

or salvation on the Day of Resurrection except for those who believed in all the Prophets and Messengers, and obeyed the commands of their Lord and heeded His prohibitions. Anyone other than these is doomed.



﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ (سورة البقرة: ١١٤)

2:114. And who does greater wrong than one who prevents Allah's name from being mentioned in His places of worship and strives to bring about their ruin? Such people do not deserve to enter them except in fear. For them there is disgrace in this world and grievous punishment in the hereafter.

That is, there is no one who does greater wrong or commits a greater offence than one who prevents mention of Allah, establishment of prayer and other acts of devotion in His places of worship.

﴿and strives﴾ that is, tries hard and does his utmost ﴿to bring about their ruin﴾ in both a physical and metaphorical sense. Physical ruin means destroying and demolishing them, and making them dirty by throwing rubbish into them. Metaphorical ruin means preventing people from mentioning Allah's name therein. This is general in meaning, and applies to everyone who meets this description. That includes the people of the elephant, and Quraysh when they prevented the Messenger of Allah (ﷺ) from reaching the Kaaba in the year of al-Hudaybiyah. It also includes the Christians when they destroyed Bayt al-Maqdis, and other evildoers who strive to destroy places of worship, in opposition to Allah and by way of challenging Him. Hence Allah requited them by preventing them from entering it, as prescribed in Sharia and as He decrees, except in