

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Aal-e-'Imran

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ حُجٌّ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

97. In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

Station of Abraham: see 2:125 and n. 125.

The Noble Quran/Yusuf Ali

Therein are clear signs, among which is, the station of Abraham, that is, the stone upon which he stood to build the House, and on which his footprints remain; and it [the House] has endured all this length of time and the constant passing of hands over it. Among these [signs] are the fact that the reward for good deeds is multiplied in it...; and whoever enters it is in security, not liable therein to be killed or oppressed or otherwise... The Prophet ﷺ explained this [ability] as having provisions and a ride, as reported by al- Hākim [al-Naysābūrī] and others. As for the one who disbelieves, in God or in what He has made obligatory with regard to the Pilgrimage, God is Independent of all worlds, the humans, the jinn and the angels, and [is Independent of] their devotions.

Tafsir Jalalayn

...clear signs that Ibrahim built the Ka`bah and that Allah has honored and blessed it... When the building (the Ka`bah) was raised, Ibrahim stood on; the Maqam so that he could raise the walls higher, while his son Isma`il was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khattab moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqam; ... Mujahid said, "The impression of Ibrahim's feet remains on the Maqam as a clear sign." It was reported that `Umar bin `Abdul-`Aziz, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayyan and others said similarly.

... the Haram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of Jahiliyyah. Al-Hasan Al-Basri said, "(During the time of Jahiliyyah) a man would commit murder, then wear a piece of wool around his neck and enter the Haram. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary."... This Ayah established the obligation of performing Hajj. ... There are several categories of "the ability to undertake the journey". There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu `Isa At-Tirmidhi recorded that Ibn `Umar said, "A man stood up and asked the Messenger of Allah, `O Messenger of Allah! Who is the pilgrim' He said, `He who has untidy hair and clothes.' Another man

asked, 'Which Hajj is better, O Messenger of Allah' He said, 'The noisy (with supplication to Allah) and bloody (with sacrifice).' Another man asked, 'What is the ability to undertake the journey, O Messenger of Allah' He said, 'Having provision and a means of transportation.'"

All who enter it are safe- ...Allah is referring to the many blessings granted to anyone who is there, whoever they are, as Allah also says: 'Do they not see that We have established a safe haven while people all round them are violently dispossessed?' (29:67)...

Tafsir Qurtubi

Ibn `Abbas, Mujahid and several others commented on this Ayah, "Whoever denies the necessity of Hajj becomes disbeliever, and Allah is far Richer than to need him." Al-Hafiz Abu Bakr Al-Isma`ili recorded that `Umar bin Al-Khattab said, "Whoever can afford Hajj but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to `Umar.

Tafsir Ibn Kathir

...The Book and the Sunnah indicate that the hajj should be performed in a person's own good time, not immediately. That is the final position in the school of Mālik as Ibn Khuwayzimandād mentioned, and it is the position of ash-Shāfi'ī, Muḥammad ibn al-Ḥasan ash-Shaybānī, and Abū Yūsuf in one transmission. Some later Baghdadi Mālikīs believed that the obligation is immediate and it is not permitted to delay it when the ability to perform it exists. That is the position of Dāwūd. The sound view is the first one because Allah says in Sūrat al-Ḥajj: 'Announce the Ḥajj to mankind' (22:27) and al-Ḥajj is Makkan. He says: 'Ḥajj to the House is a duty owed to Allah by people.' This sūrah was revealed in the year of Uḥud in Madīnah in 3 AH and the Prophet ﷺ did not perform hajj until 10 AH...

Tafsir Qurtubi

But if anyone disbelieves, Allah is Rich Beyond Need of any being- Ibn `Abbās and others said, 'This refers to anyone who rejects the obligatory nature of hajj and does not think that it is obligatory.' Al-Ḥasan al-Baṣrī and others said, 'Anyone who abandons the hajj when he is able to do it is an unbeliever.' At-Tirmidhī related from al-Ḥārith that `Alī reported that the Messenger of Allah ﷺ said, 'When someone possesses provision and a mount with which to reach the House of Allah and does not perform hajj, he can die a Jew or a Christian...

Tafsir Qurtubi

Compilers' notes:

- ... أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا أَمِنًا وَيَتَخَفُّ 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]
- وَقَالَ يَوْمَ فَتَحَ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَمَ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَجَلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَجَلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُحْتَلَى خَلَاهُ". فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا إِذْ خَرَّ، فَإِنَّهُ لَقَيْنِهِمْ وَلَبِيؤْتِهِمْ. قَالَ

"إِلَّا الْإِذْحَرَ." Allah's Messenger (ﷺ) also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger (ﷺ)! Except the Idhkhir (a kind of grass) because it is used by the goldsmiths and by the people for their houses." On that the Prophet (ﷺ) said, "Except the Idhkhir (a kind of grass)." [Bukhari]

- عَنْ أَبِي هُرَيْرَةَ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا ". فَقَالَ رَجُلٌ أَكَلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ قُلْتَ نَعَمْ لَوْجَبَتْ وَلَمَّا اسْتَطَعْتُمْ - ثُمَّ قَالَ - ذُرُونِي مَا تَرَ كُتُكُمُ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ " Abu Huraira (Allah be pleased with him) reported: Allah's Messenger (ﷺ) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet (ﷺ)) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (ﷺ) said: If I were to say " Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it. [Muslim]
- عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ، - أَوْ أَحَدِهِمَا عَنِ الْآخَرَ، - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ فَإِنَّهُ قَدْ يَمْرُضُ الْمَرِيضُ وَتَضِلُّ الضَّالَّةُ وَتَعْرِضُ الْحَاجَةُ " It was narrated from Ibn 'Abbas that Fadl said – or vice versa: “The Messenger of Allah (ﷺ) said: ‘Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.’” [Sunan Ibn Majah]

