, for Allah said,

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْأَصَالِ)

(And unto Allah (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons) (13:15).

The Meaning of Bad ®299 "

Allah said,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ)

(The Badi` (Originator) of the heavens and the earth.) which means, He created them when nothing resembling them existed. Mujahid and As-Suddi said that this is the linguistic meaning, for all new matters are called Bid` ah. Muslim recorded the Messenger of Allah saying,

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ»

(...every innovation (in religion) is a Bid` ah.)

There are two types of Bid` ah, religious, as mentioned in the Hadith:

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

(...every innovation is a Bid` ah and every Bid` ah is heresy.)

And there is a linguistic Bid` ah, such as the statement of the Leader of the faithful `Umar bin Al-Khattab when he gathered the Muslims to pray the Tarawih prayer in congregation (which was also an earlier practice of the Prophet) and said, "What a good Bid` ah this is."

Ibn Jarir said, "Thus the meaning of the Ayat (2:116-117) becomes, `Allah is far more glorious than to have had a son, for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father." This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

(وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

(When He decrees a matter, He only says to it : "Be! and it is.) thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence. Similarly, Allah said,

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, "Be! and it is.) (36:82),

(إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be! and it is.) (16:40) and,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلِمَةً بِالْبَصَرِ)

(And Our commandment is but one as the twinkling of an eye) (54:50)

So Allah informed us that He created Jesus by merely saying, "Be!" and he was, as Allah willed:

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ)

(Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! and he was) (3:59).

(وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ)

(118. And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.)

Muhammad bin Ishaq reported that Ibn `Abbas said that Rafi` bin Huraymilah said to the Messenger of Allah , "O Muhammad! If you were truly a Messenger from Allah, as you claim, then ask Allah to speak to us directly, so that we hear His Speech." So Allah revealed,

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا
ءَايَةً

(And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us")

Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and As-Suddi said that it was actually the statement of the Arab disbelievers:

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

(So said the people before them words of similar import.) He said, "These are the Jews and the Christians."

What further proves that the Arab idolators said the statement mentioned in the Ayah is that Allah said,

وَإِذَا جَاءَهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى
مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ)

(And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.) (6:124) and

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَبُوعًا)

(And they say: "We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us) until,

(قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

(Say (O Muhammad): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him ! Am I anything but a man, sent as a Messenger") (17:90-93) and,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا
الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا)

(And those who expect not a meeting with Us (i. e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord") (25:21) and,

(بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَى صُحُفًا
مُنشَرَّةً)

(Nay, everyone of them desires that he should be given pages spread out) (74:52).

There are many other Ayat that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

(يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ
السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا
أَرْنَا اللَّهَ جَهْرَةً)

(The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public,") (4:153) and,

(وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً)

(And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.") (2:55).

Allah's statement,

(تَشَبَهَتْ قُلُوبُهُمْ)

(Their hearts are alike.) means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allah said,

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سِحْرٌ أَوْ مَجْنُونٌ أَتَوَاصَوْا بِهِ)

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)) (51:52-53).

Allah said next,

(قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ)

(We have indeed made plain the signs for people who believe with certainty.) meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allah sent them with. As for those whose hearts and hearing Allah has stamped and whose eyes have been sealed, Allah described them:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ)

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment) (10:96-97).

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ)

(119. Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.)

Allah's statement ;

(وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ)

(And you will not be asked about the dwellers of the blazing Fire.) means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allah said,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey (the Message) and on Us is the reckoning.) (13:40)

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them (O Muhammad) you are only one who reminds. You are not a dictator over them.)(88:21-22) and,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ)

(We know best what they say. And you (O Muhammad) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat) (50:45).

There are many other similar Ayat.

The Description of the Prophet in the Tawrah

Imam Ahmad recorded `Ata' bin Yasar saying that he met `Abdullah bin `Amr bin Al-`As and said to him, "Tell me about the description of the Messenger of Allah in the Torah." He said, "Yes, by Allah, he is described by the Torah with the same characteristics that he is described with in the Qur'an with: `O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the Mutawakkil (who depends and relies on Allah for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed. Rather, he forgives and pardons. Allah will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allah. By his hands, Allah will open blind eyes, deaf ears and sealed hearts." This was recorded by Al-Bukhari only.

(وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ
تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِن
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ - الَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ
وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ)

(120. Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion. Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance. And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.) (121. Those to whom we gave the Book recite it as it should be recited (Yatlunahu Haqqa Tilawatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.) Ibn Jarir said, "Allah said,

(وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ
تَتَّبِعَ مِلَّتَهُمْ)

(Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion.) meaning, `The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with.' Allah's statement,

(قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ)

(Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance" means, ` Say, O Muhammad , the guidance of Allah that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion." Qatadah said that Allah's statement,

(قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى)

(Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance) is, "A true argument that Allah taught Muhammad and his Companions and which they used against the people of misguidance." Qatadah said, "We were told that the Messenger of Allah used to say,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ»

(There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allah (the Last Hour) comes.)

This Hadith was collected in the Sahih and narrated from ` Abdullah bin ` Amr.

(وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.)

This Ayah carries a stern warning for the Muslim Ummah against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'an and Sunnah, may Allah grant us refuge from this behavior. Although the speech in this Ayah was directed at the Messenger , the ruling of which applies to his entire Ummah.

The Meaning of Correct Tilawah

Allah said,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ)

(Those to whom We gave the Book. Yat'lunahu Haqqan Tilawatih.)

`Abdur-Razzaq said from Ma`mar, from Qatadah, "They are the Jews and Christians." This is the opinion of `Abdur-Rahman bin Zayd bin Aslam, and it was also chosen by Ibn Jarir. Sa`id reported from Qatadah, "They are the Companions of the Messenger of Allah ." Abu Al-`Aliyah said that Ibn Mas`ud said, "By He in Whose Hand is my soul! The right Tilawah is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allah, not changing the words from their places, and not interpreting it with other than its actual interpretation." As-Suddi reported from Abu Malik from Ibn `Abbas who said about this Ayah (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings." `Umar bin Al-Khattab said, "They are those who when they recite an Ayah that mentions mercy, they ask Allah for it, and when they recite an Ayah that mentions torment, they seek refuge with Allah from it." This meaning was attributed to the Prophet , for when he used to recite an Ayah of mercy, he invoked Allah for mercy, and when he recited an Ayah of torment, he sought refuge from it with Allah.

Allah's statement,

(أُولَئِكَ يُؤْمِنُونَ بِهِ)

(they are the ones who believe therein)

explains the Ayah,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ)

(Those to whom We gave the Book. Yat'lunahu Haqqa Tilawatihi).

These Ayat mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muhammad!" Allah said in another Ayah,

(وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْهِمْ مِنَ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ)

(And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely, have gotten provision from above them and from underneath their feet.) (5:66). The Ayah,

(قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ)

(Say (O Muhammad) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an).") means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muhammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another Ayah, Allah said,

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah and the Injil.) (7:157) and,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ
مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا -
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
(

(Say (O Muhammad to them): "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") (17:107-108).

These Ayat indicate that what Allah promised for Muhammad will certainly occur. Allah also said,

(الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ مِن قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا

إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ - أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ
مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(Those to whom We gave the Scripture (i. e. the Tawrah and the Injil) before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.) (28:52-54) and,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is the Seer of (His) servants) (3:20).

Allah said,

(وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ)

(And whoever disbelieves in it (the Qur'an), those are they who are the losers), just as He said in another Ayah,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting place) (11:17).

As recorded in the Sahih, the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَأِيسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ
الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَأُؤْمِنُ بِي إِلَّا
دَخَلَ النَّارَ»

(By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.)

يَبْنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ وَاتَّقُوا يَوْمًا
لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ)

(122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.) (123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.)

We mentioned a similar Ayah at the beginning of this Surah, and it is mentioned here to emphasize the importance of following the Ummi Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his Ummah. Allah warned them against concealing this information, which is among the favors that Allah granted them. Allah also commanded them to remember their daily life and their religious affairs and how He blessed them. They should not envy their cousins, the Arabs, for what Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allah's peace and blessings be upon him until the Day of Judgment.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ
عَهْدِي الظَّالِمِينَ)

(124. And (remember) when the Lord of Ibrahim (Abraham) tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader)

for mankind (to follow you)." (Ibrahim) said, "And of my offspring (to make leaders)." (Allah) said, "My covenant (prophethood) includes not Zalimin (polytheists and wrongdoers)."

Ibrahim Al-Khalil was an Imam for the People

Allah is informing us of the honor of Ibrahim Al-Khalil, who He made an Imam for the people, and a model to be imitated, because of the way he conducted himself and adhered to Tawhid. This honor was given to Prophet Ibrahim when he adhered to Allah's decisions and prohibitions. This is why Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ)

(And (remember) when the Lord of Ibrahim (i.e., Allah) tried him with (certain) commands).

This Ayah means, O Muhammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrahim, while in reality they do not follow it, while you, O Muhammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allah tested Ibrahim with.

(فَأَتَمَّهُنَّ)

(which he fulfilled.) indicating that Ibrahim implemented all of Allah's orders. Allah said in another Ayah,

(وَإِبْرَاهِيمَ الَّذِي وَفَّى)

(And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey)) (53:37)

meaning, he was truthful and he was obedient to Allah's legislation. Also, Allah said,

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ
الْمُشْرِكِينَ - شَاكِرًا لِّأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى
صِرَاطٍ مُّسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ - ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ
اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(Verily, Ibrahim was an Ummah (or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism to worship none but Allah) and he was not of the Mushrikin.) (16:120-123)

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا
قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(Say (O Muhammad): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan, and Ibrahim (to worship none but Allah, alone) and he was not of Al-Mushrikin.") (6:161) and,

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ - إِنَّ أَوْلَى
النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ
ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers) (3:67-68).

Allah said,

(بِكَلِمَاتٍ)

(with Kalimat (words)) which means, "Laws, commandments and prohibitions." `Words' as mentioned here, sometimes refers to what Allah has willed, such as Allah's statement about Maryam,

وَوَصَّيْتُ الْكَافَّةَ بِكَلِمَاتٍ رَبِّهَا وَكُنَّ مِنْ
الْقَانِتِينَ)

(And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qanitin (i.e. obedient to Allah)) (66:12).

"Words" also refers to Allah's Law, such as Allah's statement,

(وَتَمَّتْ كَلِمَةَ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6:115) meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ)

(And (remember) when the Lord of Ibrahim tried him with (certain) Words (commands), which he fulfilled) meaning, he adhered to them, Allah said,

(إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا)

("Verily, I am going to make you an Imam (a leader) for mankind (to follow you).") as a reward for Ibrahim's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allah made Ibrahim a role model for the people, and an Imam whose conduct and path are imitated and followed.

What were the Words that Ibrahim was tested with

There is a difference of opinion over the words that Allah tested Ibrahim with. There are several opinions attributed to Ibn `Abbas. For instance, `Abdur-Razzaq said that Ibn `Abbas said, "Allah tested him with the rituals (of Hajj)." Abu Ishaq reported the same. `Abdur-Razzaq also narrated that Ibn `Abbas said that,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ)

(And (remember) when the Lord of Ibrahim (Abraham) (i.e., Allah) tried him with (certain) commands) means, "Allah tested him with Taharah (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using Swak and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature." Ibn Abi Hatim said, "A similar statement was also reported from Sa`id bin Al-Musayyib, Mujahid, Ash-Sha`bi, An-Nakha`i, Abu Salih, Abu Al-Jald, and so forth."

There is a similar statement that Imam Muslim narrated from `A'ishah who said that Allah's Messenger said,

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْقَاءُ اللَّحْيَةِ
وَالسُّوَاكُ وَاسْتِنشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ
الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ
الْمَاءِ وَنَسِيْتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمُضَةَ»

(Ten are among the Fitrah (instinct, natural constitution): trimming the mustache, growing the beard, using Swak, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).)

The Two Sahihs recorded Abu Hurayrah saying that the Prophet said,

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالسُّتِحْدَادُ وَقَصُّ
الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ»

(Five are among the acts of Fitrah: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.) This is the wording with Muslim.

Muhammad bin Ishaq reported that Ibn `Abbas said, "The words that Allah tested Ibrahim with, and that he implemented were: abandoning his (disbelieving) people when Allah commanded him to do so, disputing with Nimrod (king of Babylon) about Allah, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allah commanded him to do so, patience with the monetary and material demands of hosting guests by Allah's command, and Allah's order for him to slaughter his son. When Allah tested Ibrahim with these words, and he was ready for the major test, Allah said to him,

(أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ)

("Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists. ") (2:131) although this meant defying and being apart from the people."

The Unjust do not qualify for Allah's Promise

Allah said that Ibrahim said,

(وَمِنْ ذُرِّيَّتِي)

(And of my offspring (to make leaders)) and Allah replied,

(لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

(My covenant (prophethood) includes not Zalimin (polytheists and wrongdoers)).

When Allah made Ibrahim an Imam (Leader for the faithful), he asked Allah that Imams thereafter be chosen from his offspring. Allah accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allah's promise. Thus, they will neither become Imams nor be imitated (for they will not be righteous). The proof that Ibrahim's supplication to Allah was accepted is that Allah said in Surat Al-`Ankabut (29:27),

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(And We ordained among his offspring prophethood and the Book).

Hence, every Prophet whom Allah sent after Ibrahim were from among his offspring, and every Book that Allah revealed was to them. As for Allah's statement,

(قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

((Allah) said, "My covenant (prophethood) includes not Zalimin (polytheists and wrongdoers). ")

Allah mentioned that there are unjust people among the offspring of Ibrahim, and they will not benefit from Allah's promise, nor would they be entrusted with anything, even though they are among the children of Allah's Khalil (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrahim, and these it is who will benefit from Ibrahim's supplication. Ibn Jarir said that this Ayah indicated that the unjust shall not be Imams for the people. Moreover, the Ayah informed Ibrahim that there will be unjust people among his offspring. Also, Ibn Khuwayz Mindad Al-Maliki said, "The unjust person does not qualify to be a Khalifah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of Hadiths)."

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(125. And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim as a place)

The Virtue of Allah's House

Al-`Awfi reported that Ibn `Abbas commented on Allah's statement,

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ)

(And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind) "They do not remain in the House, they only visit it and return to their homes, and then visit it again." Also, Abu Ja`far Ar-Razi narrated from Ar-Rabi` bin Anas from Abu Al-`Aliyah who said that,

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا)

(And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety) means, "Safe from enemies and armed conflict. During the time of Jahiliyyah, the people were often victims of raids and kidnapping, while the people in the area surrounding it (Al-Masjid Al-Haram) were safe and not subject to kidnapping." Also, Mujahid, `Ata', As-Suddi, Qatadah and Ar-Rabi` bin Anas were reported to have said that the Ayah (2:125) means, "Whoever enters it shall be safe."

This Ayah indicates that Allah honored the Sacred House, which Allah made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allah accepted the supplication of His Khalil, Ibrahim, when he asked Allah to make the hearts of people eager to visit the House. Ibrahim said (14:40),

(رَبَّنَا وَتَقَبَّلْ دُعَاءِ)

(Our Lord! And accept my invocation).

Allah described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, Khalil Ar-Rahman, just as Allah said,

(وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا)

(And (remember) when We showed Ibrahim the site of the (Sacred) House (the Ka`bah at Makkah) (saying): "Associate not anything (in worship) with Me..." (22:26) and,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ
وَمَن دَخَلَهُ كَانَ آمِنًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (mankind and Jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security) (3:96-97).

The last honorable Ayah emphasized the honor of Ibrahim's Maqam, and the instruction to pray next to it,

وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take you (people) the Maqam (place) of Ibrahim as a place of prayer). The Maqam of Ibrahim

Sufyan Ath-Thawri reported that Sa`id bin Jubayr commented on the Ayah,

وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take you (people) the Maqam (place) of Ibrahim as a place of prayer) "The stone (Maqam) is the standing place of Ibrahim, Allah's Prophet, and a mercy from Allah. Ibrahim stood on the stone, while Isma`il was handing him the stones (constructing the Ka`bah)." As-Suddi said, "The Maqam of Ibrahim is a stone which Isma`il's wife put under Ibrahim's feet when washing his head." Al-Qurtubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Razi reported it in his Tafsir from Al-Hasan Al-Basri, Qatadah, and Ar-Rabi` bin Anas.

Ibn Abi Hatim reported that Jabir, describing the Hajj (pilgrimage) of the Prophet said, "When the Prophet performed Tawaf, `Umar asked him, `Is this the Maqam of our father' He said, `Yes.' `Umar said, `Should we take it a place of prayer' So Allah revealed,

وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take you (people) the Maqam (place) of Ibrahim (Abraham) as a place of prayer.")

Al-Bukhari said, "Chapter: Allah's statement,

(وَائْخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّئًا)

(And take you (people) the Maqam (place) of Ibrahim (Abraham) as a place of prayer) meaning, they return to it repeatedly." He then narrated that Anas bin Malik said that `Umar bin Al-Khattab said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, `O Messenger of Allah! I wish you take the Maqam of Ibrahim a place for prayer.' The Ayah,

(وَائْخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّئًا)

(And take you (people) the Maqam (place) of Ibrahim (Abraham)) was revealed. I also said, `O Messenger of Allah! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear Hijab. Allah sent down the Ayah that required the Hijab. And when I knew that the Prophet was angry with some of his wives, I came to them and said, `Either you stop what you are doing, or Allah will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, `O `Umar! Does the Messenger of Allah not know how to advise his wives, so that you have to do the job instead of him' Allah then revealed,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ)

(It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah))." (66:5)

Also, Ibn Jarir narrated that Jabir said, "After the Messenger of Allah kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to Maqam of Ibrahim, with it between him and the House, and prayed two Rak`ahs." This is part of the long Hadith that Muslim recorded in Sahih. Al-Bukhari recorded that `Amr bin Dinar said that he heard Ibn `Umar say, "The Messenger of Allah performed Tawaf around the House seven times and then prayed two Rak`ahs behind the Maqam."

All these texts indicate that the Maqam is the stone that Ibrahim was standing on while building the House. As the House's walls became higher, Isma`il brought his father a stone, so that he could stand on it, while Isma`il handed him the stones. Ibrahim would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrahim kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrahim and Isma`il and how they built the House, as narrated from Ibn `Abbas and collected by Al-Bukhari. Ibrahim's footprints were still visible in the stone, and the Arabs knew this fact during the time of Jahiliyyah. This is why Abu Talib said in his poem known as `Al-Lamiyyah', "And Ibrahim's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrahim's footprints on the stone, as Anas bin Malik said, "I saw the Maqam with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the Maqam was placed close to the Ka`bah's wall. In the present time, the Maqam is placed next to Al-Hijr on the right side of those entering through the door.

When Ibrahim finished building the House, he placed the stone next to the wall of Al-Ka`bah. Or, when the House was finished being built, Ibrahim just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the Tawaf (circumambulating). It is understandable that the Maqam of Ibrahim would stand where the building of the House ended. The Leader of the faithful `Umar bin Al-Khattab, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away from the Ka`bah's wall during his reign. `Umar is one of the two men, whom the Messenger of Allah described when he said,

«اقتدوا باللذين من بعدي أبي بكر وعمر»

(Imitate the two men who will come after me: Abu Bakr and `Umar.)

`Umar was also the person whom the Qur'an agreed with regarding praying next to Maqam of Ibrahim. This is why none among the Companions rejected it when he moved it.

`Abdur-Razzaq reported from Ibn Jurayj from `Ata', "Umar bin Al-Khattab moved the Maqam back." Also, `Abdur-Razzaq narrated that Mujahid said that `Umar was the first person who moved the Maqam back to where it is now standing." Al-Hafiz Abu Bakr, Ahmad bin `Ali bin Al-Husayn Al-Bayhaqi recorded `A'ishah saying, "During the time of the Messenger of Allah and Abu Bakr, the Maqam was right next to the House. `Umar moved the Maqam during his reign." This Hadith has an authentic chain of narration. i

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن
مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ - وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ
هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ
مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِّعُهُ
قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيُسَّ الْمَصِيرُ
- وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - رَبَّنَا
 وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ
 وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
 الرَّحِيمُ)

(125. And We commanded Ibrahim (Abraham) and Isma`il (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (l`tikaf), or bowing or prostrating themselves (there, in prayer).) (126. And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!") (127. And (remember) when Ibrahim and (his son) Isma`il were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.") (128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.)

The Command to purify the House

Al-Hasan Al-Basri said that,

(وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ)

(And We gave Our 'Ahd (command) to Ibrahim and Isma`il) means, "Allah ordered them to purify it from all filth and impurities, of which none should ever touch it." Also, Ibn Jurayj said, "I said to `Ata', `What is Allah's `Ahd' He said, `His command.'" Also, Sa`id bin Jubayr said that Ibn `Abbas commented on the Ayah,

(أَنْ طَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ)

(that they should purify My House (the Ka`bah) for those who are circumambulating it, or staying (l`tikaf)) "Purify it from the idols." Further, Mujahid and Sa`id bin Jubayr said that,

(طَهَّرَ بَيْتِي لِلطَّائِفِينَ)

(purify My House for those who are circumambulating it) means, "From the idols, sexual activity, false witness and sins of all kinds."

Allah said,

(لِلطَّائِفِينَ)

(for those who are performing Tawaf (circumambulating) it).

The Tawaf around the House is a well-established ritual, Sa`id bin Jubayr said that,

(لِلطَّائِفِينَ)

(for those who are circumambulating it) means, strangers (he means who do not live in Makkah), while;

(وَالْعَاكِفِينَ)

(or staying (l`tikaf)) is about those who live in the area of the Sacred House. Also, Qatadah and Ar-Rabi` bin Anas said that l`tikaf is in reference to those who live in the area of the House, just as Sa`id bin Jubayr stated. Allah said,

(وَالرُّكَّعِ السُّجُودِ)

(or bowing or prostrating themselves (there, in prayer))

Ibn `Abbas said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves. Also, `Ata' and Qatadah offered the same Tafsir.

Purifying all Masjids is required according to this Ayah and according to Allah's statement,

(فِي بُيُوتِ أَيْنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ
يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَالْأَصَالِ)

(In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhan, Iqamah, Salah, invocations, recitation of the Qur'an). Therein glorify Him (Allah) in the mornings and in the (late) afternoons) (24:36).

There are many Hadiths that give a general order for purifying the Masjids and keeping filth and impurities away from them. This is why the Prophet said,

«إِنَّمَا بُنِيَتْ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

(The Masjids are established for the purpose that they were built for (i. e. worshipping Allah alone).)

I have collected a book on this subject, and all praise is due to Allah.

Makkah is a Sacred Area

Allah said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا
وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ

(And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.")

Imam Abu Ja'far bin Jarir At-Tabari narrated that Jabir bin `Abdullah said that the Messenger of Allah said,

«إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللَّهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ
الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ صَيْدُهَا وَلَا
يُقَطَعُ عِضَاهُهَا»

(Ibrahim made Allah's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.) An-Nasa'i and Muslim also recorded this Hadith.

There are several other Hadiths that indicate that Allah made Makkah a sacred area before He created the heavens and earth. The Two Sahihs recorded `Abdullah bin `Abbas saying that the Messenger of Allah said,

«إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ
وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي
إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى
يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْقَرُ صَيْدُهُ، وَلَا
يَلْتَقِطُ لِقَطْتَهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا»

«يَا رَسُولَ اللَّهِ: إِلَّا الْإِدْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ
فَقَالَ:

«إِلَّا الْإِدْخِرَ»

(Allah has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allah made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allah made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.) Al-`Abbas said, `O Messenger of Allah! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, (Except lemon-grass.)

This is the wording of Muslim. The Two Sahihs also recorded Abu Hurayrah narrating a similar Hadith, while Al-Bukhari recorded a similar Hadith from Safiyyah bint Shaybah who narrated it from the Prophet .

Abu Shurayh Al-`Adawi said that he said to `Amr bin Sa`id while he was sending armies to Makkah, "O Commander! Let me narrate a Hadith that the Messenger of Allah said the day that followed the victory of Makkah. My ears heard the Hadith, my heart comprehended it, and my eyes saw the Prophet when he said it. He thanked Allah and praised him and then said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ قَلَّا يَحِلُّ
لِأَمْرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا
دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُولُوا: إِنَّ اللَّهَ
أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أذِنَ لِي فِيهَا
سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Allah, not the people, made Makkah a sanctuary, so any person who has belief in Allah and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, 'Allah allowed His Messenger and did not allow you.' Allah allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).)

Abu Shurayh was asked, 'What did `Amr reply' He said, ('Amr said) 'O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This Hadith was collected by Al-Bukhari and Muslim.

After this, there is no contradiction between the Hadiths that stated that Allah made Makkah a sanctuary when He created the heavens and earth and the Hadiths that Ibrahim made it a sanctuary, since Ibrahim conveyed Allah's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allah was written as the Final Prophet when Adam was still clay. Yet, Ibrahim said,

(رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ)

(Our Lord! Send amongst them a Messenger of their own) (2: 129).

Allah accepted Ibrahim's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the Hadith about what the Messenger of Allah said when he was asked, "O Messenger of Allah! Tell us about how your prophethood started." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَى
عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ مِنْهَا
نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

(I am the supplication of my father Ibrahim, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Sham (Syria).)

In this Hadith, the Companions asked the Messenger about the beginning of his prophethood. We will explain this matter later, if Allah wills

Ibrahim invokes Allah to make Makkah an Area of Safety and Sustenance

Allah said that Ibrahim said,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا)

(My Lord, make this city (Makkah) a place of security) (2:126) from terror, so that its people do not suffer from fear. Allah accepted Ibrahim's supplication. Allah said,

(وَمَنْ دَخَلَهُ كَانَ آمِنًا)

(Whosoever enters it, he attains security) (3:97) and,

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَّخِطُّ
النَّاسُ مِنْ حَوْلِهِمْ)

(Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them) (29:67).

We have already mentioned the Hadiths that prohibit fighting in the Sacred Area. Muslim recorded that Jabir said that the Messenger of Allah said,

«لَا يَحِلُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ»

(No one is allowed to carry weapons in Makkah.) Allah mentioned that Ibrahim said,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا)

(My Lord, make this city (Makkah) a place of security) meaning, make this a safe city. This occurred before the Ka`bah was built. Allah said in Surat Ibrahim,

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

(And (remember) when Ibrahim said, "My Lord! Make this city (Makkah) one of peace and security..." (14:35) as here, Ibrahim supplicated a second time after the House was built and its people lived around it, after Ishaq who was thirteen years Isma`il's junior was born. This is why at the end of his supplication, Ibrahim said here,

(الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ)

(All the praises and thanks be to Allah, Who has given me in old age Isma`il (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the Hearer of invocations) (14:39).

Allah said next,

(وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ
أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيَسْ الْمَصِيرُ)

("...and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!")

Ibn Jarir said that Ubayy bin Ka`b commented on,

(قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ
عَذَابِ النَّارِ وَيَسْ الْمَصِيرُ)

(He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!") "These are

Allah's Words (meaning not Ibrahim's)" This is also the Tafsir of Mujahid and `Ikrimah. Furthermore, Ibn Abi Hatim narrated that Ibn `Abbas commented on Allah's statement,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ
الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.) "Ibrahim asked Allah to grant sustenance for the believers only. However, Allah revealed, `I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination." Ibn `Abbas then recited,

(كُلًّا تُمِدُّ هَوْلًا وَهَوْلًا مِنْ عَطَاءِ رَبِّكَ وَمَا
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden) (17:20).

This was recorded by Ibn Marduwyah, who also recorded similar statements from `Ikrimah and Mujahid. Similarly, Allah said,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(Verily, those who invent a lie against Allah will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69-70),

(وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ -
نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(And whoever disbelieves, let not his disbelief grieve you (O Muhammad). To Us is their return, and We shall inform them what they have done. Verily, Allah is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:23-24) and,

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ
يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَمَعَارِجَ
عَلَيْهَا يَظْهَرُونَ - وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا
يَتَكَبَّرُونَ - وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ
الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ)

(And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allah), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqin (the pious).) (43:33-35). Allah said next,

(ثُمَّ اضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيُئْسَ الْمَصِيرُ)

(Then I shall compel him to the torment of the Fire, and worst indeed is that destination!) meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination." This Ayah indicates that Allah gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This Ayah is similar to Allah's statement,

(وَكَأَيِّن مِّن قَرْيَةٍ أَهْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ
أَخَذْتُهَا وَإِلَى الْمَصِيرِ)

(And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all)) (22:48).

Also, the Two Sahihs recorded,

«لَا أَحَدَ أَصْبَرَ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ إِنَّهُمْ
يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يُرْزُقُهُمْ وَيَعَافِيهِمْ»

(No one is more patient than Allah when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.)

The Sahih also recorded,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِنْتَهُ»

(Allah gives respite to the unjust person, until when He seizes him; He never lets go of him.)

He then recited Allah's statement,

«وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ
أَخَذَهُ أَلِيمٌ شَدِيدٌ»

(Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe). (11:102)

Building the Ka` bah and asking Allah to accept This Deed

Allah said,

«وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - رَبَّنَا
وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ»

(And (remember) when Ibrahim (Abraham) and (his son) Isma` il (Ishmael) were raising the foundations of the House (the Ka` bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You

and of our offspring a nation submissive unto You, and show us our Manasik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.")

Allah said, "O Muhammad! Remind your people when Ibrahim and Isma`il built the House and raised its foundations while saying,

(رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.")

Al-Qurtubi mentioned that Ubayy and Ibn Mas`ud used to recite the Ayah this way,

(وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ)

(رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(And (remember) when Ibrahim and (his son) Isma`il were raising the foundations of the House (the Ka`bah at Makkah), Saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.")

What further testifies to this statement (which adds `saying' to the Ayah) by Ubayy and Ibn Mas`ud, is what came afterwards,

(رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُّسْلِمَةً لَكَ)

(Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You).

The Prophets Ibrahim and Isma`il were performing a good deed, yet they asked Allah to accept this good deed from them. Ibn Abi Hatim narrated that Wuhayb bin Al-Ward recited,

(وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا)

(And (remember) when Ibrahim and (his son) Isma`il were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us") and cried and said, "O Khalil of Ar-Rahman! You raise the foundations of the House of Ar-Rahman (Allah), yet you

are afraid that He will not accept it from you" This is the behavior of the sincere believers, whom Allah described in His statement,

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا)

(And those who give that which they give) (23:60) meaning, they give away voluntary charity, and perform the acts of worship yet,

(وَقُلُوبُهُمْ وَجَلَةٌ)

(with their hearts full of fear) (23: 60) afraid that these good deeds might not be accepted of them. There is an authentic Hadith narrated by `A'ishah on this subject, which we will mention later, Allah willing.

Al-Bukhari recorded that Ibn `Abbas said, "Prophet Ibrahim took Isma`il and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the Masjid. During that time, Isma`il's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrahim left them there with a bag containing some dates and a water-skin containing water. Ibrahim then started to leave, and Isma`il's mother followed him and said, `O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited' She repeated the question several times and Ibrahim did not reply. She asked, `Has Allah commanded you to do this' He said, `Yes.' She said, `I am satisfied that Allah will never abandon us.' Ibrahim left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated,

(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ)

(O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka`bah at Makkah)) until,

(يَشْكُرُونَ)

(Give thanks) (14:37). Isma`il's mother then returned to her place, started drinking water from the water-skin and nursing Isma`il. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, As-Safa, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn `Abbas said that the Messenger of Allah said, "This is why the people make the trip between As-Safa and Al-Marwah (during Hajj and Umrah)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief?' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Isma'il's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn 'Abbas said that the Prophet then said, "May Allah grant His mercy to the mother of Isma'il, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Isma'il's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allah built here by this boy and his father. Allah does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kada', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Isma'il's mother, next to the water, and said, 'O Mother of Isma'il! Will you allow us to be with you (or dwell with you)?' She said, 'Yes. But you will have no exclusive right to the water here.' They said, 'We agree.'" Ibn 'Abbas said that the Prophet said, "At that time, Isma'il's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Isma'il learned Arabic from them, and they liked the way he was raised. Isma'il's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Isma'il, so he asked his wife about him. She said, 'He has gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Isma'il came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Isma'il said, 'Did he ask you to do anything?' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Isma'il said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman. Again Ibrahim thought of visiting his dependents whom he had left (at Makkah). Ibrahim came to Isma'il's house, but did not find Isma'il and asked his wife, 'Where is Isma'il?' Isma'il's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allah. Ibrahim asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meat and their drink.'" The Prophet (Muhammad) said, "They did not have crops then, otherwise Ibrahim would have invoked Allah to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrahim said, 'When Isma'il comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Isma'il came back, he asked, 'Has anyone visited us?' She said, 'Yes. A good looking old man,' and she praised Ibrahim, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message?' She said, 'Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.' Isma'il said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrahim then came back visiting and found Isma`il behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrahim, he stood up and they greeted each other, just as the father and son greet each other. Ibrahim said, `O Isma`il, Your Lord has ordered me to do something.' He said, `Obey your Lord.' He asked Isma`il, `Will you help me' He said, `Yes, I will help you.' Ibrahim said, `Allah has commanded me to build a house for Him there, ' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the Ka`bah), while Isma`il continued handing him the stones. Both of them were saying, `O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127)."" Hence, they were building the House, part by part, going around it and saying,

(رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.)

The Story of rebuilding the House by Quraysh before the Messenger of Allah was sent as Prophet

In his Sraah, Muhammad bin Ishaq bin Yasar said, "When the Messenger of Allah reached thirty-five years of age, the Quraysh gathered to rebuild the Ka`bah, this included covering it with a roof. However, they were weary of demolishing it. During that time, the Ka`bah was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the Ka`bah's treasure beforehand, which used to be in a well in the middle of the Ka`bah. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulaayh bin `Amr, from the tribe of Khuza`ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the Ka`bah's ceiling; a Coptic carpenter in Makkah prepared what they needed for the job. When they decided to begin the demolition process to rebuild the House, Abu Wahb bin `Amr bin `A'idh bin `Abd bin `Imran bin Makhzum took a stone from the Ka`bah; the stone slipped from his hand and went back to where it had been. He said, `O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included." Ibn Ishaq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin `Abdullah bin `Amr bin Makhzum.

Ibn Ishaq continued, "The Quraysh began to organize their efforts to rebuild the Ka`bah, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the Ka`bah. Al-Walid bin Al-Mughirah said, `I will start to bring it down.' He held an ax and stood by the Ka`bah and said, `O Allah! No harm is meant. O Allah! We only seek to do a good service.' He then started to chop the House's stones. The people waited that night and said, `We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allah will have agreed to what we are doing.' The next morning, Al-Walid went to work on the Ka`bah, and the people started bringing the Ka`bah down with him. When they reached the foundations that Ibrahim built, they uncovered green stones that were above each other, just like a pile of spears." Ibn Ishaq then said that some people told him, "A man from Quraysh, who was helping rebuild the Ka`bah, placed the shovel between two of these stones to pull them

up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones."

The Dispute regarding Who should place the Black Stone in Its Place

Ibn Ishaq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the Ka`bah reached the point where the Black Stone was to be placed in its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu `Abd Ad-Dar and Banu `Adi bin Ka`b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughirah bin `Abdullah bin `Amr bin Makhzum, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muhammad - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is Al-Amin (the Honest one). We all accept him; This is Muhammad.' When the Prophet reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allah 'Al-Amin' even before the revelation came to him."

Ibn Az-Zubayr rebuilds Al-Ka`bah the way the Prophet wished

Ibn Ishaq said, "During the time of the Prophet, the Ka`bah was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Hajjaj bin Yusuf was the first person to cover it with silk." The Ka`bah remained the same way the Quraysh rebuilt it, until it was burned during the reign of `Abdullah bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazid bin Mu`awiyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the Ka`bah down and built it upon the foundations of Ibrahim, including the Hijr in it. He also made an eastern door and a western door in the Ka`bah and placed them on ground level. He had heard his aunt `Aishah, the Mother of the believers, narrate that the Messenger of Allah had wished that. The Ka`bah remained like this throughout his reign, until Al-Hajjaj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of `Abdul-Malik bin Marwan.

Muslim recorded that `Ata' said, "The House was burnt during the reign of Yazid bin Mu`awiyah, when the people of Ash-Sham raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for Hajj, for he wanted to incite them against the people of Ash-Sham. He said to them, 'O people! Advise me regarding the Ka`bah, should we bring it down and rebuild it, or just repair the damage it sustained?' Ibn `Abbas said, 'I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet was sent.' Ibn Az-Zubayr said, 'If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allah's House I will invoke my Lord for three days and will then implement what I decide.' When the three days had passed, he decided to bring the Ka`bah down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck

down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, 'I heard `A'ishah say that the Messenger of Allah said,

«لَوْ لَأَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي عَلَى بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، وَلَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ»

(If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits from Al-Hijr and would have made a door for it that people could enter from, and another door that they could exit from.)

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the Hijr, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Hajjaj wrote to `Abdul-Malik bin Marwan asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. `Abdul-Malik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As for the Ka`bah's height, leave it as it is. As for what he added from the Hijr, bring it down, and build the House as it was before and close the door.' Therefore, Al-Hajjaj brought down the House and rebuilt it as it was." In his Sunan, An-Nasa'i collected the Hadith of the Prophet narrated from `A'ishah, not the whole story,

The correct Sunnah conformed to Ibn Az-Zubayr's actions, because this was what the Prophet wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This Sunnah was not clear to `Abdul-Malik bin Marwan. Hence, when `Abdul-Malik realized that `A'ishah had narrated the Hadith of the Messenger of Allah on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that `Ubadydullah bin `Ubayd said that Al-Harith bin `Abdullah came to `Abdul-Malik bin Marwan during his reign. `Abdul-Malik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from `A'ishah what he said he heard from her.' Al-Harith said, 'Yes he did. I heard the Hadith from her.' `Abdul-Malik said, 'You heard her say what' He said, 'She said that the Messenger of Allah said,

«إِنَّ قَوْمَكَ اسْتَقْصَرُوا مِنْ بُيُوتِ الْبَيْتِ وَلَوْ لَأ
حَدَّثْتَهُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكَوْا مِنْهُ، فَإِنْ
بَدَأَ لِقَوْمِكَ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمَّي لِأْرِيكَ مَا
تَرَكَوْهُ مِنْهُ»

(Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.) He showed her around seven cubits.'

One of the narrators of the Hadith, Al-Walid bin `Ata', added that the Prophet said,

«وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ:
شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكَ
رَفَعُوا بَابَهَا؟»

«تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ
الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُوْنَهُ يَرْتَقِي
حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوْهُ فَسَقَطَ»

(I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level) She said, `No.' He said, (To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down)

`Abdul-Malik then said, `You heard `A'ishah say this Hadith' He said, `Yes.' `Abdul-Malik said, `I wish I left it as it was."

An Ethiopian will destroy the Ka`bah just before the Last Hour

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«يُخَرَّبُ الْكَعْبَةَ دُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ»

(The Ka`bah will be destroyed by Dhus-Sawiqatayn (literally, a person with two lean legs) from Ethiopia.)

Also, Ibn `Abbas said that the Prophet said,

«كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجْرًا حَجْرًا»

(As if I see him now: a black person with thin legs plucking the stones of the Ka`bah one after another.) Al-Bukhari recorded this Hadith.

Imam Ahmad bin Hanbal recorded in his Musnad that `Abdullah bin `Amr bin Al-`As said that he heard the Messenger of Allah say,

«يُخَرَّبُ الْكَعْبَةَ دُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ
وَيَسْلُبُهَا حَلِيَّتَهَا وَيَجْرُدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي
أَنْظُرُ إِلَيْهِ أَصِيلِعَ وَ أَفِيدِعَ يَضْرِبُ عَلَيْهَا
بِمِسْحَاتِهِ وَمِعْوَلِهِ»

(Dhus-Sawiqatayn from Ethiopia will destroy the Ka`bah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Ka`bah with his ax.)

This will occur after the appearance of Gog and Magog people. Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«لِيُحَجَّنَ الْبَيْتُ وَلِيُعْتَمَرَ بَعْدَ خُرُوجِ يَأْجُوجَ
وَمَاْجُوجَ»

(There will be Hajj and `Umrah to the House after the appearance of Gog and Magog people.)

Al-Khalil's Supplication

Allah said that Ibrahim and Isma`il supplicated to Him,

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ)

(Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.)

Ibn Jarir said, "They meant by their supplication, `Make us submit to Your command and obedience and not associate anyone with You in obedience or worship."Also, `Ikrimah commented on the Ayah,

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ)

(Our Lord! And make us submissive unto You)

"Allah said, `I shall do that."

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ)

(And of our offspring a nation submissive unto You)

Allah said, `I shall do that."

This supplication by Ibrahim and Isma`il is similar to what Allah informed us of about His believing servants,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

(And those who say: `Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqin) (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allah alone without partners is a sign of complete love of Allah. This is why when Allah said to Ibrahim,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا)

(Verily, I am going to make you an Imam (a leader) for mankind (to follow you)) Ibrahim said,

(وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

("And of my offspring (to make leaders).") (Allah) said, "My covenant (prophethood) includes not the Zalimin (polytheists and wrongdoers)" which is explained by,

(وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأصْنَامَ)

(And keep me and my sons away from worshipping idols)

Muslim narrated in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:
صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُنْتَفَعُ بِهِ أَوْ وَالدٍ صَالِحٍ
يَدْعُو لَهُ»

(When the son of Adam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allah) for him.)

The Meaning of Manasik

Sa`id bin Mansur said that `Attab bin Bashir informed us from Khasif, from Mujahid who said, "The Prophet Ibrahim supplicated,

(وَأَرْنَا مَنْاسِكَنَا)

(and show us our Manasik) Jibril then came down, took him to the House and said, `Raise its foundations.' Ibrahim raised the House's foundations and completed the building. Jibril held Ibrahim's hand, led him to As-Safa and said, `This is among the rituals of Allah.' He then took him to Al-Marwah and said, `And this is among the rituals of Allah.' He then took him to Mina until when they reached the `Aqabah, they found Iblis standing next to a tree. Jibril said, `Say Takbir (Allah is the Great) and throw (pebbles) at him.' Ibrahim said the Takbir and threw (pebbles at) Iblis. Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, `Say Takbir and throw at him.' Ibrahim threw at him and said Takbir. The devious Iblis sought to add some evil acts to the rituals of Hajj, but he was unable to succeed. Jibril took Ibrahim's hand and led him to Al-Mash`ar Al-Haram and `Arafat and said to him, `Have you `Arafat (known, learned) what I showed you' thrice. Ibrahim said, `Yes I did.'" Similar statements were reported from Abu Mijlaz and Qatadah. a