

***Explanation of
The Forty Makkan Narrations***

Compiled and Explained by

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Introduction

All perfect praise is due to Allaah The Almighty; I testify that there is none worthy of worship except Allaah The Almighty and that *Muhammad* is His Slave and Messenger, may Allaah exalt his mention, as well as his family and all his Companions.

To proceed:

It is the wisdom of Allaah The Almighty that He favored some nations over others, some times over others, and some places over others, and set norms and rules on the basis of this preference. The most blessed and honored place, and the place that has the greatest share of virtue is *Makkah – Umm Al-Qura* (the Mother of Cities), wherein the first House of worship was established for humankind. It is the *Qiblah* (direction) of Muslims in their prayers during their life and in their graves after death; it is the place where the revelation descended; it is the cradle of the message of the Prophet, *sallallahu ‘alayhi wa sallam*, and Muslims in general are well aware of its distinctive rank and position. Needless to say, many verses as well as Prophetic narrations highlighted its virtues and rank.

With the commencement of the project “*Glorifying The Sacred City*” sponsored by “*The Neighborhood Centers Organization*”, *Makkah* branch, I decided to make this contribution by compiling forty Prophetic narrations that highlight the virtue of this blessed city and point out certain distinct rulings concerning it, and called it *The Forty Makkan Narrations*. In this book, I have attempted to make a brief and lucid explanation of these forty narrations as follows:

1. Providing an introduction on the topic of the *Hadeeth*.
2. Explaining alien words in the *Hadeeth* after mentioning them (whenever needed).
3. Summarizing the general meaning of the *Hadeeth*.
4. Mentioning the benefits and lessons of the *Hadeeth*.

5. Mentioning one or more examples from the righteous predecessors' application of the *Hadeeth*.

I preferred to launch the book in an easy to understand format, so that it befits the understanding of different sections of society. Hence, I hope it benefits members of the family, the Imaam in his *Masjid* and students in their schools. I also wish it serves as an incentive for Muslims in general, and the residents of *Makkah* in particular, to preserve the sanctity of this blessed city, and a means to restrain and rebuke those who give no heed to its sanctity and security.

I ask Allaah The Almighty to benefit me and the readers with this contribution on the Day we meet Him, and to resurrect us with the Prophet, *sallallaahu 'alayhi wa sallam*, and his Companions, may Allaah be pleased with them.

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The First Masjid On Earth

After *Ibraaheem* (Abraham), may Allaah exalt his mention, left his wife *Haajar* (Hajar) and his son *Ismaa'eel* (Ishmael), may Allaah exalt his mention, in an uncultivated valley, he continued visiting them from time to time. During one of his visits, he, may Allaah exalt his mention, said to his son *Ismaa'eel*, may Allaah exalt his mention, "My son, Allaah The Almighty has ordered me to build a house for His worship and remembrance at this spot of land," then he asked his son to help him perform this task. The son started tirelessly gathering stones for his father, who used them in building the House, until Allaah The Almighty helped them complete its construction.¹ And thus, the Sacred House was built, the first *Masjid* established on earth.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ
وُضِعَ فِي الْأَرْضِ أَوَّلَ ؟ قَالَ : «الْمَسْجِدُ الْحَرَامُ» . قَالَ : قُلْتُ : ثُمَّ
أَيُّ ؟ قَالَ : «الْمَسْجِدُ الْأَقْصَى» . قُلْتُ : كَمْ كَانَ بَيْنَهُمَا ؟ قَالَ : «أَرْبَعُونَ
سَنَةً ، ثُمَّ آيِنَمَا أَدْرَكْتِكَ الصَّلَاةُ بَعْدُ فَصَلَّهُ ، فَإِنَّ الْفَضْلَ فِيهِ» .

Abu Tharr, may Allaah be pleased with him, said,

"I asked the Prophet, *sallallaahu 'alayhi wa sallam*, 'O Messenger of Allaah! Which Masjid was first established on the surface of the earth?' He, *sallallaahu 'alayhi wa sallam*, said: "**Al-Masjid Al-Haraam (the Ka'bah in Makkah)**" I then asked: 'Which was established next?' He, *sallallaahu 'alayhi wa sallam*, replied: "**Al-Masjid Al-Aqsa (the Masjid of Jerusalem)**," I inquired, 'How long was the period between (building) each of them?' He, *sallallaahu*

'alayhi wa sallam, said: "Forty years." He, sallallaahu 'alayhi wa sallam, then added: "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (to offer the prayers in time)." [Al-Bukhaari]²

The narrator:

The former name of *Abu Tharr Al-Ghifaari*, may Allaah be pleased with him, was *Jundub ibn Junaadah*. He embraced Islam early, but his emigration to *Madeenah* was delayed for a while. He emigrated to the Prophet, *sallallaahu 'alayhi wa sallam*, and remained in his company until he, *sallallaahu 'alayhi wa sallam*, passed away. He died during the Caliphate of *'Uthmaan*, may Allaah be pleased with him, exactly in the year 32 A.H.³

Commentary:

When an object is granted primacy, it is a source of honor and merit for it, as the same status will not be given to whatever comes after it. Thus, *Abu Tharr*, may Allaah be pleased with him, enquired about the first *Masjid* that was established on the earth. The Prophet, *sallallaahu 'alayhi wa sallam*, clarified that the Sacred *Masjid* in *Makkah* is the first, and *Al-Masjid Al-Aqsa* in Jerusalem followed it in construction, and not in honor and position. This is because the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*, in *Madeenah* is more honored and glorified than that of Jerusalem.

Moreover, the mention of prayer after answering the questions indicates that it is the greatest purpose ever for building mosques on the earth.

Additionally, the Prophet, *sallallaahu 'alayhi wa sallam*, said in this *Hadeeth*: "*Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (to offer the prayers in time),*" which draws our attention to an important priority that should not be absent from the minds

of the believers. This priority is called by some scholars "*Worship at its due time*". This means that the person attains the excellence of worship by performing it in the beginning of its due time, not in a certain place. However, the above-mentioned three sacred *Masjids* are excluded from this rule.

Lessons and Instructions:

This *Hadeeth* contains several instructions and lessons, and we will mention the following out of them:

1. The Sacred *Masjid* in *Makkah* is the first *Masjid* that was established on earth for worshipping Allaah The Almighty, and *Al-Masjid Al-Aqsa* in Jerusalem was built after it.
2. Prayer is permitted at any place on earth except for what is excluded by jurisprudential proofs.
3. This previous point is considered a distinct quality for the Muslim nation. This is because the whole earth has been made a pure place for praying for the Muslim nation, unlike the previous nations who used to pray in specified places.
4. The *Hadeeth* emphasizes the significance of prayer, as it urges people to perform it at the beginning of its due time.⁴

Ever since the Sacred House came into existence, people have taken care of it by glorifying it and rectifying any damage to its building. Such restorations have continued unabated over the ages, including the renewal of the building itself or expansion of the porticos of the *Masjid*. Some examples of these efforts are the accomplishments of the Caliphs *‘Umar ibn Al-Khattaab* and *‘Uthmaan ibn ‘Affaan*, may Allaah be pleased with them, in increasing the area of the Sacred *Masjid*.⁵ The efforts of taking care of the *Masjid* continued to be exerted by the Muslim caliphs and rulers until our present time.

The largest two expansions of the Sacred *Masjid* in history were made by the Saudi government. The first expansion was completed during the reign of the Custodian of the Two Sacred *Masjids*, King *Fahd ibn 'Abd Al-'Azeez*, may Allaah have mercy upon him, and the second is being done by the present Custodian of the Two Sacred *Masjids*, King *'Abdullaah ibn 'Abd Al-'Azeez*, may Allaah protect him.⁶

¹ The origin of the story was reported by *Imaam Al-Bukhaari* (*Hadeeth* No. 3364)

² *Al-Bukhaari* (3366) and *Muslim* (520). This wording of the narration is by *Al-Bukhaari*

³ *Al-Istee'aab* (4/1652), *Usd Al-Ghaabah* (6/99), *Al-Isaabah* (7/125)

⁴ *Fat-h Al-Baari* (6/408-409), *Sharh Saheeh Muslim* by *Al-Imaam An-Nawawi* (5/2)

⁵ *Akhbaar Makkah* by *Al-Azraqi* (2/69, 65), and *Akhbaar Makkah* by *Al-Faakihi* (2/168-169)

⁶ *Imaarat Al-Masjid Al-Haraam wa Al-Masjid An-Nabawi Fi Al-'Ahd As-Su'oodi* by *Ibn Daheesh* (page 87 and what follows it)

(2)

The Hajj Of The Prophets, may Allaah exalt their mention

When Prophet *Ibraaheem* (Abraham), may Allaah exalt his mention, called for *Hajj* after he built the House of Allaah The Almighty, his call was answered by a countless number of people, and the noble prophets were naturally at the head of them. Therefore, *Ibraaheem*, *Ismaa'eel* (Ishmael), *Moosa* (Moses), *Yoonus* (Jonah), and other prophets, may Allaah exalt their mention all, hastened to perform the rituals of *Hajj*. The one prophet whose *Hajj* incidents are completely recorded is Prophet *Muhammad*, *sallallaahu 'alayhi wa sallam*, in his farewell *Hajj*. So, every Muslim should be keen to follow the example of the Prophet, *sallallaahu 'alayhi wa sallam*, by making their *Hajj* identical to his.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ
بِوَادِي الْأَزْرَقِ ، فَقَالَ : «أَيُّ وَادٍ هَذَا؟» . فَقَالُوا : وَادِي الْأَزْرَقِ .

قَالَ : «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ هَابِطًا مِنَ الثَّنِيَّةِ وَلَهُ جُؤَارٌ
إِلَى اللَّهِ بِالتَّلْبِيَةِ» . ثُمَّ أَتَى عَلَى ثَنِيَّةِ هَرُشَى ، فَقَالَ : «أَيُّ ثَنِيَّةٍ هَذِهِ ؟» .
قَالُوا : ثَنِيَّةُ هَرُشَى .

قَالَ : «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ عَلَى نَاقَةٍ حَمْرَاءَ
جَعْدَةَ ، عَلَيْهِ جَبَّةٌ صُوفٍ ، خِطَامٌ نَاقَتِهِ خُلْبَةٌ وَهُوَ يَلِي» . (أخرجه مسلم)

Ibn 'Abbaas, may Allaah be pleased with him, reported,

“The Prophet, sallallaahu ‘alayhi wa sallam, passed through the valley of Al-Azraq and he, sallallaahu ‘alayhi wa sallam, said: “Which mountain trail is

this?” The people said, ‘This is the valley of Al-Azraq.’ Thereupon he, *sallallaahu ‘alayhi wa sallam*, observed: “(I perceive) It is as if I am looking at Moosa, may Allaah exalt his mention, descending from the mountain trail uttering Talbiyah loudly (i.e. saying what means), ‘Here I am, O Allaah, at your service!’” Then he, *sallallaahu ‘alayhi wa sallam*, came to the mountain trail of Harsha and said: “Which is this mountain trail?” They said, ‘It is the mountain trail of Harsha.’ He, *sallallaahu ‘alayhi wa sallam*, observed: “It is as if I am seeing Yoonus, may Allaah exalt his mention, the son of Matta on a well-built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibers of date-palm, and he is also uttering Talbiyah loudly.” [Muslim]¹

The narrator:

The narrator of this *Hadeeth* is ‘Abdullaah ibn ‘Abbaas ibn ‘Abdil Muttalib Al-Qurashi Al-Haashimi, may Allaah be pleased with him, the cousin of the Prophet, *sallallaahu ‘alayhi wa sallam*. He was a scholar, and was called “The Sea” of this nation because of the depth of his knowledge, and he died in *Taa’if* in the year 68 A.H.²

Commentary:

Al-Azraq is a valley behind *Amaj* and it is a mile away from *Makkah*³. *Harsha* is a mountain on the way to *Shaam* and *Madeenah* near *Al-Juhfah*.⁴

Lessons and Instructions:

This narration is a lesson from the Prophet, *sallallaahu ‘alayhi wa sallam*, teaching us to honor *Makkah*, and about *Tawheed* (monotheism) to Allaah The Almighty, being sincere to Him in religion, and glorifying, revering and

loving the prophets, may Allaah exalt their mention. It also shows the high position of the prophets, may Allaah exalt their mention, and their sincere worship to Allaah The Almighty, which is clear in their response to the call of their father Prophet *Ibraaheem*, may Allaah exalt his mention. This narration also shows the permissibility of teaching in certain places of historical importance. The Prophet, *sallallaahu 'alayhi wa sallam*, did not mention anything about the *Hajj* of *Moosa*, may Allaah exalt his mention, until he came to the valley of *Al-Azraq*, and he did not tell them more until he reached *Harsha*, where he told them about the *Hajj* of *Yoonus*, may Allaah exalt his mention. We can also notice that the Prophet, *sallallaahu 'alayhi wa sallam*, kept refreshing the memories of his Companions by asking them about the place both times.

The following are more benefits that can be extracted from this *Hadeeth*:

1. The previous prophets performed the rituals of *Al-Hajj* to *Makkah*.⁵
2. It urges people to perform *Hajj* and to show humility in it to follow the example of the prophets of Allaah.⁶
3. It is recommended to raise your voice in *Talbiyah*.⁷
4. Teaching about an event at the place where it occurred is recommended.

It is worth mentioning that the *Hajj* of *'Eesa* (Jesus), may Allaah exalt his mention, to *Makkah* at the end of the world is considered another aspect of the prophets honoring it. *Abu Hurayrah*, may Allaah be pleased with him reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"I swear by Him in Whose Hand is my life, Ibn Maryam (Jesus, son of Mary) would certainly pronounce Talbiyah for Hajj or for 'Umrah or for both (simultaneously as a Qiraan type of Hajj) in the valley of Ar-Rawha."**⁸ *An-Nawawi*, may

Allaah have mercy upon him said, *"This will be at the end of the world, after the descent of 'Eesa, may Allaah exalt his mention, from heaven."*⁹

Moreover, *Makkah* is also glorified by the farewell *Hajj* of the Prophet, *sallallaahu 'alayhi wa sallam*, in which he showed great reverence to *Makkah*, and by the honor that Allaah The Almighty conferred upon His Prophet, *sallallaahu 'alayhi wa sallam*, in this *Hajj*. The first of this is he started his rituals with *Tawheed* by saying: ***"Labbayka Allaahumma labbayk, Labbayka laa shareeka laka labbaik, Inna al-Hamda wan-Ni'mata laka wal-Mulk, laa shareeka lak,"*** which means, *"Here I am, O Allaah, at your service, no partner to You exists, all perfect praise is due to You, every favor is from You, no partner to You exists."*¹⁰

He, *sallallaahu 'alayhi wa sallam*, also contradicted the rituals of the polytheists, as he, *sallallaahu 'alayhi wa sallam*, stayed at *'Arafah* until sunset, and departed from *Muzdalifah* after dawn and immediately before sunrise.

Furthermore, it is in *Makkah* that Allaah The Almighty completed His favor by perfecting the religion on the Day of *'Arafah*. He, The Almighty, Says (what means): ***{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.}*** [*Qur'aan* 4:3].¹¹ The Prophet, *sallallaahu 'alayhi wa sallam*, also gave a sermon to the people on the Day of *Nahr* (the Day of Sacrifice) in which he said:

"Which day is this? Which month is this? Which city is this? Verily, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Have I not

*conveyed Allaah's message to you? They said, "Yes." He said: "O Allaah! Be witness! So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks of (killing) one another."*¹²

The scholars said that the Prophet, *sallallaahu 'alayhi wa sallam*, emphasized in this speech the necessity of honoring the Day of *Nahr*, the month of *Thul-Hijjah* and the sacred city.¹³

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- ¹ Narrated by *Imaam Muslim* (241)
- ² *Al-Isaabah Fee Tamyeez As-Sahaabah* (4/141)
- ³ *Ma Ista'jam* dictionary (1/146)
- ⁴ *Sharh Saheeh Muslim* by *An-Nawawi* (2/229)
- ⁵ *Mirqaatil-Mafaateeh Sharh Mishkaatil-Masaabeeh* (10/394)
- ⁶ The same reference as 5
- ⁷ *As-Sunan Al-Kubra* by *Al-Bayhaqi* (5/41-42)
- ⁸ Narrated by *Imaam Muslim*, in *Al-Hajj* (1252)
- ⁹ *Sharh Saheeh Muslim* by *An-Nawawi* (8/234)
- ¹⁰ See the narration of *Jaabir ibn 'Abdullaah*, may Allaah be pleased with him, about the *Hajj* of the Prophet, *sallallaahu 'alayhi wa sallam*, narrated by *Imaam Muslim* (1218)
- ¹¹ *'Umar ibn Al-Khattaab*, may Allaah be pleased with him reported that a Jew said to him, "*O Commander of the Believers, there is a verse in your Qur'aan, if it were given to us the Jews, we would make a feast on this day.*" *'Umar*, may Allaah be pleased with him, asked him, "*What is this verse?*" He recited (what means): **{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.}** [*Qur'aan* 4:3] *'Umar*, may Allaah be pleased with him, then said to him, "*We already know the day and the place in which this verse was revealed to the Prophet, sallallaahu 'alayhi wa sallam, it was on Friday while he is standing in 'Arafah.*" Narrated by *Imaam Al-Bukhaari* (45)
- ¹² Narrated by *Al-Bukhaari* (1741)
- ¹³ *Fat-h Al-Baari* (3/377)

Journeying to the Sacred Sites

If a particular pursuit or endeavor is exalted and illustrious, it becomes easy to exert the efforts required to attain it. This is the reason why people are keen on travelling to the sacred sites, even if such journeys are associated with physical and financial hardships. It is said that *Al-Mugheerah ibn Hakeem*, may Allaah have mercy upon him, traveled to *Makkah* more than fifty times while he was fasting, barefoot, and *Muhrim* (in a sacral state); and he even prayed late in the night before dawn during his travels.¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ ؛ مَسْجِدِي هَذَا وَالْمَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْأَقْصَى .

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Packsaddles should not be fastened but for three Masjids: for this Masjid of mine (at Madeenah), Al-Masjid Al-Haraam (the Sacred Masjid at Makkah), and for Al-Masjid Al-Aqsa (Jerusalem)”** [Al-Bukhaari and Muslim]²

The narrator:

The narrator of the narration is *Abu Hurayrah Ad-Dawsi*, may Allaah be pleased with him, one of the great Companions of the Prophet, *sallallaahu 'alayhi wa sallam*. His original name is *'Abdur-Rahmaan ibn Sakhr*. He was appointed as a ruler over *Madeenah* for some time, and he resided there most of his

lifetime. He also died therein during the year 58 or 59 A.H. at the age of seventy-eight.³

Commentary:

A packsaddle is a seat prepared for the rider of a horse or camel, and fastening it is an allegory for traveling.⁴

The journey to the glorified and holy places is a means for attaining protection against destructive trials and deviant beliefs (by the permission of Allaah The Almighty), and it also protects from the punishment in the Hereafter. Moreover, it leads to happiness in this world and in the Hereafter, due to its good consequences like the multiplication of rewards from Allaah The Almighty, increased blessings in livelihood, in addition to many other benefits. Thus, since the eternal call of *Ibraaheem*, the Beloved of Allaah, may Allaah exalt his mention, these sacred places have become the destination for travelers and worshippers from all over the world.

Commenting on the Saying of Allaah The Almighty (which means): ***{O My servants who have believed, indeed My earth is spacious, so worship only Me.}*** [Qur'aan 29:56], *Al-Imaam Az-Zamakhshari*, may Allaah have mercy upon him, said,

"This verse means that in case a person is not able to worship Allaah The Almighty properly in his city, or it is not easy for him to adhere to the commandments of his religion as he likes, he should leave it and emigrate to another place where he believes that his heart will be more tender, his religion will be more sound, his acts of worship will increase, and he will be more submissive and pious to Allaah The Almighty.

Indeed, the places extensively differ in this respect, and we , and many others before us, have experienced

*(to travel around searching for a convenient place for worshipping Allaah) and we did not find a place that is more helpful in constraining the soul and disobeying the desires, more reassuring for confused hearts, more relieving from prevailing distress, more urging to attain contentment, more driving away for Satan, more protective against many temptations, and more perfect for all religious matters in general than dwelling in the Sacred City (Makkah) and the being close to the Sacred House (Al-Masjid Al-Haraam)."*⁵

Lessons and instructions:

We can learn the following lessons from this *Hadeeth*:

1. The excellence and superiority of these three *Masjids* over all other places.⁶
2. The great virtue of traveling to these three *Masjids*.⁷
3. The advantage of the dwellers that live close to these glorified places, as they do not need to go through the hardships of traveling to them.
4. The prohibition of setting out on a journey to any other place, aside from these three *Masjids*, if the journey is intended to glorify this visited place or offer prayers in it.⁸
5. Traveling for trade or studying is excluded from this prohibition, i.e. the prohibition only includes any journey for religious purposes.⁹
6. Whoever makes a vow to visit any of these three *Masjids* to offer prayer there must fulfill his vow, because this is an act of obedience, and the act of obedience becomes due by the vow.¹⁰
7. Whoever makes a vow to offer prayer in the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*, it will be sufficient for him to offer it in *Al-Masjid Al-Haraam* in *Makkah*. Likewise, whoever makes a vow to offer

prayer in *Al-Masjid Al-Aqsa* (Jerusalem), it suffices him to offer it in the Prophet's *Masjid*.

8. Whoever makes a vow to go to any *Masjid* other than these three *Masjids* to offer prayer therein, he does not have to fulfill his vow. This is because there is no precedence for a *Masjid* over another, and thus, he can pray in any *Masjid* as it is not necessary for him to travel to the avowed *Masjid*.¹¹
9. The Prophet, *sallallaahu 'alayhi wa sallam*, singled out these three mosques with this distinct quality because they are the mosques of the prophets, may Allaah exalt their mention, and we have been ordered to follow them. Allaah The Almighty Says (what means): ***{Those are the ones whom Allaah has guided, so from their guidance take an example.}*** [*Qur'aan* 6:90]¹²

Among the stories narrated about travelling to these sacred places are:

*Abu Muhammad At-Tabari Al-Makki Ash-Shaafi'I*¹³, may Allaah have mercy upon him, was appointed as *Imaam* (the one who leads the prayer) at *Al-Masjid Al-Haraam* in *Makkah*, then he was given the same post at the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*. Towards the end of his life, he travelled to Jerusalem, where he also led the people in prayer. *Al-Imaam Ath-Thahabi* (a well-known historian), may Allaah have mercy upon him, commented on this by saying, "*Allaah granted him the Imamate in the three Masjids that no one should set out on a journey (for a religious purpose) but for them.*"¹⁴

The well-versed scholar *'Abd As-Samad ibn 'Abd Al-Wahhaab Ad-Dimashqi*¹⁵, the grandson of *Ibn 'Asaakir* the great scholar of *Hadeeth*, departed to *Makkah* in which he lived about forty years. Afterwards, he emigrated to *Madeenah* where he died in the year 668 A.H., may Allaah have mercy upon him.

The *Mufti* (the one qualified to deliver rulings and advisory opinions in Islamic law) of the east and the narrator of *Hadeeths* *Shaykh 'Alaa' Ad-Deen An-Nahrwaali Al-Hanafi* left *Hirmooz* (his homeland) and emigrated to *Makkah* with the intention of dwelling there and being close to the Sacred House. He did that to keep himself away from the devastating seditions prevalent at that time, and also because the *Shia* belief was widespread in the non-Arab countries. He dwelt at *Baab Al-'Umrah* (one of the gates in *Al-Masjid Al-Haraam*), and taught in *Al-Masjid Al-Haraam* until he died, may Allaah have mercy upon him.¹⁶

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- ¹ *Akhbaar Makkah* by *Al-Faakihi* (2/323)
- ² This was reported by *Al-Bukhaari* (189) and *Muslim* (2475)
- ³ *Mu'jam As-Sahaabah* by *Ibn Qaani`* (2/194), *Siyar A'laam An-Nubalaa'* (2/578), and *Al-Isaabah* by *Ibn Hajar* (7/425).
- ⁴ *Fat-h Al-Baari* by *Ibn Hajar* (1/122)
- ⁵ *Al-Kashshaaf* (3/465)
- ⁶ *Sharh Saheeh Muslim* by *An-Nawawi* (9/168), and *Zaad Al-Ma'aad* (1/48)
- ⁷ *Sharh Saheeh Muslim* (9/168)
- ⁸ *Fat-h Al-Baari* by *Ibn Hajar* (3/64), *Sharh At-Tayyibi 'Ala Al-Mishkaah* (2/224)
- ⁹ *Fat-h Al-Baari* by *Ibn Hajar* (3/65)
- ¹⁰ *Fat-h Al-Baari* by *Ibn Hajar* (3/65)
- ¹¹ *Ikmaal Al-Mu'allim Sharh Saheeh Muslim* by *Al-Qaadhi 'Iyaad* (4/267)
- ¹² *Ghareeb Al-Hadeeth* by *Al-Khattaabi* (1/133)
- ¹³ His name is *Majd Ad-Deen 'Abdullaah ibn Muhammad At-Tabari Al-Makki Ash-Shaafi'i*, a great scholar of *Hadeeth* and a grand *Mufti*. He was born in *Makkah*, 629 A.H., and he led prayer in the three mosques and gave *Fatwas* there. He died in *Jerusalem*, 691 A.H. (*Taareekh Al-Islam*) by *Ath-Thahabi* (52/121-122)
- ¹⁴ The same reference (52/122)
- ¹⁵ His full name is *'Abd As-Samad ibn 'Abd Al-Wahhaab ibn Al-Hasan ibn 'Asaakir Ad-Dimashqi Al-Makki*. When he was young, he devoted himself to seeking knowledge, especially the Prophetic narrations. For more information, see *Lahth Al-Alhaath* by *Ibn Fahd* (81-82)
- ¹⁶ *Buloogh Al-Qira Fi Thayl It-haaf Al-Wara* (3/1956)

(4)

Where One Prayer Equals One Hundred Thousand Prayers

A woman once fell ill, and she vowed that if Allaah The Almighty healed her, she would go and observe prayer in *Bayt Al-Maqdis* (Jerusalem). She recovered and made preparations to set out and fulfill her vow. *Maymoonah*, may Allaah be pleased with her, the wife of the Prophet, *sallallaahu 'alayhi wa sallam*, came to visit her. After greeting her, the woman informed *Maymoonah*, may Allaah be pleased with her, about the vow, and she later said, "Stay here, eat the provision (which you had made) and observe prayer in the Masjid of the Messenger, *sallallaahu 'alayhi wa sallam*." ¹ This is because prayer in the Masjid of the Prophet, *sallallaahu 'alayhi wa sallam*, is better than prayer in Jerusalem, and prayer in *Al-Masjid Al-Haraam* (i.e. the *Ka'bah* in *Makkah*) is better than prayer in the other two mosques.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِي مَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِي مَا سِوَاهُ» .

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: ***"The prayer in my Masjid is one thousand times better than praying elsewhere except for Al-Masjid Al-Haraam. And the prayer in Al-Masjid Al-Haraam is one hundred thousand times better than praying elsewhere."*** [Ahmad and Ibn Maajah] ²

The narrator:

The narrator of this *Hadeeth* (narration), *Jaabir ibn 'Abdullaah*, is a Companion and the son of a Companion. His father is *'Abdullaah ibn 'Amr ibn Haraam Al-Ansaari*, may Allaah be pleased with him. When *Jaabir*, may Allaah be pleased with him, was still young he witnessed the second Pledge of Allegiance at *'Aqabah* with his father.

He was from among those who narrated many *Hadeeths* from the Prophet, *sallallaahu 'alayhi wa sallam*, and he lost his eyesight when he became old. He died in the year seventy-four, seventy-seven or seventy-eight A.H (according to the different opinions of historians). He was the last to die in *Madeenah* from those who witnessed *Al-'Aqabah*.³

Commentary:

This narration shows the merits of *Al-Masjid Al-Haraam* and the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*, in *Madeenah* in multiplying the reward of obligatory prayers. However, the sanctuary of *Makkah* is better than *Madeenah*, in that prayer within the borders of *Al-Haram* is equal to one hundred thousand prayers. This is from the blessings that Allaah The Almighty conferred upon this city. Allaah The Almighty Says (what means): ***{Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e. Makkah]-blessed and a guidance for the worlds.}*** [*Qur'aan* 3: 96]

It is also proved by the authentic narration that prayer in *Al-Masjid Al-Aqsa* in Jerusalem is equal to five hundred prayers. *Abu Ad-Dardaa'*, may Allaah be pleased with him, reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***"The prayer in Al-Masjid Al-Haraam equals one hundred thousand prayers, the prayer in my Masjid equals one thousand prayers, and the***

*prayer in the Masjid of Jerusalem equals five hundred prayers."*⁴

Lessons and Instructions:

The following instructions and benefits can be extracted from this *Hadeeth*:

1. It shows the great virtue of praying in *Al-Masjid Al-Haraam* and the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*.⁵
2. Prayer in *Al-Masjid Al-Haraam* gives the reward of one hundred thousand prayers in any other *Masjid*, and prayer in the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*, equals the reward of one thousand prayers in any other *Masjid* except in *Al-Masjid Al-Haraam*.⁶
3. This multiplication of reward includes the obligatory and the supererogatory prayers according to the *Shaafi'i* and *Hanbali* schools of Islamic jurisprudence, and includes the obligatory prayers only according to *Hanafi* and *Maaliki* schools.⁷
4. This multiplication is only in the reward, which means that it is not a replacement for neglected prayers.⁸
5. One prayer in *Al-Masjid Al-Haraam* equals fifty-five years, six months and twenty days, and one day's prayers (5 prayers) equal the duration of two hundred and seventy years, seven months and ten days.⁹
6. This advantage encompasses all the *Masjids* within the borders of *Al-Haram* in *Makkah* according to the majority of the scholars, and all the extensions made to the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*.¹⁰
7. These places vary in status according to the reward of worship in them. Hence, the majority of scholars are of the view that *Makkah* is better than *Madeenah*, in opposition to the *Maaliki* jurists.¹¹
8. It shows us how great is the favor upon the residents of *Makkah*, *Madeenah* and Jerusalem, as their reward is always

multiplied. This is especially the case of the people of *Makkah*, whose rewards are multiplied wherever they pray within the borders of the sanctuary.

The Prophet, *sallallaahu 'alayhi wa sallam*, was the most adherent person when it came to seizing the reward in the blessed times and places. At the time of *Al-Hudaybiyah*, when the disbelievers repelled him from entering *Makkah*, he was keen on going and observing prayers within the borders of *Al-Haram*.¹² Likewise, the Companions were keen on following his example after him. It is narrated that *'Abdullaah ibn 'Amr ibn Al-'Aas*, may Allaah be pleased with him, had two houses, one inside the borders of *Al-Haram* and the other outside them. When he prayed, he prayed in the house that was in *Al-Haram*, and if he wanted something from his wife, he went to the house that was outside its borders.¹³

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- ¹ The story was narrated by *Imaam Muslim* (1396)
- ² *Ahmad* (3/343), *Ibn Maajah* (1406), and *Al-Albaani* classified it as *Saheeh* in *Saheeh Sunan Ibn Maajah* (1155)
- ³ *Al-Istee'aab* (1/219), *Usd Al-Ghaabah* (1/307) and *Al-Isaabah* (1/434)
- ⁴ Narrated by *Al-Bazzaar* in *Kashf Al-Astaar* (1/213), *Ibn 'Abdul-Barr* said that *Al-Bazzaar* classified it as *sound*, and *Al-Haythami* classified it as *sound* in *Majma' Az-Zawaa'id* (4/7)
- ⁵ *Subul As-Salaam* (2/216)
- ⁶ *At-Tamheed* (6/32)
- ⁷ *Al-Majmoo'* by *An-Nawawi* (7/469) and *Sharh Fat-h Al Qadeer* (3/171)
- ⁸ *Sharh Az-Zarqaani* to *Muwatta' Maalik* (2f/4)
- ⁹ *Mutheer Al-'Azim As-Saakin* (1/359), *Shifaa' Al-Gharaam* (1/171) and *Fat-h Al-Baari* (3/82)
- ¹⁰ *Tuhfat Al-Ahwathi* (2/238), and it is the *Fatwa* of *Shaykh 'Abdul-'Azeez ibn Baaz*, may Allaah have mercy on him
- ¹¹ *Fat-h Al-Baari* (3/67) and *Faydh Al-Qadeer* (4/299)
- ¹² The *Musnad* of *Imaam Ahmad* (4/325); *Al-Arna'oot* classified it as *sound* (18930)
- ¹³ Narrated by *Al-Azraqi* in *Tareekh Makkah* (2/131) and *Ibn Jareer* in *At-Tafseer* (9/132)

(5)

The Blessings of Residing in Makkah

Once *Imaam Muhammad ibn Husayn Al-Ajurri* ¹, may Allaah have mercy upon him, went to perform *Hajj*, and when he observed the magnificence and holiness of the *Ka'bah*, he faithfully asked Allaah The Almighty to bless him with residence close to it for a year. Instantly, he heard a voice saying to him: "*But (you will live here) thirty years.*" His supplication was answered; he lived in *Makkah* for thirty years, and was even buried there. ²

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لِمَكَّةَ : «مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكَ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي
مِنْكَ مَا سَكَنْتُ غَيْرَكَ» .

Ibn 'Abbaas, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu alayhi wa sallam*, said addressing *Makkah*: "***How good you are as a city, and how dear you are to me! And had it not been that my people forced me out of you, I would not have lived anywhere else.***" [At-Tirmithi, *Ibn Maajah* and *Al-Haakim*] ³

Commentary:

Allaah The Almighty has honored *Makkah*, and chosen it as the best of cities and the one dearest to Him, The Wise, The Knowing. It was also the dearest to His Prophet, *sallallaahu 'alayhi wa sallam*, as it was very hard on him, *sallallaahu 'alayhi wa sallam*, to be driven out of it. Hence, anyone upon whom Allaah The Almighty confers the honor of living in this city should contemplate the Prophet's saying: "***How good you are as a city!***" He should incorporate its goodness into his

account, and this would be achieved by doing only what is good in it. Correspondingly, because of the goodness of this city and the unworthiness of the disbelievers, they are banned from entering it.

Furthermore, any visitor or dweller therein should observe the advice of *Ibn Adh-Dhiyaa' Al-Hanafi*⁴, may Allaah have mercy upon him, when he said,

*"All those who are in Makkah, whether they are dwellers, pilgrims, or visitors, must appraise it with its true appraisal, glorify its sacredness as well as the sacredness of the House, meditate upon its virtues, and dearly value the favor of being near to this House that they are in, and be thankful (to Allaah) for being able to fulfill its due right. Additionally, anyone in Makkah should refrain from many lawful acts that are not appropriate for the sacredness of this city. He should also be far above worldly diversions and matters of idle amusement that have no good in them. This is because Makkah is mainly a city for worship, not for luxury; a place for diligence and perseverance, not for ease and comfort; it is a site for vigilance and contemplation, not for negligence and inadvertence."*⁵

Lessons and instructions:

Among the lessons that we can learn from this *Hadeeth* are the following:

1. This *Hadeeth* is proof of the opinion of the majority of the Muslim scholars, which is that *Makkah* has superiority over *Madeenah*, though *Madeenah* has its own virtues.⁶
2. The believer should patiently endure the hardship of living in *Makkah* and sacrifice in anticipation of the reward from Allaah The Almighty. 'Abdullaah ibn 'Abbaas, may Allaah

be pleased with them, said, "*Reside in Makkah, even if your food there will be the colocynth.*"⁷

3. It speaks about the great afflictions that the Prophet, *sallallaahu 'alayhi wa sallam*, had undergone at the hands of the disbelievers in *Makkah*.
4. *Makkah* is a blessed city, and disbelievers are not fit to reside therein. Therefore, residing in *Makkah* is not lawful for any disbeliever.
5. *Al-Mubaarakfoori*, may Allaah have mercy upon him, said, "*Anyone whom Allaah The Almighty has blessed with the abode in Makkah shall not leave it except for a religious or worldly necessity.*"⁸
6. It shows the great favor of Allaah The Almighty upon the residents of *Makkah*, because they are living in the best city and the dearest city to Him. It is worth mentioning that *Al-Muhaajireen* (the Emigrants), may Allaah be pleased with them, felt nostalgia towards *Makkah* and remembered it from time to time. *'Aa'ishah*, may Allaah be pleased with her, said, "*Had it not been for the (virtue of) Emigration, I would have lived in Makkah. I have never seen a place in which the heaven is as close to the earth as in Makkah; and I have never seen a moon more beautiful than the one I saw in Makkah.*"⁹

It is also narrated that during the reign of *'Umar ibn Al-Khattaab*, may Allaah be pleased with him, *Al-Haarith ibn Hishaam*, may Allaah be pleased with him, departed from *Makkah* with his family and properties in order to be stationed on the fortified borderlines of the Muslims in *Shaam* (Syria). Thereupon, the people of *Makkah* followed him, weeping at his departure. He wept in return and said to them, "*By Allaah, if we were replacing an abode with another, or a neighbor with another, we would not accept an alternative to you. However, it is the transition to Allaah The Almighty.*" After this, he and those who were with him remained wholly devoted to *Jihaad* (fighting in the cause of Allaah The Almighty), and all the

members of his household were martyred except for two of his offspring: *'Abdur-Rahmaan* and *Umm Hakeem bint Al-Haarith*, then Allaah The Almighty concluded the life of *Al-Haarith* with good conclusion.¹⁰

¹ His name is *Muhammad ibn Al-Hussayn, Abu Bakr Al-Aajurri*. He came to *Makkah* and died there in 360 A.H. For more information, check *Al-'Iqd Ath-Thameen* (2/3,5)

² The same reference (2/3)

³ Reported by *At-Tirmithi* (3926), *Ibn Habbaan* (23/9) *Al-Haakim* in *Al-Mustadrak* (661/1) and *Al-Albaani* in *Saheeh Sunan At-Tirmithi* (3083)

⁴ His name is *Muhammad ibn Ahmad ibn Adh-Dhiyaa' Al-Qurashi Al-Makki*, A *Hanafi* jurist. He assumed the judicial authority in *Makkah*, and died in 854 A.H. For more information, refer to *Al-'Ilaam* (5/332)

⁵ *Al-Bahr Al-'Ameeq* (1/142)

⁶ *Tuhfat Al-Ahwathi* (10/295)

⁷ *Shifaa' Al-Gharaam* (1/176, 177)

⁸ *Tuhfat Al-Ahwathi* (10/294)

⁹ *Akhbaar Makkah* (2/153)

¹⁰ *Al-'Iqd Ath-Thameen* (4/34)

The Meritorious City

No spot on the earth has the position and merits that *Makkah* possesses. Its merits are great, and the reward of residing in it is also great. Therefore, the righteous predecessors encouraged one another to dwell therein and not to forsake it. Their love for it even reached to the extent that they sang praises of its memories. For instance, *Abu Bakr*, may Allaah be pleased with him, would circumambulate the *Ka'bah* saying, "*How nice is Makkah as a valley, the land of my visitors and family!*" When the Prophet, *sallallaahu 'alayhi wa sallam*, passed by him, he put his hand over his shoulder and said: "***Allaahu Akbar! Allaahu Akbar! (Allaah is the Greatest, Allaah is the Greatest)***," and *Abu Bakr*, may Allaah be pleased with him, also said, "*Allaahu Akbar! Allaahu Akbar!*"¹

عَنْ عَبْدِ اللَّهِ بْنِ عَدِيِّ بْنِ حَمْرَاءَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَقْفًا عَلَى الْحَزْوَرَةِ، فَقَالَ :
«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا
أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ» .

'*Abdullaah ibn 'Uday ibn Hamraa*', may Allaah be pleased with him, reported, "I saw the Messenger of Allaah, *sallallaahu alayhi wa sallam*, standing on *Al-Hazwarah* and saying (addressing *Makkah*): ***"I swear by Allaah! You are the best of the land of Allaah, and the dearest of the lands of Allaah to Allaah, and had it not been that your people forced me out of you, I would have never left you."*** [At-Tirmithi, *Ibn Maajah*, *An-Nasaa'i* and *Al-Haakim*]²

The narrator:

The narrator of this *Hadeeth*, 'Abdullaah ibn 'Udayy ibn Al-Hamraa', belongs to the tribe of Quraysh, the branch of *Bani Zuhrah*, and it is said that he is from the tribe of *Thaqeef* but was an ally to *Bani Zuhrah*. He is from among those who accepted Islam on the day of the Conquest of *Makkah*. He is a Companion, but he did not narrate from the Prophet, *sallallaahu 'alayhi wa sallam*, except this *Hadeeth*.³

Commentary:

Al-Hazwarah is a small hill in *Makkah* near the door of *Al-Hannaateen*, and it became a part of the *Masjid* when they widened it.⁴

The heart is filled with love and ecstasy when it becomes attached to the Sacred House, the love of which Allaah The Almighty has instilled in the heart of every Muslim. This narration indicates why *Makkah* is greatly loved by its residents in particular, and by all Muslims in general: because *Makkah* is the best spot on the earth of Allaah The Almighty, and the most beloved place to Him. This explains why the Muslims' love for *Makkah* is greater than their love for any other place. However, true love for *Makkah* is not expressed in mere words; rather, it is indicated by one's staying there for a long time and residing in it for no other purpose than worshipping Allaah The Almighty and glorifying it. *Abu 'Umar Az-Zujaaji* said, "*He who dwells in the Haram and his heart is attached to anything other than Allaah The Almighty shows a great loss.*"⁵

Lessons and Instructions:

We can learn the following from this *Hadeeth*:

1. The absolute excellence of *Makkah*, may Allaah The Almighty honor it.

2. *Makkah*, the Mother of Cities, is the most beloved place to Allaah The Almighty and His Messenger, *sallallaahu 'alayhi wa sallam*.
3. This *Hadeeth* is a dogmatic proof that *Makkah* is superior over *Madeenah*, and that some places on earth are loved by Allaah The Almighty more than others.⁶
4. Loving what Allaah The Almighty loves is belief, and hating what Allaah The Almighty loves is hypocrisy.
5. This *Hadeeth* proves love as an attribute of Allaah The Almighty, but in a way that is appropriate for Him and befits His Majesty.

The righteous predecessors, may Allaah have mercy upon them, used to urge people to betake themselves to this pure land, and limit themselves to doing good deeds as long as they were in it. It is narrated that *Jaabir ibn 'Abdullaah* and *Abu Sufyaan*, may Allaah be pleased with them,⁷ went to *Al-Haram* of *Makkah* to live there. *Abu Sufyaan*, said, "*I lived in Makkah with Jaabir ibn 'Abdullaah and stayed in Makkah with the tribe of Bani Fihri for six months.*"⁸ *'Ataa' ibn Abi Rabaah*, may Allaah have mercy upon him, also lived in *Makkah*, and spend forty years in *Al-Haram* praying, performing *Tawaaf* (circumambulation) and teaching people.⁹

Moreover, when the Abbasid caliph *Haaroon Ar-Rasheed* was going to visit *Makkah*, he used to perform *Tawaaf* after the end of every obligatory prayer, and he would perform *Tawaaf* immediately after the end of the *'Asr* prayer till sunset.¹⁰

¹ *Akhbaar Makkah* by *Al-Faakihi* (1/303)

² *Ahmad* (4/305), *At-Tirmithi* classified it as *Saheeh* (3925), *Ibn Maajah* (3108), *An-Nasaa'i* in *As-Sunan Al-Kubra* (2/479), *Ibn Hibbaan* classified it as *Saheeh* (9/22), *Al-Haakim* in *Al-Mustadrak* (3/489,8), and *Al-Albaani* in *Saheeh Sunan At-Tirmithi* (3082)

³ *Usd Al-Ghaabah* by *Ibn Al-Atheer* (3/342)

⁴ *Mashaariq Al-Anwaar* by *Al-Qaadi 'Iyaadh* (1/220)

⁵ *Mutheer Al-'Azam As-Saakin* by *Ibn Al-Jawzi* (2/210)

⁶ *At-Tamheed* by *Ibn 'Abdul-Barr* (2/288)

⁷ He is *Talhah ibn Naafi' Al-Iskaaf Al-Makki*, a freed slave of Quraysh. He narrated from *Jaabir*, *Ibn 'Abbaas* and *Anas ibn Maalik*, may Allaah be pleased with them. See *Tahtheeb Al-Kamaal* (13/438)

⁸ *Akhbaar Makkah* by *Al-Faakihi* (2/287)

⁹ The same reference (2/321)

¹⁰ The same reference (2/303-304)

Committing Deviations in Al-Haram

Every person must know that deviation in *Al-Haram* (the sacred sanctuary) of Allaah The Almighty can be committed in several forms. However, 'Ataa' *ibn Rabaah*, may Allaah have mercy upon him, has drawn our attention to one of the most astonishing deeds of deviation in *Al-Haram*.

First, the reader should know that 'Ataa', may Allaah have mercy upon him, was regarded as the scholar of *Makkah* and the greatest *Hadeeth* scholar and narrator in it, and he was also the most knowledgeable person of the rituals of *Hajj*. It was said that if 'Ataa', may Allaah have mercy upon him, were present in *Makkah*, no one else should be asked about the rituals.

One day, he, may Allaah have mercy upon him, was sitting with his students and one of them said to him, "O Imaam! Why don't you give us your money, so that we can buy for you what we buy for ourselves?" He asked the student, "And what are you buying?" The student replied, "When food becomes cheap, we buy it, then we store it in our houses for a while, and when the prices rise, we bring it out to sell it." Hereupon, 'Ataa', may Allaah have mercy upon him, said to them, "I am not in need for this. Allaah The Almighty Said (what means): **{Whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.}**" [Qur'aan 22:25] ¹

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
«أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ ؛ مُلْحِدٌ فِي الْحَرَمِ ، وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ
الْجَاهِلِيَّةِ ، وَمُطَلَبٌ دَمِ امْرِئٍ بغيرِ حَقِّ لِيَهْرِيْقَ دَمَهُ» .

Ibn 'Abbaas, may Allaah be pleased with him, reported that the Prophet, *sallallaahu alayhi wa sallam* said: ***“The most detested people to Allaah are three (types): one who commits a deed of deviation in the Haram (Makkah), a person who seeks to introduce into Islaam a way from the time of ignorance (the pre-Islaamic era), and a relentless pursuer of the blood of a person to shed it without due right”*** [*Al-Bukhaari*] ²

Commentary:

“*Deviation*” means to turn away from the truth by committing deviated acts.³ A “*way from the Period of Ignorance*” means the manner of living or worship that people in the pre-Islaamic era indulged in. To “*shed his blood*” means to kill him.⁴

On the scale of Allaah The Almighty, people differ in their sins depending on how many misdeeds a person commits, and of what type these misdeeds are. In this *Hadeeth*, we notice a reference to the enormity of some sins due to the loftiness and holiness of the place, or due to their enormous effects.

Consequently, committing a sin in the Sacred City, which has been made sacred by Allaah The Almighty, Who made its sacredness greater than any other place, is a deviation. Furthermore, scholars have mentioned that in case a person resolves to commit a sin in *Al-Haram*, or talks to himself about committing it there, he would be blameworthy in the sight of Allaah The Almighty, even if he intends that in his heart while he was outside the borders of *Al-Haram*. Allaah The Almighty Says (what means): ***{and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.}*** [*Qur'aan* 22:25]

In his interpretation of this verse, *Ibn Mas'ood*, may Allaah be pleased with him, said, *"If someone intended in his heart a*

deed of deviation, even if he was very far from it, Allaah will make him taste a painful punishment." ⁵ The residents of *Makkah* must be warned against any decline in their consciousness of the sacredness of this City. If this happens, a person will get used to committing deeds of deviation there due to his familiarity with the place.

Lessons and Instructions:

We can learn the following lessons from this *Hadeeth*:

1. The enormity of any deed of deviation in religion, whether it is a disbelief or any other sin, in the *Haram* of Allaah The Almighty, and a sin committed in *Al-Haram* is worse than a sin committed in any other place, and it brings down the anger and detestation of Allaah The Almighty upon the one who commits it.
2. Good deeds are multiplied in *Al-Haram*, and sins also increase in their enormity more than they do in any other city.
3. *Islaam* maintains human rights and establishes the rules of justice. This is noticed in prohibiting the guardian from seeking retribution from anyone except for the one who premeditatedly murders a person who is under his guardianship.
4. The complete detachment from the Period of Ignorance, its people and all its associated characteristics that contradict the teachings of *Islaam*.
5. In this *Hadeeth*, there is a warning about beware of over familiarity with the place that leads to the decrease of the resident's consciousness of *Makkah's* sacredness.

The righteous predecessors were very cautious against committing any deed of deviation in *Al-Haram*, and they were also keen on warning the people from indulging in any similar

deed because of its enormity in the sight of Allaah The Almighty.

It is narrated that ‘*Umar ibn Al-Khattaab*, may Allaah be pleased with him, used to call upon the people of *Makkah* to warn them from the bad consequences of committing a deed of deviation in *Al-Haram*, saying, "*O people! Be fearful to Allaah in the Haram of Allaah; do you know who the dwellers of this House were? There was the tribe of so and so who violated its sacredness and they were destroyed. And there was the tribe of so and so who violated its sacredness and they were destroyed.*" He kept mentioning the names of several Arab tribes, and then he said, "*It would be better for me if I committed ten sins in any other place, more than committing one sin here (in the Sacred House).*"⁶

And when the people gathered around ‘*Abdullaah ibn ‘Umar*, may Allaah be pleased with him, while he was sitting in *Al-Hijr* (a corner in the *Ka‘bah*), he stabbed the wall of the House with his baton and said, "*See what are you going to say in the near tomorrow when this (House) is asked about you and you are asked about it. And bear in your minds that its inhabitant does not trade with usury in it, does not shed the blood in it, and does not walk among people bearing tales in it.*"⁷

¹ *Akhbaar Makkah* by *Al-Faakihi* (3/52)

² Reported by *Al-Bukhaari* (6882)

³ *An-Nihaayah fi Ghareeb Al-Hadeeth Wa Al-Athar*

⁴ *Fat-h Al-Baari* (12/212) and *Faydh Al-Qadeer* (1/108)

⁵ This was narrated as a Prophetic saying and as the saying of a Companion.

It was reported as a Prophetic saying by *Ahmad* (1/428) and *Abu Ya'la* (9/262), and as the saying of a Companion by *Ibn Abi Shaybah* (4/352), *Ad-Daar Qutni* in *Al-'ilal* (5/269), and *Al-Haakim* (2.387). The more correct opinion is that it is the saying of a Companion, as it was chosen by *Ibn Hajar* in *Fat-h Al-Baari* (12/210)

⁶ Reported by *Ibn Abi Shaybah* in *Al-Musannaf* (4/352)

⁷ *Taareekh Makkah* by *Al-Azraqi* (2/137)

The Environs Of The Sacred City

Every great object has special qualities that are appropriate to its position. Since *Makkah* is the most sacred place and the city of Allaah The Almighty on earth, He, The Almighty, has distinguished it with rules and qualities worthy of its sacredness and position. The Prophet, *sallallaahu 'alayhi wa sallam*, clearly indicated this and made it public in his speech after the conquest of *Makkah*, so that people would know its holiness and honor.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ افْتَتَحَ مَكَّةَ : « لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَهُوَ 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 يُنْفَرُ صَيْدُهُ، وَلَا يُلْتَقَطُ لُقْطَتُهُ، إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهَا». قَالَ الْعَبَّاسُ : يَا رَسُولَ اللَّهِ، إِلَّا الْإِذْحَرَ، فَإِنَّهُ لِقَيْنِهِمْ وَلِبَيْوتِهِمْ. قَالَ : «إِلَّا الْإِذْحَرَ».

Ibn 'Abbaas, may Allaah be pleased with him, reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said in the day of the Conquest of *Makkah*:

"There is no emigration (from Makkah after its conquest), but only Jihaad [(striving and fighting in the cause of Allaah) and good intention. So if you are summoned to fight, go forth. Allaah made this town sacred on the day He created the earth and the heavens; so it is sacred by the sacredness

conferred on it by Allaah until the Day of Resurrection. And fighting in it was not lawful to anyone before me, it was just made lawful for me only during an hour of a day, for it is sacred by the sacredness conferred on it by Allaah until the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, and its fallen things are to be picked up only by one who makes a public announcement of it, and its fresh herbage is not to be cut.” Al-‘Abbaas, may Allaah be pleased with him, said, “O Messenger of Allaah! Grant us an exception in case of *Ithkhir* (lemon grass), for it is useful for their blacksmiths and for their houses” He, *sallallaahu ‘alayhi wa sallam*, conceded: “**Except for Al-Ithkhir.**” [Al-Bukhaari and Muslim]¹

Commentary:

Al-Ithkhir is a well-known pleasant smelling grass, with tiny sticks gathered in one root, and this root is usually buried in the soil.²

No emigration occurred from *Makkah* after its conquest, because it became a land of *Islaam*, and will never return to disbelief. However, *Jihaad* (struggle) will still be obligatory on those whom the ruler of the Muslims asks to go for fighting. *Makkah* is a sacred city, made sacred ever since Allaah The Almighty has created heavens and earth and even before the *Ka‘bah* was built, and it will remain sacred till the Day of Resurrection. The *Hadeeth* also tells us that fighting in *Makkah* has been made lawful only for the Prophet, *sallallaahu ‘alayhi wa sallam*, for a short while on the day of the Conquest, so as to purify it from the disbelief and its people. Since *Makkah* became a land of belief until the Day of Judgment, its sacredness should be known, so as not to be violated.

Lessons and Instructions:

Here are some directions that can be extracted from this *Hadeeth* which are:

1. The prohibition of cutting the trees of *Al-Haram*, even if some are injurious, like thorns.³
2. The prohibition of chasing game, harming or killing it.⁴
3. The prohibition of picking up (lost) dropped things in *Al-Haram*, except for those who will make a continuous public announcement of it (so that its owner may recognize it) and the one picking it up for this purpose should never keep it in their possession.⁵
4. The prohibition of cutting the green grass of *Al-Haram*, except for *Al-Ithkhir*, which is lawful to cut.⁶
5. The permissibility of cutting dry grass.⁷
6. The permissibility of cutting trees and grasses implanted by humans, as it is their property. This is the opinion of the majority of the scholars.⁸
7. It is not intended to count the prohibited things in *Makkah*, but rather it mentions what distinguishes it from the other places.
8. *Makkah* is always the best land for all believers.
9. The enormity of fighting and shedding blood in *Makkah*.
10. The importance of making the qualities of the sacred city widely known among people, following the example of the Prophet, *sallallaahu 'alayhi wa sallam*, in informing and educating others.
11. The merits of *Al-'Abbaas ibn 'Abdil-Muttalib*, may Allaah be pleased with him, the uncle of the Prophet, *sallallaahu 'alayhi wa sallam*, and his care for *Makkah*.⁹

This *Hadeeth* had a great effect on the Muslims' way of dealing with *Makkah's* environs. For instance, when *Ibn 'Umar*

and *Mujaahid*, may Allaah be pleased with them, were performing *Tawaaf* (circumambulation), they passed by a box containing a pearl, and they did not take it.¹⁰

On the other hand, when *'Umar ibn Al-Khattaab*, may Allaah be pleased with him, saw a man cutting the grass in *Al-Haram*, and rebuked him saying, "*Don't you know that the Prophet, sallallaahu 'alayhi wa sallam, forbade this?*" the man complained of his poverty to *'Umar*, may Allaah be pleased with him, who pitied him and issued orders to give him (some sustenance).¹¹

Moreover, it was hard for the scholars to see the sacred environs of *Makkah* being violated, and its game harmed; even it was by a child who is not held accountable. It is narrated that a child from the Quraysh killed a pigeon, and he was brought to *Ibn 'Abbaas*, may Allaah be pleased with them, when he was in *Makkah*. *Ibn 'Abbaas* may Allaah be pleased with them obligated his father to slaughter a ewe in place of this pigeon.¹² This was how the people of *Makkah* grew up. *Mujaahid*, may Allaah have mercy upon him, said, "*A pigeon in Makkah was taken, and people kept saying, 'Who did this? Who did this? Refrain from this, or else we will be deprived of rain.'*"¹³

¹ *Al-Bukhaari* (1834) and *Muslim* (1353)

² *Taaaj Al-'Aroos*

³ *Sharh Saheeh Muslim* by *An-Nawawi* (9/126).

⁴ The same reference

⁵ The same reference

⁶ *Fat-h Al-Baari* (4/59)

⁷ The same reference

⁸ The same reference

⁹ The same reference (4/60)

¹⁰ *Akhbaar Makkah* by *Al-Faakihi* (4/48)

¹¹ The same reference (3/327)

¹² The same reference (3/382)

¹³ The same reference (3/384)

Safeguarding Against Bloodshed

Safeguarding the blood of Muslims is among the issues that are surrounded by stringent regulations in the *Sharee'ah* (Islamic law), and this is what distinguishes it from the other nations in the world. The blood of a Muslim cannot be shed without a due right and without clear supporting evidence. Furthermore, even carrying a weapon that represents any sort of aggression on Muslim life is far from easy, let alone using it. This principle is confirmed and stressed further in the context of the rights of whoever enters the sacred sites.

It is narrated that *Ibn 'Umar*, may Allaah be pleased with him, went to perform *Hajj* one year, and a spearhead wounded him on the sole of his foot while he was in the valley of *Mina*. This piece of news reached the knowledge of *Al-Hajjaaj* (a brutal governor at that time ¹) who came to inquire about his health. During his visit, *Al-Hajjaaj* said to *Ibn 'Umar*, may Allaah be pleased with him, "I wish I could know who wounded you." *Ibn 'Umar*, may Allaah be pleased with him, said to him, "You are the one who did it." *Al-Hajjaaj* asked, "And how is that?" *Ibn 'Umar*, may Allaah be pleased with him, replied by saying, "You took up arms on a day when arms were not to be taken up; and you brought weapons to the *Haram* (of *Makkah*) where they were not brought before."²

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ».

Jaabir ibn 'Abdullaah, may Allaah be pleased with them both, narrated, "I heard the Prophet, sallallaahu alayhi wa sallam, saying: ***"It is not permissible for any of you to take up arms in Makkah."*** [Muslim]³

Commentary:

Among the matters related to security in *Makkah*, may Allaah protect it, is the issue of rightful security. It is the security that must be realized and rigorously observed by all the residents of *Makkah* as well as all its visitors, and it has been clarified in this *Hadeeth* by forbidding taking up arms in *Makkah*.

As a matter of fact, the apparent meaning of this *Hadeeth* might appear contradictory with what has been authentically related that the Prophet, *sallallaahu 'alayhi wa sallam*, entered *Makkah* with his Companions in the compensatory '*Umrah* while their weapons were in the scabbards, as he, *sallallaahu 'alayhi wa sallam*, had previously stipulated this in the treaty of *Al-Hudaybiyah*. He, *sallallaahu 'alayhi wa sallam*, also entered *Makkah* on the day of its conquest with his army and they had taken up their arms in order to be ready for any fighting, as he was given the permission (of Allaah The Almighty) to do so.

However, these two seemingly contradictory matters can be reconciled by saying that the prohibition in this *Hadeeth* is applied only when there is no necessity to take up arms there. If there is an urgent need, carrying weapons in *Al-Haram* will be lawful, and this is the opinion of the majority amongst the Muslim scholars. This can be further explained by pointing out that the Muslims were required to take up their arms in the compensatory '*Umrah* and in the conquest of *Makkah*⁴.

Lessons and Instructions:

The lessons learnt from the *Hadeeth* are the following:

1. The sacredness of *Makkah* and its high position in the sight of Allaah The Almighty.⁵

2. The prohibition of taking up arms there, and this was enacted in order to safeguard and protect the blood of the Muslims and to repulse any injustice.⁶
3. Suppressing any means of evil and all possibilities of harming others there.
4. It is permissible to carry weapons there in case of necessity and need.⁷
5. The prohibition of fighting in *Makkah*.⁸

It is narrated that *Badr Ad-Deen Hasan ibn 'Ajlaan Al-Makki*⁹ may Allaah have mercy upon him, ordered the ban on carrying weapons in *Makkah* in order to preserve the inviolability of the blood there, and such an order exemplifies the significance of securing the lives therein.¹⁰

Generally, it has been the custom of the Muslim rulers and governors throughout history to censure whoever breaks this rule in *Makkah* and publicly carries weapons there without getting permission or in case of a genuine necessity.¹¹ In this respect, the government of the Custodian of the two Holy Mosques, may Allaah support him, continues to shoulder this responsibility, as it is very keen on safeguarding the peaceful atmosphere in this city. The government also stands up to those who try to paralyze the security or terrorize the peaceful people in the country of the two Holy Sanctuaries – especially the pilgrims of the House of Allaah who come to this country to glorify this House and worship Allaah The Almighty.

¹ *Al-Hajjaaj Ibn Yoosuf Ath-Thaqafi* was appointed by *Bani Umayyah* to lead the *Hajj* rituals. He died in 95 A.H., for more information, see: *Al-Kaamil* by *Ibn Al-Atheer* (4/222)

² Reported by *Al-Bukhaari* (966)

³ *Muslim* (1356)

⁴ *Sharh Saheeh Muslim* by *An-Nawawi* (9/131)

⁵ *Tafseer As-Sa'di* (P138)

⁶ *Sharh Saheeh Muslim* by *An-Nawawi* (9/130)

⁷ *Sharh Saheeh Muslim* by *An-Nawawi* (9/131), and *Mirqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/479)

⁸ *Kashf Al-Muskil* by *Ibn Al-Jawzi* (3/138)

⁹ His name is *Hasan ibn 'Jlaan ibn Rumaythah Al-Hasani Al-Makki*. He ruled *Makkah* during different time intervals, and he died in Cairo in the year 829 A.H. *Al-Iqd Ath-Thameen* (4/86)

¹⁰ The same reference (4/98)

¹¹ *An-Nujoom Az-Zaahirah* (13/499)

Protection of the Two Sacred Cities from the Dajjaal (The Antichrist)

No trial in life is more dangerous than that of the advent of the *Dajjaal* (the Antichrist) at the end of the world, and no prophet was sent but he warned his nation against him. It is narrated that he will come and wander about every place in the world except *Makkah* and *Madeenah*. He will pass by *Madeenah* and try to enter it but he will be prevented. On this day, a man from *Madeenah*, from the best of people, will go to meet him and will say to him, "I testify that you are the *Dajjaal*, the person whom the Prophet, *sallallaahu 'alayhi wa sallam*, has told us about." The *Dajjaal* will then say, "What if I killed this man and brought him to life, will you doubt my claim?" People around him will say, "No," then he will kill the man and bring him back to life, and that man will say, "I swear by Allaah that I have never been certain that you are the *Dajjaal* more than I am now." The *Dajjaal* will then try to kill him again but he will not be able to.¹

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ مِنْ بَلَدٍ إِلَّا سَيِّطُوهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نَقَابِهَا نَقْبٌ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ».

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“There will be no town which the Dajjaal (i.e. the Antichrist) will not enter except Makkah and Madeenah; there will be no way (leading) to it he knows except the angels will be standing in***

rows guarding it against him. Al-Madeenah will then quake with its inhabitants thrice (i.e. three earth-quakes will take place), and Allaah will expel all the nonbelievers and the hypocrites from it.” [Al-Bukhaari and Muslim] ²

The Narrator:

Anas ibn Maalik, may Allaah be pleased with him, is *Abu Hamzah Al-Ansaari Al-Khazraji*. He was known as ‘the Servant of the Prophet’ and his service to the Prophet, *sallallaahu ‘alayhi wa sallam*, was a source of pride for him, as he served him for ten years. He is one of those Companions who narrated many *Hadeeths* from the Prophet, *sallallaahu ‘alayhi wa sallam*. He was the last of the Companions to die. He died in *Al-Basrah* at the age of one hundred, in the year ninety A.H.³

Commentary:

This *Hadeeth* shows another merit of *Makkah* and *Madeenah*, which is their protection from the trial of the *Dajjaal*, who will appear by the end of the world. The *Hadeeth* tells us that he will not be able to enter both cities, as angels guard their roads and pathways. *Madeenah* will banish its hypocrites and disbelievers in such a manner that they will all go to follow the *Dajjaal*. Hence, if a person wants to reside in one of the two cities to be protected from the *Dajjaal*, he should have sincere faith. Thus, virtuous people are usually keen on dwelling in the two blessed cities, and dwelling in them is a protection for those who want to maintain their religion and faith.

Lessons and Instructions:

We can extract the following lessons from the *Hadeeth*:

1. It shows the superiority of *Makkah* and *Madeenah* over all the cities of the world.⁴

2. It shows us one of the miracles of the Prophet, *sallallaahu ‘alayhi wa sallam*, which is telling us about unseen incidents that will surely happen.⁵
3. It shows the virtues of the sincere believers among the people of *Makkah* and *Madeenah*.⁶
4. It urges the people to dwell in *Makkah* and *Madeenah*, especially in the times of temptations.
5. The predetermined protection from Allaah The Almighty to *Makkah* is a motivating factor for people to achieve its prescribed security.
6. Dwellers of *Makkah* and *Madeenah* should have true faith in order to be saved from the *Dajjaal*, as *Madeenah* will expel the hypocrites and the disbelievers.

Due to its preservation from the *Dajjaal* who will not be able to enter it, a lot of righteous people were keen on dwelling in *Makkah* and encouraging people to dwell in it. For example, ‘*Abdullaah ibn ‘Abbaas*, may Allaah be pleased with him, used to advise people to dwell in *Makkah* even if they did not find anything to eat there except colocynth.⁷

Moreover, *Al-Mugheerah ibn Hakeem As-San‘aani*, may Allaah have mercy upon him, traveled to *Makkah* more than fifty times while he was fasting, wearing *Ihraam* (in a sacral state) and barefooted. He spent long periods in *Makkah* and died there. *Jareer* said, "*I never saw the Ka‘bah without someone performing Tawaaf around it, except on the day when Al-Mugheerah ibn Hakeem died.*"⁸

¹ *Al-Bukhaari* (1882) and *Muslim* (2938)

² *Al-Bukhaari* (1881) and it is his narration, and *Muslim* (2943)

³ *Al-Istee'aab* (1/109), *Usd Ul-Ghaabah* (1/151), and *Al-Isaabah* (1/111-113).

⁴ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (4/551)

⁵ *'Umdat Al-Qaari* (10/244)

⁶ The same reference

⁷ *Shifaa' Al-Gharaam* (1/176-177)

⁸ *Al-'Aqd Ath-Thameen* (7/254-255)

The Eternal Safety Granted to Makkah

Allaah The Almighty decreed *Makkah* to be His Sacred City in which His Sacred House would be built and the first *Masjid* established for His worship on earth. Therefore, Allaah The Almighty protected *Makkah* from whoever intended evil for it. The story of the Companions of the Elephant is clear evidence of this everlasting protection that Allaah The Almighty conferred upon *Makkah* until the arrival of the Hour (the Day of Judgment).

عَنْ الْحَارِثِ بْنِ مَالِكِ بْنِ الْبَرِّصَاءِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ يَقُولُ: «لَا تُغْزَى هَذِهِ بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ».

Al-Haarith ibn Maalik ibn Barsaa, may Allaah be pleased with him, reported, “I heard the Prophet, *sallallaahu ‘alayhi wa sallam*, saying on the day he conquered *Makkah*: **“This (city) will never be invaded after today until the Day of Resurrection.”** [At-Tirmithi and Ahmad] ¹

The narrator:

The narrator of this *Hadeeth* from the Prophet, *sallallaahu ‘alayhi wa sallam*, is *Al-Haarith ibn Maalik ibn Qays Al-Laythi*, may Allaah be pleased with him, and he was usually called by the name of his mother, *Ibn Al-Barsaa*. He was one of the Companions of the Prophet, *sallallaahu ‘alayhi wa sallam*, and lived in *Makkah* for a while before moving to *Madeenah*. He related only one *Hadeeth* from the Prophet, *sallallaahu ‘alayhi*

wa sallam, and died at the end of the Caliphate of *Mu'aawiyah*, may Allaah be pleased with them both.²

Commentary:

- "*Will not be invaded*" is a negative phrase in the passive voice to imply a general condition.³
- "*This*" is a reference to the city of *Makkah*, may Allaah protect it.⁴
- "*After today*" means after the day of the Conquest of *Makkah* (20th of *Ramadhaan*, 8 A.H.).⁵

It happened several times that some Muslim factions fought each other in *Makkah*, such as when *Al-Hajjaaj* blockaded *'Abdullaah ibn Az-Zubayr*, may Allaah be pleased with them, in *Al-Haram*, and when the *Qaraamitah* group invaded it. Thus, it is understood from this *Hadeeth* that *Makkah* will not be invaded by disbelievers, and it will not turn into a city of disbelief necessitating the Muslims to fight its people to bring them back to *Islaam*.

Lessons and Instructions:

Among the lessons of this *Hadeeth* are the following:

1. The people of *Makkah* will not generally revert from Islam, as they will never be invaded as a result of their disbelief.⁶
2. *Makkah* is the most secure city in the Muslim world until the Day of Judgment.
3. *Makkah* is the most suitable environment for the believers to obey their Lord.
4. A motivation for the residents and visitors of *Makkah* to remain firmly on the right course of action therein.
5. Urging the people of *Makkah* to thank Allaah The Almighty for the favor that He has conferred upon them.

6. Awakening the people's desire towards residing in *Makkah*.
7. This prophecy is a great miracle of the Prophet, *sallallaahu 'alayhi wa sallam*.
8. The virtue of *Makkah* and its lofty status in the sight of Allaah The Almighty.

Scholars mention that should some transgressors invade *Makkah* and take hold of it, it would be lawful to retaliate against them and fight them back until they return to the right path.⁷

It is worth mentioning here that the reason that forced *Al-Husayn* (the grandson of the Prophet, *sallallaahu 'alayhi wa sallam*), may Allaah be pleased with him, to depart from *Makkah* is that he was worried about *Makkah* being invaded because of his presence therein. *Ibn 'Abbaas*, may Allaah be pleased with them both, said, "*Al-Husayn ibn 'Ali*, may Allaah be pleased with them, sought my opinion on the issue of his departure to Iraq, and I said to him, 'I would seize you strongly by your head if this would not degrade our prestige in front of the people.' *Al-Husayn*, may Allaah be pleased with him, said, 'I would prefer to be murdered at such and such place, than for the sacredness of *Makkah* to be violated because of me.'" *Ibn 'Abbaas*, may Allaah be pleased with him, said, "*This (reason) is what consoles my soul from his farewell.*"⁸

¹ Reported by *Ahmad* (4/343), *At-Tirmithi* (1611) and said that it is authentic. *Al-Haakim* also classified it as authentic in *Al-Mustadrak* (3/727), and *Al-Albaani* in *As-Silsilah As-Saheehah* (2427)

² *Al-Isaabah* (1/596)

³ *Tuhfat Al-Ahwathi* (5/195)

⁴ The same resource (5/195)

⁵ The same resource (5/195)

⁶ *Sharh Ma'aani Al-Aathaar* (3/326)

⁷ *Al-Muhalla* by *Ibn Hazm* (11/96)

⁸ *Akhbaar Makkah* by *Al-Faakihi* (2/265)

Glorification Born of Innate Affection

One of the most important aspects of glorifying *Makkah*, the knowledge of which should be circulated among the people in general and the residents of *Makkah* in particular, is what can be called 'innate instinctive glorification'. It is when heartfelt sentiments direct the person to observe specific acts of glorification, which did not come in the *Sharee'ah* (Islamic legislation), but do not contradict it at the same time.

To illustrate, it is narrated that the pigeons of *Makkah* would land on the baggage, food and clothes of *Ibn 'Umar*, may Allaah be pleased with him, and he did not scare them away¹. Thus, caring for the pigeons of *Al-Haram* is one of the praiseworthy practices that arise from its glorification. Another example for this type of glorification, is when a person refrains from throwing a soiled piece of tissue from the window of his car whilst in *Makkah*, and prefers to throw it in his car out of glorification to the Sacred Land.

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ، قَالَا: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْحُدَيْبِيَّةِ حَتَّى إِذَا كَانُوا بَبْعُضِ الطَّرِيقِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً فَخُذُوا ذَاتَ الْيَمِينِ». فَوَاللَّهِ، مَا شَعَرَ بِهِمْ خَالِدٌ؛ حَتَّى إِذَا هُمْ بِقَتْرَةِ الْجَيْشِ، فَأَنْطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا بَرَكَتٌ بِهِ رَاحِلَتُهُ. فَقَالَ النَّاسُ: حَلْ حَلْ. فَأَلْحَتْ، فَقَالُوا: خَلَاتِ الْقَصْوَاءُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا خَلَاتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسٌ

الْفِيلِ . ثُمَّ قَالَ : «وَالَّذِي نَفْسِي بِيَدِهِ ، لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أُعْطِيَهُمْ إِيَّاهَا» . ثُمَّ زَجَرَهَا فَوَثَبَتْ ... الْحَدِيثُ .

Al-Miswar ibn Makhramah and Marwaan narrated,

*“The Prophet, sallallaahu ‘alayhi wa sallam, moved towards Makkah at the time of Al-Hudaybiyah (treaty), and when they had proceeded for a distance, he said: **“Khaalid ibn Al-Waleed leading the cavalry of the Quraysh constituting the front of the army, is at a place called Al-Ghameem, so take the way on the right.”** By Allaah, Khaalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he hurriedly turned back to inform the Quraysh. The Prophet, sallallaahu ‘alayhi wa sallam, went on advancing till he reached the Thaniiyah (i.e. a mountain trail) through which one would go to them (i.e. the people of the Quraysh). The she-camel of the Prophet, sallallaahu ‘alayhi wa sallam, knelt down. The people tried their best to cause the she-camel to get up but in vain, so they said, ‘Al-Qaswaa’ (the she-camel's name) has become stubborn! Al-Qaswaa’ has become stubborn!’ The Prophet, sallallaahu alayhi wa sallam, said: **“Al-Qaswaa’ has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant (i.e. the army who used elephants and tried to invade Makkah).”** Then he, sallallaahu alayhi wa sallam, said: **“By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraysh infidels) ask me anything which will respect the sacred ordinances of Allaah, I will grant it to them.”** The Prophet, sallallaahu alayhi wa sallam, then rebuked the she-camel and she got up.” [Al-Bukhaari] ²*

The Narrator:

Al-Miswar ibn Makhramah, is *Abu 'Abdir-Rahmaan Az-Zuhri*, and he and his father, may Allaah be pleased with them, were Companions. He was born in *Makkah* two years after the *Hijrah* (Emigration) of the Prophet, *sallallaahu 'alayhi wa sallam*, and his father brought him to *Madeenah* after the month of *Thul-Hijjah* in the year eight A.H. He was four months younger than *Ibn Az-Zubayr*, may Allaah be pleased with him, and the Prophet, *sallallaahu 'alayhi wa sallam*, died when he was eight. He was a great scholar and jurist, and a virtuous and religious Companion. He died in *Makkah* at the age of sixty-two, in the year sixty-four A.H.³

Marwaan's full name is *Marwaan ibn Al-Hakam ibn Al-'Aas ibn Umayyah*, *Abu 'Abdil-Malik Al-Umawi Al-Madani*. He revolted against the Commander of the Believers, *'Abdullaah ibn Az-Zubayr*, may Allaah be pleased with him, at the end of the year sixty-four A.H., but he failed. He died in the year sixty-five A.H., and he is not a Companion.⁴

Commentary:

- *Al-Ghameem* is a valley between *Makkah* and *Madeenah*, eight miles far from *'Usfaan* in the direction of *Makkah*.⁵
- *Al-Hudaybiyah* is a small town, twenty-two kilometers to the west of *Makkah* on the way to *Jeddah*, and it is now known by the name *Ash-Shameesi*.⁶
- The sacred ordinances: means the sanctity (of the Sacred Month, the Sacred City, and the clothes of *Ihraam*) that cannot be violated.⁷

In the year six A.H., the Prophet, *sallallaahu 'alayhi wa sallam*, resolved to enter the Sacred City to honor it by performing *'Umrah* (minor *Hajj*) in compliance with the order of Allaah The Almighty. He went at the head of 1500 of his

Companions towards the *Ka'bah* (the Sacred House) for the purpose of honoring it, and not intending to fight in the Sacred City. When he approached *Makkah*, it came to his knowledge that the *Quraysh* had come to know about his march towards them, so he decided to take them by surprise. When he reached the mountainous trail through which he could attack them, the she-camel of the Prophet, *sallallaahu 'alayhi wa sallam*, stopped and refused to proceed. Thus, the Prophet, *sallallaahu 'alayhi wa sallam*, knew that Allaah The Almighty had prevented it just as He had prevented the elephant before, thus honoring His Sacred City.

Lessons and Instructions:

The following lessons can be learnt from this *Hadeeth*:

1. The stopping of the she-camel of the Prophet, *sallallaahu 'alayhi wa sallam*, is a lesson in glorifying the Sacred City. Allaah The Almighty wanted to indicate to the Prophet, *sallallaahu 'alayhi wa sallam*, and his Companions that they should refrain from fighting in *Makkah* as a kind of glorification to it.
2. The Prophet, *sallallaahu 'alayhi wa sallam*, was the one who respected the sacred ordinances of Allaah The Almighty the most, in submission to Him. He, *sallallaahu 'alayhi wa sallam*, understood that he should give no excuse to the people of the *Quraysh*, so he said: ***“By the name of Him in Whose Hands my soul is, if they ask me anything which will respect the sacred ordinances of Allaah, I will grant it to them”***.⁸
3. It showed us how *Makkah* has great sanctity in the sight of Allaah The Almighty and His Messenger, *sallallaahu 'alayhi wa sallam*.
4. The meaning of the example of the elephant is that if the Companions had entered *Makkah*, they would have fought against the disbelievers of *Quraysh* in *Al-Haram*, which would have caused bloodshed and corruption. Allaah The

Almighty had ordained that some of those disbelievers would accept *Islaam* and beget a generation of believers, and if *Makkah* had been desecrated at this time, none of this would have happened, and Allaah The Almighty is the Most Knowing.

5. The Prophet, *sallallaahu 'alayhi wa sallam*, indicated that Muslims should accept anything that leads to the glorification of the ordinances of Allaah The Almighty when he said: ***“By the Name of Him in Whose Hands my soul is, if they ask me anything which will respect the ordinances of Allaah, I will grant it to them.”*** This means that if the disbelievers, let alone the Muslims, were to ask for something that respects the sacredness of any of the ordinances of Allaah The Almighty, they would be given this and even helped in this case. Thus, they are helped only in what leads to the glorification of the ordinances of Allaah The Almighty, and prevented from going further than this.⁹

Among the acts that clearly represented the glorification of the Sacred House is the covering of the *Ka'bah*, a tradition which has been recorded throughout history. In the past, rulers and affluent people vied with each other to do so. The great Companion, *Mu'aawiyah*, may Allaah be pleased with him, is among one of those who had this great honor. It is mentioned that he was the first to cover the *Ka'bah* with a silk cloth, and he ordered *Shaybah ibn 'Uthmaan* to carry this out. He directed him to uncover the *Ka'bah*, wash and perfume it, then cover it with what he had sent. *Mu'aawiyah*, may Allaah be pleased with him, also sent large amounts of perfume and incense every year for the *Ka'bah*. He also assigned custodians for it, and all the governors after him followed his example. He would send oil and lamps from the state treasury to *Al-Masjid Al-Haraam*.¹⁰

All these are considered righteous acts which are approved by the consensus of the *Sharee'ah* to preserve this blessed area. This idea is strongly supported by the Prophet, *sallallaahu*

'alayhi wa sallam, observing the customs of *Taqleed* (hanging something on the neck of the sacrificial animal) and *Ish'aar* (stabbing it until its blood flows)¹¹, which were prevalent before *Islaam*, as a sign for glorifying the *Ka'bah*. Thus, by performing these two customs, the Prophet, *sallallaahu 'alayhi wa sallam*, indicated his respect and glorification of *Makkah*.¹²

Therefore, when *Al-Hullays Al-Kinaani*, the leader of the *Ahaabeesh*, which represented two-thirds of the strength of the *Quraysh*, went to meet the Prophet, *sallallaahu 'alayhi wa sallam*, on the Day of *Al-Hudaybiyah*, and saw the *Taqleed* and the *Ish'aar* of the animals by the Companions, his respect for them increased and he said, "*Allaah is Great! These people should not be prevented from reaching the Sacred House.*"¹³

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- ¹ *At-Taareekh Al-Qaweem Limakkah Wabaytullaah Al-Kareem* (2/112)
- ² *Al-Bukhaari* (2731)
- ³ *Al-Istee'aab* by *Ibn `Abdil-Barr* (3/1399) and *Al-Isaabah fee Tamyeez As-Sahaabah* (6/119)
- ⁴ *Siyar A'laam An-Nubalaa'* (3/476)
- ⁵ *Mu'jam Al-Buldaan* (2/229)
- ⁶ *An-Nihaayah Fi Ghareeb Al-Hadeeth*
- ⁷ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (8/127)
- ⁸ *Hayaat Al-Hayawaan Al-Kubra* (2/314) and *'Umdat Al-Qaari* (14/8)
- ⁹ *Zaad Al-Ma'aad* (3/303)
- ¹⁰ *Manaa'ih Al-Karam Fee Akhbaar Makkah Wawulaat Al-Haram* (2/7)
- ¹¹ *Taqleed* is to hang something on the necks of cattle, so that people know that it is *Hadyy* (a sacrificial animal). *Ish'aar* is stabbing the humps of camels or the backs of cows with a piece of iron till its blood flows, then it is ensanguined with the sacrificial animal, and it is also a sign of the sacrificial animal.
- ¹² *Az-Zaahir Fee Ghareeb Alfaath Ash-Shaafi'I* (page 176) and *Al-Mutli' Alaa Abwaab Al-Fiqh* (page 206)
- ¹³ *As-Seerah An-Nabawiyyah* by *Ibn Hishaam* (4/280)

Glorification of the Sacred Sites Leads to Safety and Peace

Glorifying the Sacred House is a great trust and a huge responsibility on every Muslim in general. However, it is more incumbent on the part of the ruler whom Allaah has entrusted with preserving the rights of the people and the country. This is because his proper fulfillment of this task leads to the rise of the religion and attainment of the promise of the Lord of the worlds by granting our nation prosperity and victory.

عَنْ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هَذِهِ الْحُرْمَةَ حَتَّى تَعْظُمَ بِهَا، فَإِذَا تَرَكُوهَا وَضَيَعُوهَا هَلَكُوا».

'Ayyaash ibn Abu Rabee'ah, may Allaah be pleased with him, narrated, "I heard the Prophet, sallallaahu 'alayhi wa sallam, saying: ***"This nation (the Muslims) will continue to be upon goodness so long as they glorify this sanctity (of Makkah and the Ka'bah) with its due glorification; and when they abandon or stop (glorifying it) they will be doomed."*** [Ahmad and Ibn Maajah]¹

The Narrator:

The full name of the narrator of this *Hadeeth* is 'Ayyaash ibn Abu Rabee'ah ibn Al-Mugheerah Al-Qurashi, may Allaah be pleased with him. He embraced *Islaam* before the Prophet, sallallaahu 'alayhi wa sallam, entered the house of Al-Arqam, and he undertook the two *Hijrahs* (emigrations to Ethiopia and then to *Madeenah*). The year of his death is debatable, as it is said that he was martyred in the Battle of *Al-Yamaamah* or

during the Battle of *Al-Yarmook*, and it is also said that he died in the year 15 A.H.²

Commentary:

This nation will remain living in prosperity, wellbeing and strength until the reverence and glorification of the *Ka'bah* is not removed from the souls of the people. The reason for this is that the *Ka'bah* is the first *Masjid* on earth that was established for worshipping Allaah The Almighty, and if the people turn away from it, it will be an indication of their destruction as well as the removal of the blessings of Allaah The Almighty from them.

On the occasion of mentioning the characteristics of the blessed House that *Ibraaheem* (Abraham), may Allaah exalt his mention, built, *Ibn Al-Qayyim*, may Allaah have mercy upon him, said, *"Among its characteristics is that Allaah The Almighty made their (the prophets, may Allaah exalt their mention) remnants a means for the existence and preservation of the world. In other words, the world will remain in existence as long as what they left behind them still exists, and if these remnants are taken away from existence, it will be time for the destruction of the world."*

Allaah The Almighty Says (what means): ***{Allaah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified].}*** [Qur'aan 5:97]

In his interpretation of this verse, *Ibn 'Abbaas*, may Allaah be pleased with him, said, *"If all the people give up Hajj, the sky will fall upon the earth."* He, may Allaah be pleased with him, also said, *"If all the people give up Hajj, they will not be given a respite (i.e. their destruction will hasten to them and they will not be given time to repent)."*³

Lessons and Instructions:

This *Hadeeth* contains many important lessons, among them are the following:

1. The nation's glorification of the Sacred City is a protection for it against trials and tribulations.⁴
2. The recompense usually matches the deed, so if the nation disdains what deserves glorification and respect, the resulting punishment of Allaah The Almighty will be humiliation and degradation as an appropriate recompense.
3. Glorifying the Sacred City must occur in conformity with the commandments and the prohibitions that are mentioned in the *Qur'aan* and the authentic *Sunnah* (tradition and guidance) of the Prophet, *sallallaahu 'alayhi wa sallam*.
4. The *Hadeeth* shows the care of the Prophet, *sallallaahu 'alayhi wa sallam*, for his nation, as he, *sallallaahu 'alayhi wa sallam*, was keen on clearing up the means of deliverance and destruction as well.
5. The *Hadeeth* also informs us that glorifying the Sacred City is a great principle and an act of worship that has a deep impact on all people, as it is an obligation on all Muslims.
6. The necessity of instilling the glorification of the Sacred City and the *Ka'bah* in the hearts of our children.

One of the main factors that greatly contributed to raising the level of the glorification of the Sacred City amongst people and deepened it in their hearts is the fact that the rulers and princes themselves showed a great deal of glorification to the Sacred City and acted accordingly. It is said that *Mu'aawiyah*, may Allaah be pleased with him, would send large amounts of perfume and incense every year for the *Ka'bah*. He also assigned custodians for it, which was a practice followed by all the governors after him. In addition, he would send oil and lamps from the state treasury to *Al-Masjid Al-Haraam*.⁵

On the other hand, the scholars would consolidate the holiness and glorification of *Makkah* in the hearts of the people through teaching them the unique qualities that distinguish it from any other place. *Al-Waleed ibn Sa'd ibn Al-Akhram*, may Allaah have mercy upon him, narrated that he was accompanying *Ibn 'Umar*, may Allaah be pleased with him, in *Makkah* when they saw a *Deenaar* (a unit of golden currency) on the ground. *Al-Waleed* said, "*I went to pick it up, but 'Abdullaah struck my hand and ordered me to leave it in its place.*"⁶

Ibn 'Umar, may Allaah be pleased with them, continued to teach his students, and all those who were around him, the proper sanctification and glorification of the Sacred City. It is narrated that one day, he and *Mujaahid* were performing *Tawaaf* (circumambulation) around the *Ka'bah*, and they saw a small pot containing a pearl, yet they did not come near it or take it.⁷

When *Al-Mahdi*, the Caliph, assumed power, he ordered his governor in *Makkah* to banish all singers from it. He also banned singing there, and expelled the men who imitated women (in behavior or appearance) and the women who imitated men from it. He banned playing chess and all that leads to idle play and amusement; he made it obligatory on the custodians of the *Ka'bah* to glorify and respect it, purify it for the visitors, and open its door with tranquility and humility and he ordered to restrain women from going to the *Masjid* perfumed.⁸

¹ Reported by *Ahmad* (4/347), and *Ibn Maajah* (3110) and this is his way of narration; *Ibn Hajar* classified this *Hadeeth* as sound in *Fat-h Al-Baari* (3/449), and *Al-Albaani* classified it as inauthentic in his book, *Dha'eef Sunan Ibn Maajah* (664)

² *Al-Istee'aab* (3/1230), and *Usd Al-Ghaabah* (4/320)

³ *Jalaa' Al-Afhaam* (313-314)

⁴ *Fat-h Al-Baari* (3/449)

⁵ *Manaa'ih Al-Karam* (2/7)

⁶ *Akhbaar Makkah* by *Al-Faakihi* (3/47)

⁷ The same resource (3/48)

⁸ *Tahseel Al-Maraam fi Akhbaar Al-Bayt Al-Haraam* (2/606-607)

Blessed Food in a Blessed City

When *Ibraaheem* (Abraham), may Allaah exalt his mention, brought his wife *Haajar* (Hagar) and his son *Ismaa'eel* (Ishmael), may Allaah exalt his mention, to *Makkah* it was a desolate valley, and he left them there after invoking the blessings of Allaah The Almighty upon this valley and its inhabitants. These blessed supplications have a noticeable effect on *Makkah* and its people until our present days. Narrating *Ibraaheem's* supplication, Allaah the Almighty Says (what means): *{Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.}* [Qur'aan 14:37]

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لِأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدِّهَا بِمِثْلِي مَا دَعَا بِهِ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ».

'Abdullaah ibn Zayd ibn 'Aasim, may Allaah be pleased with him, reported that the Prophet, *sallallaahu 'alayhi wa sallam*, said: *“(Prophet) Ibraaheem made Makkah a sanctuary, and asked for the blessing of Allaah upon its people. And I made Madeenah a sanctuary as Ibraaheem made Makkah a sanctuary, and I asked for the blessing of Allaah upon its Mudd and Saa’ (food measures) to be twice as much as Ibraaheem did for Makkah.”* [Muslim]¹

The Narrator:

The full name of the narrator of this *Hadeeth* is ‘*Abdullaah ibn Zayd ibn ‘Aasim ibn Ka’b Al-Ansaari Al-Maazini* and his nickname is *Abu Muhammad*. He was a well known Companion, and he participated, along with *Al-Wahshi ibn Harb*, may Allaah be pleased with them both, in the killing of *Musaylimah* the Liar in the Battle of *Al-Yamaamah*. He, may Allaah be pleased with him, was martyred during the sedition of *Al-Harrah*, 63 A.H.²

Commentary:

The “*Mudd*” is a unit of measurement, and is equal to what fills the two hands of an average person when he stretches them to their maximum.³

The “*Saa*” is another measure of weight and is commonly used as a unit of measurement in Islamic jurisprudence. It equals four *Mudds*.⁴

The Prophet, *sallallaahu ‘alayhi wa sallam*, tells us that *Ibraaheem*, may Allaah exalt his mention, declared *Makkah* a sacred place as Allaah The Almighty has ascribed sanctity to it, and he invoked the blessings of Allaah The Almighty upon its people.

Similarly, the Prophet, *sallallaahu ‘alayhi wa sallam*, also declared *Madeenah* a sacred city, so it is unlawful to hunt what is between the two small volcanic mountains that surround it. Furthermore, the Prophet, *sallallaahu ‘alayhi wa sallam*, asked Allaah The Almighty to confer His blessings upon the people of *Madeenah* twice over what *Ibraaheem*, may Allaah exalt his mention, had asked for the people of *Makkah*. Thus, this *Hadeeth* proves the great virtue of *Madeenah*, and that it shares with *Makkah* the abundance of provision and the prohibition of hunting game in it. However, it should be known that *Makkah* is superior in virtue over *Madeenah*.

Moreover, the invocation of *Ibraaheem*, may Allaah exalt his mention, for blessings in provisions is a reminder for the

residents and the visitors of *Makkah* that as he, may Allaah exalt his mention, had asked Allaah The Almighty to bless *Makkah* and its people, he also sanctified it and glorified its due right.

Commenting on the Saying of Allaah The Almighty ***{and provide for them from the fruits that they might be grateful}*** [Qur'aan 14:37], *Jaar Allaah Az-Zamakhshari*, may Allaah have mercy upon him, said,

*"Assuredly, Allaah The Almighty has responded to his supplication, as He made it a safe sanctuary to which are brought the fruits of all things as provision from Him. He also favored Makkah over all other places, even the most fertile and fruitful lands, by enabling the presence of all types of fruits at the same time. It is impossible for anyone to see in the east or in the west a miracle like the one that Allaah The Almighty shows us in an uncultivated valley. It is the miracle of seeing all the seasonal fruits whether vernal, autumnal, or aestival in one day. This is not a difficult thing for Allaah The Almighty. May Allaah The Almighty give us the pleasure of residing in His Sanctuary, help us in attaining gratefulness for His favors upon us, and maintain for us the honor of being included under the supplication of Ibraaheem."*⁵

Lessons and Instructions:

We can learn the following lessons from this *Hadeeth*:

1. Proving the sacredness of *Makkah*, as it is authentically narrated that it was sanctified from the time of the creation of the Heaven and earth. However, when *Ibraaheem*, may Allaah exalt his mention, sanctified it, he was only declaring its sacredness to the people.⁶
2. *Madeenah* is a sanctuary in which killing game or cutting trees is unlawful.⁷

3. The people of *Makkah* are distinguished from the people of all other places by the blessings of the supplication of *Ibraaheem*, may Allaah exalt his mention. This blessing is extended even to someone who lives only on meat and water. This means that in case a person has only these two things for his sustenance, his health will be badly harmed unless he lives in *Makkah*, because *Ibraaheem*, may Allaah exalt his mention, invoked Allaah The Almighty to bless these two substances.
4. The blessing of the prophets, may Allaah exalt their mention, upon humanity in their worldly life and their religion as well.
5. The blessing of *Ibraaheem*, may Allaah exalt his mention, upon *Makkah* and its people.
6. Seeing the abundant provisions in *Makkah* is a motive for remembering *Ibraaheem*, may Allaah exalt his mention, and his sanctification of this city.
7. Motivating *Makkah's* residents to thank Allaah The Almighty for the favor of living there.

¹ Reported by *Muslim* (1360)

² *Al-Isaabah* (4/98)

³ *Al-Qaamoos Al-Muheet (Saa‘)*

⁴ The same reference (*Mudd*)

⁵ *Al-Kashshaaf* (2/525)

⁶ *Fat-h Al-Baari* (3/440)

⁷ *Sharh Saheeh Muslim* by *Imaam An-Nawawi* (9/134)

The Advantages of Residing in Makkah

Among the most significant merits for *Makkah's* dwellers, and for its passing visitors too, is the ability to perform *Tawaaf* (circumambulation) around the Sacred House at any desired time – whether during the day or night. Due this particular advantage, many people settled down in *Makkah*, and many scholars and pious people preferred residing there in order to enjoy [proximity to] the House through performing *Tawaaf* and praying in it. It is narrated that *Abu Bakr ibn 'Abd Ar-Razzaaq Ad-Dukaali Al-Maaliki* ¹, may Allaah have mercy upon him, lived in *Makkah* for more than twenty years, and during this entire time he was wholly engaged in performing prayer, *Tawaaf*, and fasting.²

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «اسْتَمْتَعُوا بِهَذَا الْبَيْتِ فَقَدْ هُدِمَ مَرَّتَيْنِ، وَيُرْفَعُ فِي الثَّالِثَةِ».

'Abdullaah ibn 'Umar, may Allaah be pleased with them both, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: “**Enjoy this House (i.e. Ka’bah) for it was demolished twice before, but the third time around it will be lifted (i.e. never be built again).**” [Al-Bazzaar, *Ibn Khuzaymah* and *Ibn Hibbaan*]³

The Narrator:

The full name of the narrator is ‘*Abdullaah ibn 'Umar ibn Al-Khattaab ibn Nufayl Al-Qurashi Al-'Adwi*. He is counted among the *Imaams* and scholars of the Companions, and he was also a diligent worshiper. He lived sixty years after the death of the Prophet, *sallallaahu 'alayhi wa sallam*, in which he gave the

people his jurisprudential opinions during the season of *Hajj* and so on. He, may Allaah be pleased with him, died at the age of eighty seven, in the year 73 A.H.⁴

Commentary:

In this *Hadeeth*, the Prophet, *sallallaahu ‘alayhi wa sallam*, urges all Muslims in general, and those who reside in *Makkah* or visit it in particular, to hasten to perform *Tawaaf* and prayer as long as they are close to the House, as it was demolished two times, and it will soon be lifted up and no one will be able to reach it for prayer or *Tawaaf* or even for touching and kissing the Black Stone.

It is said that "lifting it in the third time" means taking away its blessings when *Thus-Suwayqatayn* tears it down, yet there is a difference of opinion among the scholars about the meaning of its being demolished only two times. It is said that the Prophet, *sallallaahu ‘alayhi wa sallam*, meant the time when it was destroyed by the flood (of *Nooh* (Noah) may Allaah exalt his mention), and it is also said that the first person who built it was *Ibraaheem* (Abraham), may Allaah exalt his mention, then an Arab tribe called *Jurhum* rebuilt it. After that, it was demolished, and *Al-‘Amaaliqah* (the Giants) rebuilt it, then it was demolished again, and the *Quraysh* rebuilt it.⁵

Lessons and Instructions:

Thus, we learn the following lessons from this *Hadeeth*:

1. The commandment to *Makkah's* dwellers and visitors to make proper use of the time that they spend there, since "enjoying this House" means maintaining the acts of worship that Allaah The Almighty distinguished it with, like performing *Tawaaf*, *Hajj* (pilgrimage), and *‘Umrah* (the minor pilgrimage).⁶

2. The most important purpose for establishing this house is maintaining the worship of Allaah The Almighty in all the forms that He prescribed. Among the greatest acts of worship therein, is performing *Tawaaf*. It is narrated that 'Ali ibn Abi Taalib, may Allaah be pleased with him, said, "*Perform Tawaaf around this House as much as you can before you no longer can.*"⁷

Our righteous predecessors, may Allaah have mercy upon them, were very keen on making use of the time that they spent close to the House in performing all the acts of worship mandated therein. Here are some examples of this:

It is reported that 'Ataa' ibn Rabaah, may Allaah have mercy upon him, the *Mufti* of *Makkah* and its great scholar, lived forty years in the *Masjid*, praying and performing *Tawaaf* during the nights.⁸

Additionally, there were many righteous people who devoted their lifetime to living in *Makkah*, and amongst them was *Muhammad ibn 'Abdullaah ibn Zakariyya Al-Ba'daani*⁹. He lived close to the two *Harams* about thirty years on the righteous path of worshipping Allaah The Almighty, compiling Prophetic narrations, and learning the *Sharee'ah* (Islamic law).¹⁰

Ibn Al-Qayyim, may Allaah have mercy upon him, also dwelled in *Makkah*, and he went through marvelous incidents in seeking medical treatment from the water of *Zamzam*. He also devoted his time there for worshipping Allaah The Almighty, and writing and compiling books¹¹. *Ibn Rajab*, may Allaah have mercy upon him, said about him, "*He performed Hajj many times, and he lived in Makkah. The people of Makkah used to tell astonishing stories about his perseverance in worshipping Allaah The Almighty in general, and in performing Tawaaf in particular.*"¹²

Among them is also *Mahanna ibn Abi Bakr Al-Misri*¹³, may Allaah have mercy upon him, who lived in *Makkah* about forty years or more. He was a charitable and benevolent person, and contributed to the maintenance of some needy people there.¹⁴

¹ He is *Abu Bakr ibn 'Abdir-Razzaaq Ad-Dukaali*, a resident of *Makkah*. He died a martyr because of suffering from intestinal pain in *Rajab* in the year 827 A.H, and he was buried in *Al-Ma'laah*. See *Al-'Iqd Ath-Thameen* (8/14) and *Adh-Dhaw' Al-Laami'* (12/47)

² *Al-'Iqd Ath-Thameen* (8/14)

³ *Ibn Khuzaymah* (4/129) and *Ibn Hibbaan* (15/153)

⁴ *Al-Isaabah fi Tamyeez As-Sahaabah* (4/181) and *Usd Al-Ghaabah* (3/347)

⁵ *Faydh Al-Qadeer* (1/639) and *At-Tayseer bisharh Al-Jaami' As-Sagheer* by *Al-Munaawi* (1/300)

⁶ *Faydh Al-Qadeer* (1/639)

⁷ *'Abdr-Razzaaq* in *Al-Musannaf* (5/137) and *Ibn Abi Shaybah* in his *Musannaf* (3/269)

⁸ *Akhbaar Makkah* by *Al-Faakihi* (2/321)

⁹ He is *Muhammad ibn 'Abdullaah ibn Zakariyya Al-Bu'daani*, a dweller in the two sacred *Masjids*. He was benevolent, and a righteous worshipper and he died in *Madeenah* in the year 810 A.H. See *Al-'Aqd Ath-Thameen* (2/52)

¹⁰ *Al-'Aqd Ath-Thameen* (2/52)

¹¹ *Miftaah Daar As-Sa'aadah* (1/364-250), *Zaad Al-Ma'aad* (4/393) and *Madaarij As-Saalikeen* (1/58)

¹² *Thayl Tabaaqaat Al-Hanaabilah* (2/448)

¹³ He is *Mihanna ibn Abi Bakr Al-Misri*, a resident of *Makkah*, and the *Shaykh of Ribaat Al-Kawzi*. He died at the end of *Rabee' Al-Awwal* in the year 820 A.H. See *Al-'Iqd Ath-Thameen* (10/174) and *Adh-Dhaw' Al-Laami'* (7/314-315)

¹⁴ *Al-'Iqd Ath-Thameen* (7/315)

Showing Reverence for the Qiblah of the Muslims

The *Qiblah* (direction of prayer towards the *Ka'bah in Makkah*) has a great standing in the sight of Allaah The Almighty and His Muslim servants. Therefore, our religion has assigned special rules and etiquettes regarding it, that every Muslim must adhere to and observe during his lifetime.

Ibn Al-Qayyim, may Allaah have mercy upon him, said,

*"One of its (Ka'bah in Makkah) unique characteristics that makes it distinct from any other place on earth is that it is forbidden to turn the face or the back towards it while relieving nature. And the most correct opinion is that there should be no differentiation in this ruling between (doing so in) the open space or in a building (i.e. a bathroom), as this is confirmed by more than ten proofs which I have already mentioned in another place. Those who differentiate between them (open space and buildings) cannot refute these proofs, as they are inconsistent in identifying what is meant by the open space or the building. However, the proofs of each party are not our subject matter now."*¹

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِذَا أَتَى أَحَدُكُمْ الْعَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوَلِّهَا ظَهْرَهُ شَرِّقُوا أَوْ غَرِّبُوا .

Abu Ayyoob Al-Ansaari, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu alayhi wa sallam*, said: **“When one of you is relieving himself (urinating**

or defecating) he should avoid turning his face or back to the direction of the Qiblah, but rather direct himself to the east or the west (i.e. face the direction perpendicular to that of the Qiblah)." [Al-Bukhaari and Muslim] ²

The Narrator:

The full name of *Abu Ayyoob*, the narrator of this *Hadeeth*, is *Khaalid ibn Zayd ibn Kulayb Al-Ansaari Al-Khazraji*, may Allaah be pleased with him. He witnessed the Pledge of Allegiance at *Al-'Aqabah* and participated in all the battles with the Prophet, *sallallaahu 'alayhi wa sallam*. He died as a martyr in the battles in *Al-Qustanteeniyyah* (Constantinople) and he was buried beneath its fences in the year fifty A.H. ³

Commentary:

It is not permissible for the person to turn his back or face to the direction of the *Qiblah* while answering the call of nature, and there is no distinction between an empty or open space and a building in this prohibition. This opinion is supported by the prohibition of spitting in the direction of *Qiblah*, whether in buildings like *Masjids* or in an open area, and since it is impermissible to spit in the direction of *Qiblah*, it would be impermissible to urinate or defecate in its direction with greater reason. This understanding leads to greater glorification and sanctification for the Sacred House, especially as this is the understanding of *Abu Ayyoob*, may Allaah be pleased with him, himself. *Ibn Battaal*, may Allaah have mercy upon him, said, "*It is possible that this prohibition is for the sake of honoring the Qiblah and exalting it, and Allaah is the All Knowing.*" ⁴ This means that this glorification is general, whether in the empty space or in the building.

The order of the Prophet, *sallallaahu 'alayhi wa sallam*, for his nation to direct themselves towards the east or the west means that just a little diversion is not enough; the person should

turn completely to the east or the west. Furthermore, the Prophet, *sallallaahu 'alayhi wa sallam*, was addressing the people of *Madeenah* and those who are in the same direction like the people of Yemen and *Shaam*. However, the people whose *Qiblah* is in the direction of the east or the west, like the people of Egypt and *Najd*, should turn to the direction of the south or the north.

Lessons and Instructions:

There are some important lessons that can be extracted from this *Hadeeth*, which are:

1. Glorifying the direction of the *Qiblah* and honoring it, and forbidding whatever leads to disrespecting it.⁵
2. Using metonyms to express abominated things.⁶

The narrator of this *Hadeeth*, *Abu Ayyoob Al-Ansaari*, may Allaah be pleased with him, gave a perfect example in applying this *Hadeeth*. When he went to *Shaam* and discovered that its toilets were built towards the direction of the *Qiblah*, he turned to the other direction and supplicated Allaah The Almighty for forgiveness. He, may Allaah be pleased with him, said, "*We came to Shaam and found that some of its lavatories are built in the direction of Qiblah, so we would divert from it and supplicated Allaah The Almighty for forgiveness.*"⁷ It is worth mentioning that he, may Allaah be pleased with him, was not speaking only about himself, but also about all the Companions who went to *Shaam* as suggested by the word "we".

¹ *Zaad Al-Ma'aad* (1/49)

² *Al-Bukhaari* (141) and *Muslim* (388)

³ *Al-Istee'aab* (2/424), *Asad Al-Ghaabah* (2/94) and *Al-Isaabah* (2/234)

⁴ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (1/236)

⁵ *Al-I'laam Bifawaa'id 'Umdat Al-Ahkaam* (1/458)

⁶ *Fat-hil-Baari* (10/177)

⁷ *Al-Bukhaari* (394) and *Muslim* (264)

The Virtue of Respecting the Qiblah

*Al-Imaam Tawoos ibn Kaysaan,*¹ may Allaah have mercy upon him, said, "It is a due right for Allaah The Almighty on all Muslims to exalt His Qiblah by not facing it during urination or defecation."² Every Muslim in every corner of the world should follow this noble Prophetic etiquette when relieving themselves, whether they are in a building or in an open area. This is because following this practice is a way of glorifying the Qiblah of the Muslims and honoring the rites of Allaah The Almighty.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ لَمْ يَسْتَقْبِلِ الْقِبْلَةَ، وَلَمْ يَسْتَدْبِرْهَا فِي الْغَائِطِ ؛ كُتِبَ لَهُ حَسَنَةٌ، وَمُحِي عَنْهُ سَيِّئَةٌ.

Abu Hurayrah, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ***“The one who neither faces the direction of the Qiblah nor turns his back to it while defecating will receive one reward and one of his sins will be eradicated.”*** [At-Tabaraani]³

Commentary:

Glorifying *Makkah* and its sacred sites is not confined to those who are living in it only; it is an obligation on all Muslims all over the world, as they will be rewarded for doing so. Furthermore, the *Hadeeth* instructs us to exalt the Sacred House above facing it while relieving nature, and this way of glorification can be easily attained by anybody at anytime.

Lessons and Instructions:

Among the lessons of this *Hadeeth* are:

1. The one who refrains from facing the *Qiblah* or turning his back to it during defecation will be given one reward and one of his sins will be eradicated. This means that he will be rewarded for that, and the same ruling of defecation is applied for urination as well.
2. Whoever wants to relieve himself should try to detect the exact direction of the *Qiblah* so that he can turn away from it.
3. Attaining this promised reward is certainly associated with the person's intention to deviate from the direction of the *Qiblah* in order to glorify it.
4. This *Hadeeth* implies a recommendation for considering the direction of the *Qiblah* while building bathrooms.
5. The *Hadeeth* is also a proof for the comprehensiveness of the acts of worship in Islam.

The adherence to this noble Prophetic guidance is a favor from Allaah The Almighty that makes those who were blessed with it report it to others. 'Umar ibn 'Abd Al-'Azeez, may Allaah have mercy upon him, said, "*I have never faced the direction of the Qiblah nor turned my back during urination or defecation since such and such time.*"⁴

Ibraaheem An-Nakh'i, may Allaah have mercy upon him, said describing the status of the *Taabi'een* (the generation that came after the companions) who learnt this etiquette from the Companions of the Prophet, *sallallaahu 'alayhi wa sallam*, "*They disliked to face the Qiblah or turn their backs to it during defecation or urination. However, (they used to do that) to the right or to the left of the Qiblah.*"⁵

¹ *Tawoos ibn Kaysaan Al-Hameeri, Abu 'Abdir-Rahmaan*, is one of the well-known *Imaams*, and one of the greatest of the *Taabi'een*. He died in the year one hundred and six A.H. See *Al-'Iqd Ath-Thameen* (5/58)

² *Musannaf Ibn Abi Shaybah* (1/151)

³ *At-Tabaraani* in *Al-Mu'jam Al-Awsat* (2/82) *Al-Albaani* ruled it as authentic.

⁴ *As-Sunan Al-Kubra* by *Al-Bayhaqi* (1/92)

⁵ *Musannaf Ibn Abi Shaybah* (1/150)

Glorifying the Qiblah

The glorification of this direction, which Muslims turn their faces to at least five times a day, transcends the state of being in prayer or being in a specific place; rather, it should be glorified in all cases and all times. Feeling this glory in one's heart makes one observe this respect even in the most basic of human habits, such as spitting.

عن حذيفة بن اليمان، قال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«مَنْ تَفَلَ تَجَاهَ الْقِبْلَةِ جَاءَ يَوْمَ الْقِيَامَةِ تَفْلُهُ بَيْنَ عَيْنَيْهِ» .

Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu alayhi wa sallam*, said: **“The one who spits in the direction of the Qiblah will come on the day of Resurrection with his spit placed between his eyes.”** [Ahmad and Ibn Hibbaan]¹

The Narrator:

The narrator of this *Hadeeth* (narration) is *Huthayfah ibn Al-Yamaan*, may Allaah be pleased with him, whose father, *Al-Yamaan*, was known as either *Husayl* or *Hisl Al-‘Absi*, the ally of *Al-Ansaar* (the residents of *Madeenah* who supported their fellow Muslims who migrated from *Makkah*). He was a great Companion and one of the forerunners to *Islaam*. He died in the beginning of the reign of *‘Ali*, may Allaah be pleased with him, in the year thirty-six A.H.²

Commentary:

In this *Hadeeth*, the Prophet, *sallallaahu ‘alayhi wa sallam*, indicates that spit, despite being pure, is something that is often despised and considered contemptible by people. Hence, as the

Qiblah is honored by Allaah The Almighty, a Muslim is prohibited from spitting in its direction while he is aware of what he is doing³. This prohibition is valid inside and outside the *Masjid*, but there is no doubt that doing this in the *Masjid* is more indecent and heinous in the view of the *Sharee'ah* (Islamic law) and tradition, and it is even more heinous if it is done during prayer by the one who is praying⁴.

Lessons and Instructions:

Some of the lessons of the *Hadeeth* are given below:

1. The greatness of the position of the *Qiblah* in the sight of Allaah The Almighty.⁵
2. Prohibiting and warning against disrespecting the *Qiblah* of the Muslims.
3. There is a special punishment for those who spit in the direction of *Qiblah* with the intention to denigrate and belittle it.
4. The recompense matches the deed; so, the one who despises the *Qiblah* will be despised in public in the Day of Resurrection.
5. If this is the glorification of the *Qiblah*, glorifying the *Ka'bah* which is the essence of the *Qiblah* should be even more, with greater reason.
6. The ruling mentioned in this *Hadeeth* is restricted to those who do this while they know the direction of the *Qiblah*.

The best example in this kind of glorification is the Prophet's, *sallallaahu 'alayhi wa sallam*, longing to turn his face to the *Ka'bah* (during prayer) before he was actually commanded to do so. Allaah The Almighty Says (what means): ***{We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So turn your face [i.e. yourself] toward al-Masjid al-Haram.}*** [*Qur'aan* 2: 144]. This aspiration

of the Prophet, *sallallaahu 'alayhi wa sallam*, is a result of his love and esteem for the position of this blessed place. *Qataadah*, may Allaah have mercy upon him, in his interpretation of this verse, said, "*The Prophet, sallallaahu 'alayhi wa sallam, would pray in the direction of Jerusalem, [while] loving and wanting the Qiblah to be in the direction of Al-Bayt Al-Haraam (The Ka'bah in Makkah), so Allaah The Almighty directed him to the Qiblah which he loved and wanted.*"⁶

¹ *Abu Daawood* (3824); it is classified as *Saheeh* by *Ibn Khuzaymah* (2/62), *Ibn Hibbaan* (4/518) and *Al-Albaani* in *As-Silsilah As-Saheehah* (222)

² *Al-Istee'aab* (1/98), *Asad Al-Ghaabah* (1/247) and *Al-Isaabah* (1/216)

³ *Sharh Az-Zarqaani 'Ala Muwatta' Maalik* (1/556).

⁴ *Fat-hil-Baari* by *Ibn Hajar* (1/508)

⁵ The same reference

⁶ *Tafseer At-Tabari* (3/172)

The Qiblah of the Muslim in Life and Death

Allaah The Almighty has enjoined on the Muslims five prayers during the day and night. Thus, hardly a second passes without a person standing in prayer, bowing or prostrating to Allaah The Almighty. They all turn their faces, hearts, and souls towards the Sacred House.

Ibn 'Abdul-Barr, may Allaah have mercy upon him, said, "It is sufficient as an hour for Makkah to hold the House of Allaah, and that He promised to forgive all the sins of His servant if he visits it only once in his entire lifetime. However, He will never accept the prayer of anybody unless he faces its direction during his prayer, in case he knows its direction and is able to face it. This is because it is the Qiblah of the followers of His religion in life as well as in death."^{1"2}

عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ : دَخَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ، فَجَلَسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَكَبَّرَ وَهَلَّلَ، ثُمَّ مَالَ إِلَى مَا بَيْنَ يَدَيْهِ مِنَ الْبَيْتِ، فَوَضَعَ صَدْرَهُ عَلَيْهِ، وَخَدَّهُ وَيَدَيْهِ، ثُمَّ خَرَجَ فَأَقْبَلَ عَلَى الْقِبْلَةِ وَهُوَ عَلَى الْبَابِ، فَقَالَ : «هَذِهِ الْقِبْلَةُ، هَذِهِ الْقِبْلَةُ».

Usaamah ibn Zayd, may Allaah be pleased with them, narrated,

"I entered with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, inside the Ka'bah. He sat down, then he praised Allaah The Almighty and glorified Him, and uttered Takbeer (i.e. 'Allaahu Akbar'; Allaah is The Greatest) and Tahleel (i.e. 'Laa Ilaaha Illallaah'; None has the right to be worshipped except Allaah) then he placed his chest on the wall that was directly in front of him and also his hands and cheek, then he uttered

Takbeer and Tahleel, then he supplicated. He did this on all the walls of the Ka'bah (i.e. from the inside). After this, he went out and then faced the direction of the Qiblah whilst he was at the door (of the Ka'bah) and said: "This is the (direction of the) Qiblah; This is the (direction of the) Qiblah." [Abu Daawood]³

The Narrator:

The narrator of this *Hadeeth* is *Usaamah ibn Zayd ibn Haarithah ibn Shuraaheel Al-Kalbi*, and his nickname is *Abu Muhammad*. He was born after the mission of the Prophet, *sallallaahu 'alayhi wa sallam*, and he, may Allaah be pleased with him, died while he was just twenty. *Usaamah*, may Allaah be pleased with him, died in *Madeenah* during the Caliphate of *Mu'aawiyah*, may Allaah be pleased with him, in the year 54 A.H.⁴

Commentary:

Usaamah, may Allaah be pleased with him, narrated another lesson for glorifying the Sacred City, as he, may Allaah be pleased with him, was keen on finding out by himself how the Prophet, *sallallaahu 'alayhi wa sallam*, was honoring and glorifying Allaah The Almighty inside His House. He saw that the Prophet, *sallallaahu 'alayhi wa sallam*, praised Allaah The Almighty, glorified Him, and uttered *Takbeer* and *Tahleel*, and all this was to show gratefulness for the victory that Allaah The Almighty granted him for the religion after the Conquest of *Makkah*. Afterwards, *Usaamah*, may Allaah be pleased with him, saw the Prophet, *sallallaahu 'alayhi wa sallam*, touching the four sidewalls of the *Ka'bah*, and he was uttering *Takbeer* and *Tahleel* and supplicating Allaah The Almighty whenever he touched a side wall with his body. After this, he went out and then faced the direction of the *Qiblah* whilst he was at the door of the *Ka'bah* and said: "*This is the Qiblah; this is the Qiblah,*" meaning that this is the direction that you are ordered to face in prayer, not the whole sanctuary, nor *Makkah*, nor the *Masjid* that surrounds it, but the *Ka'bah* itself.⁵

Lessons and Instructions:

Among the lessons of this *Hadeeth* are:

1. The adherence of the Companions, may Allaah be pleased with them, to follow the example of the Prophet, *sallallaahu 'alayhi wa sallam*.
2. The permissibility of entering the *Ka'bah*.
3. Touching the sidewalls of the *Ka'bah* from inside with the body while asking Allaah The Almighty for His favors is a confirmed *Sunnah* (Prophetic tradition).
4. It is necessary for those who are in *Al-Masjid Al-Haraam* to face the essence of the *Ka'bah*, yet it is sufficient for those who are outside the *Haram* to face its direction only.

The righteous predecessors, may Allaah have mercy upon them, would recall the greatness of Allaah The Almighty in all conditions, and especially in His House. Hence, their hope in their Lord increased; their love for the worldly life declined; and they ended all their relations except for that with Allaah The Exalted. In this respect, it is narrated that the Caliph, *Hishaam ibn 'Abd Al-Malik* entered the *Ka'bah* one day, and he found *Saalim ibn 'Abdullaah ibn 'Umar ibn Al-Khattaab*, may Allaah have mercy upon him, there. So, he said to him, "*O Saalim! Ask me anything (you need).*" He replied, "*I am feeling shy of Allaah The Almighty to ask someone else other than Him while I am in His House.*" When *Saalim*, may Allaah have mercy upon him, went out of the *Ka'bah*, *Hishaam* went after him and said, "*Now you have gone out, so ask me your need.*" *Saalim*, may Allaah have mercy upon him, inquired, "*Do you want me to ask a need related to the worldly life or related to the Hereafter?*" *Hishaam* replied, "*From the needs of the worldly life.*" Thereupon, *Saalim*, may Allaah have mercy upon him, said, "*I swear by Allaah The Almighty that I did not ask for them (the worldly pleasures) from the One who possesses them (i.e. Allaah), then how can I ask for it from the one who does not possess it?*"⁶

¹ His saying, "It is the *Qiblah* of the followers of his religion alive and dead" is mentioned in a *Hadeeth* reported by *Al-Haakim* in *Al-Mustadrak* (4/259) on the authority of 'Ubayd ibn 'Umayr on the authority of his father, and *Al-Haakim* classified its narration as *Saheeh*, and *Ath-Thahabi* classified the *Hadeeth* as *Saheeh* in *At-Tal-khees* (4/260)

² *Al-Istithkaar* (2/465)

³ *Ahmad* (5/209) and *An-Nasaa'i* (2915) and it is his narration. It is classified as *Saheeh* by *Ibn Khuzaymah* (4/329), *Al-Haakim in Al-Mustadrak* (1/652), and *Al-Albaani* in *Saheeh Sunan An-Nasaa'i* (2915)

⁴ *Al-Istee'aab* (1/24), *Usd Al-Ghaabah* (1/40) and *Al-Isaabah* (1/14)

⁵ *Sharh Saheeh Muslim* by *An-Nawawi* (9/87)

⁶ *Al-Majaalis Wajawaahir Al-'Ilm* (1/384)

The Ka'bah will Never be Empty of People Performing Tawaaf

One of the most important aspects of glorification is distinguishing the glorified object with special qualities and merits, in order to differentiate it from the others. As *Makkah* is the best place on earth, Allaah The Almighty has favored it with many distinctive qualities. For instance, Allaah The Almighty has put His Sacred House in it, ordained *Tawaaf* (circumambulation), and made it lawful at all times – even at the times when performing prayers is not lawful. Thus, the Muslim can perform *Tawaaf* at any time and pray the two *Rak'ahs* (units of prayer) that are prayed after it. In this respect, it is narrated that *Ibn 'Umar* and *Ibn 'Abbaas*, may Allaah be pleased with them, performed the *Tawaaf* after the 'Asr (late afternoon) prayer, and then prayed the two *Rak'ahs* of the *Tawaaf*¹, though it is unlawful to pray at this time.

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يَا بَنِي عَبْدِ
مَنَافٍ ، لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى آيَةً سَاعَةً شَاءَ مِنْ لَيْلٍ أَوْ
نَهَارٍ .

Jubayr ibn Mut'im, may Allaah be pleased with him, narrated that the Prophet, *sallallahu 'alayhi wa sallam*, said: ***“O tribe of 'Abd Manaaf! Do not deprive anyone from circumambulating this house (i.e. Ka'bah) or praying in it in any hour he wishes from the day or the night.”*** [At-Tirmithi, Abu Daawood and An-Nasaa'i]²

The Narrator:

The narrator of this *Hadeeth* is *Jubayr ibn Mut'im ibn 'Adiyy ibn Nawfal ibn 'Abd Manaaf Al-Qurashi An-Nawfali*, may

Allaah be pleased with him. He is a famous Companion and genealogist, who died in the year fifty-eight A. H. or later.³

Commentary:

'*Abd Manaaf* is the tribe of the Prophet, *sallallaahu 'alayhi wa sallam*, and he addressed them especially, because they were the chiefs of *Makkah*, and they were responsible for the service of the Sacred House, including the doorkeeping, the custody, providing water and food for the pilgrims and hosting them.⁴

The residents of *Makkah* as well as the visitors can enjoy the Sacred House in anytime, as nobody prevents them from performing *Tawaaf* or from offering prayer behind the *Maqaam* (the standing place of *Ibraaheem*, may Allaah exalt his mention). This continuous obedience to Allaah The Almighty is a blessing conferred by Him upon this house. It is clear that the prayer mentioned in the *Hadeeth* is the two *Rak'ahs* of the *Tawaaf*. However, it should be known to everyone that it is impermissible in *Makkah*, as well as at other places, to observe voluntary prayers without compelling reasons during the times in which prayer is not allowed.⁵

Lessons and Instructions:

These are some of the lessons learnt from the *Hadeeth*:

1. *Tawaaf* is lawful at all times ⁶. *Shaykh 'Abdul-Hayy Al-Liknawi*, may Allaah have mercy upon him, said,

*"When I performed the farewell Tawaaf, and went to perform its two Rak'ahs behind the Maqaam, people who were performing Tawaaf from the Hanafi school of jurisprudence prevented me from performing prayer. I then said to them, 'The preponderant opinion is that it is lawful to pray in this time, and this is the choice of our Hanafi scholar At-Tahaawi, and this is enough for us.' They then thanked me for providing them with this information saying, 'Thank you for benefiting us with this, we didn't know this before.'"*⁷

2. Praying the two *Rak'ahs* of the *Tawaaf* is permissible even during the times in which prayer is not allowed, as it is prayer for a reason, and this is the opinion of *Ibn 'Abbaas*, *Ibn 'Umar* and *Ibn Az-Zubayr*, may Allaah be pleased with them, and also the opinion of *Ash-Shaafi'i*, *Ahmad* and others from the righteous predecessors.⁸

It is narrated that *Thaabit ibn 'Abdullaah ibn Az-Zubayr*, may Allaah have mercy upon him, completed the seven rounds of the *Tawaaf* after the *Fajr* prayer, then he sat down without praying. His father, *'Abdullaah ibn Az-Zubayr*, may Allaah be pleased with him, then said to him, "*O son, if you are to perform Tawaaf, perform the two Rak'ahs after it, and if you will not pray them, do not perform Tawaaf*"⁹ as he, may Allaah be pleased with him, was not one of those holding the view that the two *Rak'ahs* of the *Tawaaf* should not be performed at the times in which observing prayers is not allowed.

¹ *Musannaf Ibn Abi Shaybah* (3/563)

² *Abu Daawood* (1894), *At-Tirmithi* (868) and it is his narration, and he classified it as sound and *Saheeh*, *An-Nasaa'i* (585) and *Ibn Maajah* (1254) *Ibn Khuzaymah* classified this *Hadeeth* as *Saheeh* (2/263), *Ibn Hibbaan* (4/421) and *Al-Albaani* in *Saheeh Sunan Abu Daawood* (1668)

³ *Al-Istee'aab* (1/69), *Usd Al-Ghaabah* (1/171), and *Al-Isaabah* (1/151)

⁴ *Tuhfat Al-Ahwathi* (3/514)

⁵ *Mir'aat Al-Mafaateeh* (3/469)

⁶ The same reference

⁷ *Mir'aat Al-Mafaateeh* (3/470)

⁸ *At-Tamheed* (13/45-46) and *Tuhfat Al-Ahwathi* (3/515-516)

⁹ *Musannaf Ibn Abi Shaybah* (3/564)

***Performing Tawaaf and Touching the Two Corners:
Exclusive Makkan Rites***

The forgiveness of sins and the eradication of one's misdeeds are the major aims of any person who hopes for the pleasure of Allaah and reward of the Hereafter. Thus, it is very important for the slaves of Allaah to do their best in order to attain this aim through all the possible means. Among these means are performing *Tawaaf* (circumambulation) around the *Ka'bah*, and touching the two corners (the Black Stone and the Yemeni corner), if touching them is possible without any accompanying offense.

In this regard, *Talhah ibn Is-Haaq*, may Allaah have mercy upon him, reported, "I asked *Al-Qaasim ibn Muhammad* about crowding over the Black Stone, and he said, 'Do it, my son! For I saw 'Abdullaah Ibn 'Umar, may Allaah be pleased with him, struggle hard to get through the crowds in order to reach the Black Stone, so much so that sometimes (he was struck on the face and) his nose would bleed.'" ¹

عَنْ ابْنِ عَبِيدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ : أَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ عَلَى الرُّكْنَيْنِ، فَقُلْتُ : يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّكَ تُزَاحِمُ عَلَى الرُّكْنَيْنِ زَحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُزَاحِمُ عَلَيْهِ. فَقَالَ : إِنَّ أَفْعَلَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «إِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا». وَسَمِعْتُهُ يَقُولُ : «مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ». وَسَمِعْتُهُ يَقُولُ : «لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى، إِلَّا حَطَّ اللَّهُ عَنْهُ خَطِيئَةً، وَكُتِبَتْ لَهُ بِهَا حَسَنَةٌ».

Ibn 'Ubayd ibn 'Umayr, on the authority of his father, may Allaah have mercy upon them, reported,

*“Ibn ‘Umar, may Allaah be pleased with him, used to determinedly compete over touching the two corners. Therefore, I said, ‘O Abu ‘Abdur-Rahmaan! I see you striving harder than any of the other Companions of the Prophet, sallallaahu ‘alayhi wa sallam, to touch the two corners.’ Ibn ‘Umar, may Allaah be pleased with him, said, “If I am doing so, then I heard the Prophet, sallallaahu alayhi wa sallam saying: **“Wiping over them is an expiation for the sins,”** and I heard him saying: **“Whosoever circumambulates the House (Ka’bah) seven rounds and completes them, it will be equivalent for him (in reward) to freeing a slave,”** and I also heard him saying: **“Never does a person (who circumambulates the Ka’bah) put down his foot and lift the other (whilst walking), that as soon as [he does this] Allaah removes one of his sins, and gives him one reward (for it.”** [An-Nasaa’i]”²*

The Narrator:

The full name of Ibn ‘Ubayd is ‘Abdullaah ibn ‘Ubayd ibn ‘Umayr Al-Laythi Al-Janda’i, and his nickname is Abu Muhammad Al-Makki. He was a trustworthy scholar from Makkah who died in the year 113 A.H.

His father is ‘Ubayd ibn ‘Umayr ibn Qataadah Al-Laythi, and his nickname is Abu ‘Aasim Al-Makki. He was born during the life of the Prophet, sallallaahu ‘alayhi wa sallam, and many historians counted him among the great followers (of the Prophet). He was the judge of the people of Makkah, and he died in 74 A.H.³

Commentary:

“The two corners” are *Al-Hajar Al-Aswad* (the Black Stone) and *Ar-Rukn Al-Yamaani* (the Yemeni Corner).⁴

“To complete them” means to comply with the etiquette and conditions of performing *Tawaaf*.⁵

Ibn ‘Umar, may Allaah be pleased with him, was known for his care in seeking the Prophetic *Sunnah* (guidance and traditions) and applying it. He was asked about why he would strive to get through the crowd to touch the two corners with more persistence than all the other Companions of the Prophet, *sallallaahu ‘alayhi wa sallam*. Consequently, he, may Allaah be pleased with him, told the reason, and what a great reason it is! There is no doubt that the moment a person is informed about this great reward, he would hasten to perform these acts of worship if he is among those who seek the pleasure of Allaah. This is the reason why our Prophet, *sallallaahu ‘alayhi wa sallam*, was very keen on touching those two corners, as it was authentically reported by *Ibn ‘Umar*, may Allaah be pleased with him, that the Prophet, *sallallaahu ‘alayhi wa sallam*, never left touching the Yemeni Corner and the Black Stone in all the rounds of his *Tawaaf. Naafi’*, may Allaah have mercy upon him, said, "I have seen *Ibn ‘Umar*, may Allaah be pleased with him, do that."⁶

Lessons and Instructions:

Among the lessons of this *Hadeeth* are:

1. The great virtue of touching and wiping over the Black Stone and the Yemeni Corner.⁷
2. The virtue and the great reward of performing *Tawaaf* around the Sacred House.⁸
3. The permissibility of crowding over the Black Stone to touch and kiss it, if this will not harm or offend the people.⁹
4. The great care of *‘Abdullaah ibn ‘Umar*, may Allaah be pleased with him, to adhere to the *Sunnah* of the Prophet, *sallallaahu ‘alayhi wa sallam*, and his perseverance in observing the acts of obedience. It is narrated that he, may Allaah be pleased with him, said, "No matter how hard or easy the circumstances were, I have not failed to touch these two corners (the Yemeni Corner and the Black Stone) ever since I saw the Prophet, *sallallaahu ‘alayhi wa sallam*, doing so."¹⁰

5. *Ibn 'Umar*, may Allaah be pleased with him, was always keen on seizing the opportunity accorded by virtue of living in *Makkah*, by exerting efforts in performing *Tawaaf*, and this is an example for the dwellers of *Makkah* which they should try to follow.
6. Seizing the opportunities of obeying Allaah in *Makkah* is the guidance of the righteous Companions.

It is narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, would make use of his time in performing *Tawaaf*, as it is said that in the farewell *Hajj*, he, *sallallaahu 'alayhi wa sallam*, used to visit the *Ka'bah* during all the nights of *Mina* to perform *Tawaaf* around it.¹¹

Similarly, his Companions, may Allaah be pleased with them, were also keen on making use of their time in performing *Tawaaf* and all the other acts of worship during their stay in *Makkah*. It is narrated that *Ibn 'Umar*, may Allaah be pleased with him, used to complete the seven rounds around the House seven times at night, and five times in the daytime¹².

'Aa'ishah, may Allaah be pleased with her, would also perform the seven rounds around the House by combining three times (i.e. walking around the *Ka'bah* twenty-one consecutive rounds), then she used to pray two *Rak'ahs* for every seven rounds.¹³

'Abdullaah ibn Az-Zubayr, may Allaah be pleased with him, was also among the more persevering Companions in worshipping Allaah in *Makkah*. It was even said about him that he was unrivaled in his worship, which is indeed true. He is the only one who swam while circumambulating the House. This happened when a devastating flood inundated the *Ka'bah* and prevented the people from circumambulating it, and no one had the audacity to preform *Tawaaf* swimming except him.¹⁴

'Ataa' ibn Abi Rabaah, may Allaah have mercy upon him, the great scholar from the generation after the Companions, spent forty years in *Makkah* busying himself in the nights only with praying and performing *Tawaaf*.¹⁵

Finally, it is known that performing *Tawaaf* instills a special delight in the heart when supplicating Allaah The Almighty, and the Prophet, *sallallaahu 'alayhi wa sallam*, said: "***Your Lord is bashful and generous, and is ashamed to turn back empty the hands of His slave when he raises them to Him (i.e. in supplication)***"¹⁶. Then what about the one who adheres to circumambulating His House, hanging onto its curtains, and keeping close to its threshold!

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- ¹ *Musannaf 'Abdir-Razzaaq* (5/35)
- ² *At-Tirmithi* (959); is his narration, and he classified it as sound, *An-Nasaa'i* (2919) and *Ibn Maajah* (2956). And it is classified as *Saheeh* by *Ibn Khuzaymah* (4/218), *Al-Haakim* in *Al-Mustadrak* (1/664) and *Al-Albaani* in *Mishkaat Al-Masaabeeh* (2580)
- ³ *Tah-theeb Al-Kamaal* (15/259)
- ⁴ *'Umdat Al-Qaari* by *Al-'Ayni* (9/253)
- ⁵ *Mir'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/115)
- ⁶ *Sunan Abu Daawood* (1876)
- ⁷ *'Umdat Al-Qaari* by *Al-'Ayni* (9/240)
- ⁸ *Tuhfat Al-Ahwathi* (3/513) and *Mar'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/115)
- ⁹ *At-Tamheed* by *Ibn 'Abdul-Barr* (21/76)
- ¹⁰ *Al-Bukhaari* (1606)
- ¹¹ *Al-Bukhaari* mentioned it in the authority of *Ibn 'Abbaas* without mentioning the narrators, but more than one scholar mentioned the chain of narrators. See *Taghleeq At-Ta'leeq* by *Ibn Hajar* (3/100), and *Al-Albaani* classified it as *Saheeh* in *As-Silsilah As-Saheehah* (804)
- ¹² *Al-Azraqi* in *Akhbaar Makkah* (1/44)
- ¹³ *Al-Mataalib Al-'Aaliyah* by *Ibn Hajar* (6/423)
- ¹⁴ *Siyar A'laam An-Nubalaa'* (3/370)
- ¹⁵ *Akhbaar Makkah* by *Al-Faakihi* (2/ 321)
- ¹⁶ *Abu Daawood* (1488), *At-Tirmithi* (3556), and *Ibn Maajah* (3865) on the authority of *Salmaan*, may Allaah be pleased with him. *At-Tirmithi* classified it as sound, and *Al-Albaani* classified it as *Saheeh* in *Saheeh Sunan Abi Daawood* (1320)

Speaking during the Tawaaf

In spite of the fact that speaking during the *Tawaaf* is permissible, talking too much may be considered a transgression of the limit of etiquette and decency (especially talking on mobile phones). Thus, the best speech for the Muslim in his *Tawaaf* (circumambulation) is the remembrance of Allaah The Almighty and the supplication to Him. It is narrated that *Ash-Shaafi'i*, may Allaah have mercy upon him, said, "I love reciting the *Qur'aan* during the *Tawaaf*, and it is the best thing that the Muslim can utter."¹

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
«الطَّوَّافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ، إِلَّا أَنَّكُمْ تَتَكَلَّمُونَ فِيهِ . فَمَنْ تَكَلَّمَ فِيهِ ؛
فَلَا يَتَكَلَّمُ إِلَّا خَيْرًا» .

Ibn 'Abbaas, may Allaah be pleased with him, narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Circumambulating this house (i.e. Ka'bah) is like praying, except that you may talk therein, so do not say except what is good.”** [At-Tirmithi]²

Commentary:

The only purpose of those who go to perform *Tawaaf* is to express their need to Allaah The Almighty. Being occupied with anything other than Him during *Tawaaf* does not correspond with this status of neediness, exactly like in *Salaah* (prayer).

However, the one who is in *Tawaaf* is allowed to speak with others, and this is an ease and mercy from Allaah The Almighty. So, it is the duty of everyone to know this favor and thank Him for it, by not speaking except in case of necessity, and not going to excess in talking so that it does not seem inappropriate to this great site.

Lessons and Instructions:

The lessons of this *Hadeeth* are:

1. Reminding believers of the merits of *Tawaaf*, as it is like prayer, which is the best of all acts of worship.
2. Remembering Allaah The Almighty and supplicating to Him are recommended in *Tawaaf*, as it is like *Salaah* which is mere remembrance and supplication.
3. Speaking during the *Tawaaf* is permissible, but it is lawful to speak only what is good.³
4. The narration proves the opinion of the Muslim jurists who rule that ablution is a precondition for the *Tawaaf*.⁴

The righteous predecessors, may Allaah have mercy upon them, did not prevent talking in the *Tawaaf* if it did not violate the proper etiquette, and this was the manner of the thankful people. *Ibraaheem ibn Naafi'* said, "*I talked to Taawoos in the Tawaaf, and he talked with me.*"⁵

Furthermore, what is narrated by the great Companion, *Fudhaalah ibn 'Ubayd*, may Allaah be pleased with him, in the story of his acceptance of *Islaam*, is another example of the etiquette of *Tawaaf*. He said,

"I wanted to kill the Prophet, sallallaahu 'alayhi wa sallam, on the day of the Conquest of Makkah while he

was performing Tawaaf. When I approached him, he, sallallaahu ‘alayhi wa sallam, said to me: **"Is this Fudhaalah?"** I said, "Yes, O Messenger of Allaah," and he said: **"What were you thinking to yourself?"** I said, "Nothing, I was just remembering Allaah." He then laughed and said: **"Ask Allaah for forgiveness."** He then put his hand over my chest, which made my heart very tranquil. By Allaah, he did not remove his hand from my chest but he became the most beloved person to me, sallallaahu ‘alayhi wa sallam." ⁶

¹ *Umdat Al-Qaari* (9/263)

² *At-Tirmithi* (960 and it is his narration, and *An-Nasaa'i* (2922) It is classified as *Saheeh* by *Ibn Khuzaymah* (4/222), *Al-Haakim* in *Al-Mustadrak* (457), and *Al-Albaani* in *Al-Irwaa'* (1102)

³ *Umdat Al-Qaari* (9/263)

⁴ *Sharh Sunan Ibn Maaajah* (1/209)

⁵ *Umdat Al-Qaari* (9/263)

⁶ Mentioned by *Ibn Hishaam* in *As-Seerah An-Nabawiyyah* (5/80)

A Deed Equivalent to Freeing a Slave

Freeing slaves is among the best deeds in the sight of Allaah The Almighty, because it takes a person from the darkness of slavery to the light of freedom. Although this act of worship can only be afforded by wealthy people, circumambulating the *Ka'bah* seven rounds is equal in reward to freeing a slave. This is from the special blessings of Allaah The Almighty that have been granted to the acts of worship in *Makkah*.

Hence, the righteous predecessors were keen on performing *Tawaaf* (circumambulation) in order to attain this reward of emancipation, and among the astonishing examples in this regard is what it is narrated that *Nasr ibn Muhammad Al-Hamdaani*, who is called *Al-Husari*, may Allaah have mercy upon him, used to circumambulate seven complete rounds around the *Ka'bah* seventy times every day.

عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ : أَنَّ رَجُلًا قَالَ : يَا أَبَا عَبْدِ الرَّحْمَنِ
-أي عبد الله بن عمر- مَا أَرَاكَ تَسْتَلِمُ إِلَّا هَذَيْنِ الرُّكْنَيْنِ؟ قَالَ : إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «إِنَّ مَسْحَهُمَا يَحْطَانِ
الْخَطِيئَةَ». وَسَمِعْتُهُ يَقُولُ : «مَنْ طَافَ سَبْعًا فَهُوَ كَعَدَلَ رِقَبَةً».

'Abdullaah ibn 'Ubayd Ibn 'Umayr ², may Allaah have mercy upon him, reported, "A man said to Ibn 'Umar, may Allaah be pleased with him, 'O Abu 'Abdur-Rahmaan! I do not see you touching except these two corners (i.e. the Yemeni corner and the black stone).' Ibn 'Umar, may Allaah be pleased with him, responded, 'I heard the Prophet, sallallaahu 'alayhi wa sallam saying: "**Touching them eradicates one's sins,**" and I heard him, sallallaahu 'alayhi wa sallam, saying: "**Whosoever circumambulates the house (Ka'bah) seven times, it will be equivalent for him (in reward) to freeing a slave.**" [An-Nasaa'i]³

Commentary:

Allaah, The Most Generous, increases the reward of good deeds which is clear from the fact that when a believer circumambulates the House of Allaah The Almighty just seven rounds he gets the reward of freeing a slave⁴; and when a believer touches the two corners (the Yemeni corner and the Black Stone), he hopes for the favor of Allaah The Almighty to remove his sins with this touch⁵. The scholars call this kind of reward "the easy gain". This term refers to the profuse and great reward given for a relatively effortless and easy act of worship.

It is worth mentioning that the Prophet, *sallallaahu 'alayhi wa sallam*, used to touch the Yemeni Corner and the Black Stone only, because they are laid on the foundations raised by *Ibraaheem* (Abraham), may Allaah exalt his mention. However, he, *sallallaahu 'alayhi wa sallam*, refrained from touching the Iraqi and the Syrian corners, because they were retracted from the foundations of *Ibraaheem*, may Allaah exalt his mention. This happened due to a shortage in funds while the *Quraysh* were rebuilding the *Ka'bah*.

Lessons and Instructions:

Among the lessons of this *Hadeeth* are:

1. The virtue of touching and wiping over the Black Stone and the Yemeni Corner.⁶
2. These two corners are distinguished by the act of touching and wiping over them together, and the Black Stone is singled out with the kissing.⁷
3. It is not legislated to touch the other two corners: the Iraqi and the Syrian one.⁸
4. The virtue of *Makkah*, as Allaah The Almighty has bestowed upon it several distinct means to attain nearness to Him which are not given to any other place.
5. It shows the extensive mercy of Allaah The Almighty, and that whoever fails to attain this mercy is truly a loser. Who would fail to touch the two corners, that Allaah The Almighty may forgive his sins?
6. The easy gain for the people of *Makkah* which is achieved through touching the Black Stone and the Yemeni Corner.

The practical implementation of the righteous predecessors is embodied in their adherence to performing *Tawaaf* as long as

they resided in *Makkah*, especially those who were busy with other responsibilities and burdens outside the *Haram*, and did not have enough time to stay for a long period therein. It is narrated that when the Commander of The Believers *Haaroon Ar-Rasheed*, may Allaah have mercy upon him, was visiting *Makkah*, he used to pray 'Asr (the late afternoon prayer) then immediately start circumambulating the House until the *Athaan* (the call for the prayer) of *Maghrib* (sunset) prayer. *Ibn Shabeeb*, may Allaah have mercy upon him, said, "*I saw that the Commander of The Believers, Haaroon, started performing Tawaaf, so I counted for him sixteen full-seven-rounds around the House between Al-'Asr and Al-Maghrib prayers,*⁹ *and he prayed two Rak'ahs after every two full-seven-rounds.*"⁹

Additionally, here we will mention a practical situation to prove the impermissibility of touching any other corner except for the Yemeni Corner and the Black Stone:

It is narrated that *Ibn 'Abbaas*, may Allaah be pleased with him, performed *Tawaaf* with *Mu'aawiyah*, may Allaah be pleased with him, one day and saw him touching all the corners of the *Ka'bah*. *Ibn 'Abbaas*, may Allaah be pleased with him, disapproved of that and said to him, "*Why do you touch these two corners (i.e. the Iraqi and the Syrian corners), and the Prophet, sallallaahu 'alayhi wa sallam, did not touch them?*" *Mu'aawiyah*, may Allaah be pleased with him, replied, "*Nothing from the House should be abandoned.*" *Ibn 'Abbaas*, may Allaah be pleased with him, recited (what means): ***{There has certainly been for you in the Messenger of Allaah an excellent pattern (to follow)}*** [*Qur'aan* 33:21]

Thereupon *Mu'aawiyah*, may Allaah be pleased with him, said, "*You are absolutely right.*"¹⁰

Therefore, all our righteous predecessors, may Allaah have mercy upon them, followed this guidance, as *'Ataa' ibn Abi Rabaah*, may Allaah have mercy upon him, reported, "*Our scholars like Ibn 'Abbaas, Jaabir, Abu Hurayrah, and 'Ubayd ibn 'Umayr, would touch only the Black Stone and the Yemeni Corner. I have never seen them touching any other corner.*"¹¹

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- ¹ *Al-'Iqd Ath-Thameen* (7/333)
 - ² His biography was mentioned in *Hadeeth*(21)
 - ³ Its *Takhreej* (reference books) was mentioned in *Hadeeth*(21)
 - ⁴ *Mir'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/115)
 - ⁵ *At-Tamheed* by Ibn 'Abdil-Barr (21/76)
 - ⁶ *'Umdat Al-Qaari* by Al-'Ayni (9/240)
 - ⁷ *Fat-h Al-Baari* by Ibn Hajar (3/475)
 - ⁸ *At-Tamheed* by Ibn 'Abdil-Barr (21/76)
 - ⁹ *Akhbaar Makkah* by Al-Faakihi (2/303-304)
 - ¹⁰ *Al-Awsat* by At-Tabaraani (3/17)
 - ¹¹ *Musannaf Ibn Abi Shaybah* (3/840)

A Marvelous Miracle of the Black Stone

When the process of constructing of the Sacred House reached the place of the Black Stone, *Ibraaheem* (Abraham) said to his son *Ismaa'eel* (Ishmael), may Allaah exalt their mention, "Look for a stone to place here as a sign for people to begin their *Tawaaf* from it." *Ismaa'eel*, may Allaah exalt his mention, went to search for a stone, and when he came back he found that *Jibreel* (Gabriel), may Allaah exalt his mention, descended with the Black Stone from heaven.¹ Thus, it became one of the clear signs in *Al-Masjid Al-Haraam*. Allaah The Almighty Says (what means): **{Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e. Makkah]-blessed and a guidance for the worlds. In it are clear signs}** [*Qur'aan* 3: 96, 97]

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ. فَسَوَّدَتْهُ حَطَايَا بَنِي آدَمَ».

Ibn 'Abbaas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: ***"The Black Stone was brought down from Paradise, and it was whiter than milk, but the sins of the children of Aadam changed its color into black."*** [*At-Tirmithi, An-Nasaa'i, Ahmad and Ibn Maajah*]²

Commentary:

"The sins of the children of Aadam changed its color into black" means that the sins of those who wipe over the Stone are

a reason for the blackening of its color. This blackness is real, not figurative.³

Anas ibn Maalik, may Allaah be pleased with him, said, "*The Black Stone is a stone from Paradise.*"⁴

'Abdullaah ibn 'Amr ibn Al'Aas, may Allaah be pleased with both of them, said, "*The Stone descended from Paradise whiter than snow, and it is only the sins of the children of Adam that made it black.*"⁵

This effect of the Stone turning black is a miracle, as stated by *Al-Muhibb At-Tabari Al-Makki*, may Allaah have mercy upon him, who said, "*The Stone becoming black is a lesson to those who have insight, for if sins can affect the stone which is solid, their effect on the heart is stronger.*"⁶

It is worth mentioning that this blackness is in its apparent part, but the part that was implanted in the building of the honored *Ka'bah* is in its white color as it descended. This is the external sense of the *Hadeeth*, and it is supported by what is narrated that *Mujaahid ibn Jabr*, may Allaah have mercy upon him, said, "*When Ibn Az-Zubayr tore the house down, I looked at the Rukn (the corner of the Black Stone), and found everything in it white-colored*"⁷. And *Muhammad ibn Naafi' Al-Khuzaa'i*, may Allaah have mercy upon him, said, "*I scrutinized the Black Stone when it was pulled out, and I found that blackness is only in its head, and the rest of it is white, and its length is about a cubit*"⁸. Moreover, one of the characteristics of this great miracle is that it is still kept and preserved to this day.

Lessons and Instructions;

Some of the benefits of the *Hadeeth* are:

1. The superiority and merit of *Al-Masjid Al-Haraam*, as Allaah The Almighty put in it a stone from Paradise.
2. It is an obligation on every Muslim to believe that the Black Stone is from Paradise, and that it was whiter than milk, and was blackened by the sins of people.⁹

3. The great effect of sins, as they affected a stone; thus, the bad effects of sins on hearts are even more dangerous.¹⁰
4. The blackening of the Stone by sins does not mean that it can be whitened by the good deeds of believers, as claimed by some deviant people. This is because this blackness may be a witness over the disbelievers on the Day of Resurrection.¹¹

¹ The origin of this *Hadeeth* is narrated by *Al-Haakim* in *Al-Mustadrak* (2/293), and he said that it is *Saheeh* on the condition of *Muslim* but *Al-Bukhaari* and *Muslim* did not narrate it, and *Ath-Thahabi* confirmed this in *At-Talkhees*

² *Ahmad* (1/307), *At-Tirmithi* (877) and it is his narration and he classified it as *Hasan Saheeh*, *An-Nasaa'i* (2936) and mentioned it abbreviated, and it is classified as *Saheeh* by *Ibn Khuzaymah* (4/219) and *Al-Albaani* in *Mishkaat Al-Masaabeeh* (2577)

³ *Tuhfat Al-Ahwathi* (3/525)

⁴ *Musannaf Ibn Abi Shaybah* (3/706)

⁵ The same reference

⁶ *Fat-h Al-Baari* (3/463)

⁷ *Akbaar Makkah* by *Al-Faakihi* (1/92)

⁸ *Taareekh Al-Khulafaa'* by *As-Siyooti* (345)

⁹ *Tuhfat Al-Ahwathi* (3/525)

¹⁰ *Fat-h Al-Baari* (3/541)

¹¹ *Faydh Al-Qadeer* (4/713)

The Testimony of the Stone

In order to attain this definite testimony on the great Day of Resurrection, the righteous predecessors were keen on kissing and touching this honored Stone. Such care is a natural outcome of their adherence to the guidance of the Prophet, *sallallaahu 'alayhi wa sallam*.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيَأْتِيَنَّ هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يُنْطِقُ بِهِ، يَشْهَدُ عَلَى مَنْ يَسْتَلِمُهُ بِحَقِّ».

Ibn 'Abbaas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu alayhi wa sallam*, said: ***"This Stone will come on the Day of Judgment having two eyes with which it will be able to see, and a tongue with which it will be able to talk, and it will testify to the one who truthfully and faithfully touched it."*** [At-Tirmithi, An-Nasaa'i, Ahmad and Ibn Maajah]¹

Commentary:

"*This Stone*" refers to the Black Stone that is located in the corner of the *Ka'bah*.²

There are many distinctive qualities of the Black Stone that make it a clear sign of Allaah The Almighty. Among these qualities is that it will be brought on the Day of Resurrection to testify for those who faithfully touched it in the worldly life, believing it to be one of the stones of Paradise, and also

believing that touching, kissing and prostration on it are but acts of worship to Allaah The Almighty. It will be present [on the Day of Resurrection] and Allaah will create for it two eyes in order to recognize and distinguish those who faithfully touched it from those who did not. Then it will testify for them with its tongue that they were faithful and truthful in the worldly life.

Lessons and Instructions:

We can extract the following lessons from this *Hadeeth*:

1. The virtue of the Black Stone, and the virtue of those who faithfully touch it.
2. Proving the omnipotence of Allaah The Almighty to create for the stone, which is an inanimate object, a tongue to speak with, and an eye to distinguish those whom it will testify for from those whom it will not, and all this will be on the Day of Resurrection.³
3. The necessity of believing in this unseen fact that is mentioned in the *Hadeeth*.⁴
4. In the *Hadeeth*, there is a reference to the importance of glorifying the House and its sacred ordinances in conformity with the commandments of the Prophet, *sallallaahu 'alayhi wa sallam*. This is denoted by the word "*truthfully* and *faithfully*".⁵

This *Hadeeth* has a wonderful practical implementation by 'Umar ibn Al-Khattaab, may Allaah be pleased with him, as it is narrated that he, may Allaah be pleased with him, came near the Black Stone and kissed it and said, "*Undoubtedly, I know that you are a stone which can neither benefit anyone nor harm anyone; and had I not seen the Messenger of Allaah, sallallaahu 'alayhi wa sallam, kissing you, I would not have kissed you.*"⁶ This exactly will be the faith which the stone will testify for 'Umar, may Allaah be pleased with him, on the Day of Resurrection, as there is no other possible meaning for kissing a mere Stone except for the purpose of worshipping Allaah The

Almighty and following His Prophet, *sallallaahu ‘alayhi wa sallam*.

It is also narrated that ‘*Ali ibn Abi Taalib*, may Allaah be pleased with him, used to say when he touched the Black Stone, "*Allaahumma imaana bika, wa tasdeeqa likitaabika, wa ittibaa‘a lisunnat Nabiyyika, sallallaahu ‘alayhi wa sallam - (O Allaah! (I begin this Tawaaf) believing in You, affirming the truth of Your Book, and following the example of Your Prophet, sallallaahu ‘alayhi wa sallam.*"⁷

¹ *Ahmad* (2/982), *At-Tirmithi* (961) and classified it as *Hasan*, *Ibn Maajah* (2944) and it is his narration, and it is classified as *Saheeh* by *Ibn Khuzaymah* (4/220), *Ibn Hibbaan* (9/25) and *Al-Albaani* in *Saheeh Sunan Ibn Maajah* (2382)

² *Mu'jam Lughat Al-Fuqahaa'* (P175)

³ *Mir'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/111)

⁴ *Tuhfat Al-Ahwathi* (4/31)

⁵ *Faydh Al-Qadeer* (5/439)

⁶ *Al-Bukhaari* (1597)

⁷ *It-haaf Al-Khiyarah Al-Maharah* (3/189)

Touching and Kissing the Black Stone

The Prophet, *sallallaahu ‘alayhi wa sallam*, was keen on touching the Black Stone, to the extent that he would touch it with a stick when he could not reach it. *Abu Tufayl*, may Allaah be pleased with him, reported, "I saw the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, circumambulating the House and touching the stone with a crosier in his hand then kissing the crosier." ¹

عَنِ الزُّبَيْرِ بْنِ عَرَبِيِّ، قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ اسْتِئْثَامِ الْحَجَرِ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قَالَ: قُلْتُ: أَرَأَيْتَ إِنْ زُحِمْتُ، أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: اجْعَلْ (أَرَأَيْتَ) بِالْيَمَنِ، رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

Az-Zubayr ibn ‘Arabi, may Allaah have mercy upon him, said, "A man asked Ibn ‘Umar, may Allaah be pleased with him, about touching the Black Stone, so he, may Allaah be pleased with him, said, 'I saw the Prophet, *sallallaahu ‘alayhi wa sallam*, touching it and kissing it.' Thereupon, the man said, 'What should I do if it is crowded? What should I do if I am forced out and cannot reach it?' Ibn ‘Umar, may Allaah be pleased with him, replied, '(If you insist not to touch or kiss) Stay in Yemen (as this man was from Yemen), I saw the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, touching it and kissing it.'" [Al-Bukhaari] ²

The Narrator:

Az-Zubayr ibn ‘Arabi is *Abu Salamah An-Namri Al-Basri*, may Allaah have mercy upon him, one of the *Taabi'een* (the

generation after the Companions) and is a trustworthy *Hadeeth* narrators.³

Commentary:

By his words, "*Stay in Yemen, I saw the Messenger of Allaah, sallallaahu 'alayhi wa sallam, touching it and kissing it,*" Ibn 'Umar, may Allaah be pleased with him, defined the limits for following the example of the Prophet, *sallallaahu 'alayhi wa sallam*, which the nation should observe. In order to perform any act of worship whether in word or deed, it should be sufficient for us to know that the Prophet, *sallallaahu 'alayhi wa sallam*, performed it. There is no doubt that if there is a crowd near the Stone, it is better not to try to touch it for fear of offending people. However, *Ibn 'Umar*, may Allaah be pleased with him, wanted to emphasize the importance of following the *Sunnah*, (Prophetic tradition), and hated that people should invent excuses or suggest assumptions that lead them away from following the example of the Prophet, *sallallaahu 'alayhi wa sallam*, in his words and deeds.

Lessons and Instructions:

These are some of the lessons of this *Hadeeth*:

1. It is recommended to touch the Black Stone and kiss it.⁴
2. Respecting the *Sharee'ah* (Islamic legislation) proofs and not opposing them with reason.⁵
3. The deeds of the Prophet, *sallallaahu 'alayhi wa sallam*, are a proof for establishing jurisprudential rules.
4. Scholars said that kissing the Black Stone should be done without issuing a sound from the lips, so as to respect the glory of the place.
5. Touching and kissing it are recommended in *Hajj* if possible.⁶

It is mentioned that the righteous predecessors, may Allaah have mercy upon them, used to take the crowd around the *Ka'bah* into account when touching the Black Stone. For instance, it is narrated that when *'Abdur-Rahmaan ibn 'Awf*, may Allaah be pleased with him, found a crowd around the Stone, he would turn his face to it and glorify Allaah The Almighty, saying "*Allaahu Akbar!*" and supplicating to Him, then he would perform his *Tawaaf*, and he would only touch it when he found a gap.⁷ When the Prophet, *sallallaahu 'alayhi wa sallam*, asked him why he touched the Stone sometimes and left it sometimes, he told him about what he was doing. The Prophet, *sallallaahu 'alayhi wa sallam*, approved his act, saying: "*Well-done.*"⁸

However, when there was no crowd around the Black Stone, the righteous predecessors showed great perseverance in touching it. If *Tawoos*, may Allaah have mercy upon him, was in the *Masjid* and wanted to leave, he would first go to touch the Stone.⁹

¹ *Muslim* (1275)

² *Al-Bukhaari* (1611)

³ *Al-Jarh Wat-Ta'deel* (3/580) and *Tahtheeb Al-Kamaal* (9/318)

⁴ *Sharh Saheeh Muslim* by *An-Nawawi* (9/15)

⁵ *'Umdat Al-Qaari* (9/256)

⁶ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (4/292)

⁷ *At-Tamheed* by *Ibn 'Abdul-Barr* (22/257)

⁸ *Al-Azraqi* narrated it with a good chain of narrators in *Akhbaar Makkah* (1/101)

⁹ *Akhbaar Makkah* by *Al-Faakihi* (1/126)

Adherence to the Practice of Kissing the Black Stone

The Companions, may Allaah be pleased with them, were the most adherent people ever to the guidance of the Prophet, *sallallaahu ‘alayhi wa sallam*. They also taught the people the proper way of emulating him, *sallallaahu ‘alayhi wa sallam*, in addition to teaching them the rules and spirit of this emulation.

عَنْ نَافِعٍ قَالَ : رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ، ثُمَّ قَبَلَ يَدَهُ، وَقَالَ : مَا تَرَكْتُهُ مِنْذُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ .

Naafi’, may Allaah have mercy upon him, said, “I saw Ibn ‘Umar, may Allaah be pleased with him, touching the Black Stone with his hand then kissing his hand, then he said, ‘Ever since I saw the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, do this, I have never stopped doing so.’” [Muslim]¹

The Narrator:

Naafi’, may Allaah have mercy upon him, is nicknamed *Abu ‘Abdullaah Al-Madani*, and he was the servant of *‘Abdullaah ibn ‘Umar ibn Al-Khattaab*, may Allaah be pleased with them. He was among the great scholars of *Madeenah*, and a well-versed jurist and *Mufti*. He related many narrations on the authority of *Ibn ‘Umar* and died in the year 117 A.H.²

Commentary:

The aim of this blessed *Hadeeth* (narration) is to urge people to be keen on kissing the Black Stone, as *Ibn ‘Umar*, may Allaah be pleased with him, noticed the adherence of the Prophet, *sallallaahu ‘alayhi wa sallam*, to kissing and touching

it, so he never failed to do so since then. Furthermore, this act of adherence of the Prophet, *sallallaahu 'alayhi wa sallam*, would never have been thus, unless there was a great virtue and reward for such an act of worship.

Lessons and Instructions:

The following lessons can be extracted from this *Hadeeth*:

1. The virtue of the Black Stone, and the permissibility of touching it with the hand, then kissing that hand.³
2. The Muslim should not abstain from doing this *Sunnah* (Prophetic tradition) if he is able to do it. *Ibn 'Abdul-Barr*, may Allaah have mercy upon him, said,

*"They (the scholars) have not disagreed about the fact that kissing the Black Stone is among the desirable acts of Tawaaf during the Hajj for anyone, in case he is able to reach it. Yet, the one who is unable to kiss it should put his hand on it then raise his hand toward his mouth (and kiss it), and if he still unable to do so due to the crowd, he should instead utter Takbeer (say "Allaahu Akbar") when he faces it. However, there will no be blame upon whoever abstains from doing that, yet whoever has the ability to fulfill this act of worship should not abandon it in order to follow the guidance of the Prophet, sallallaahu 'alayhi wa sallam, and his Companions, may Allaah be pleased with them."*⁴

3. The virtue of *Ibn 'Umar*, may Allaah be pleased with them, and his adherence to putting the Prophetic guidance into practice.

The historical references and compilations of the *Sunnah* preserved for us many great examples about the predecessors' compliance with touching and kissing the Black Stone. *Talhah ibn Is-Haaq*, may Allaah have mercy upon him, reported, *"I asked Al-Qaasim ibn Muhammad about crowding over the black stone, and he said, 'Do it, O my son! For I saw 'Abdullaah ibn*

*Umar, may Allaah be pleased with him, struggle hard to get through the crowd in order to reach the Black Stone, so much so that sometimes (he was struck on the face and) his nose would bleed.'"*⁵

*Ibn Jurayj , may Allaah have mercy upon him, also reported, "I asked 'Ataa', 'Did you see any of the Companions of the Prophet, sallallaahu 'alayhi wa sallam, kiss their hands when they touched (the Black Stone)? He said, 'Yes, I saw Jaabir ibn 'Abdullaah, Ibn 'Umar, Abu Sa'eed Al-Khudri, and Abu Hurayrah, may Allaah be pleased with them all, kissing their hands when they touched it.' I then asked him, 'And what about Ibn 'Abbaas, may Allaah be pleased with him?' He answered in the affirmative."*⁶

*Hishaam ibn 'Urwah, may Allaah have mercy upon him, said, "I have never seen my father touching (the Black Stone) without kissing his hand after that."*⁷ Additionally, *Mu'ammarr, may Allaah have mercy upon him, also reported, "I never saw anyone who did not kiss his hand; and we have seen the knowledgeable people doing it," then he added, "and I also saw Ayyoob As-Sakhtiyaani, may Allaah have mercy upon him, wiping with his hands (over his body) when he kissed it after touching the Stone."*⁸

¹ *Muslim* (1268)

² *Siyar A'laam An-Nubalaa'* (5/95) and *Tahtheeb Al-Kamaal* (29/298)

³ *Sharh Saheeh Muslim* by *An-Nawawi* (9/15)

⁴ *At-Tamheed* (22/257)

⁵ *Musannaf 'Abdr-Razzaaq* (5/35)

⁶ *Musannaf Ibn Abi Shaybah* (5/768) and *Ma'rifat As-Sunan wal-Aathaar* (4/51)

⁷ *Musannaf Ibn Abi Shaybah* (3/769)

⁸ *Musannaf 'Abdir-Razzaaq* (5/42)

Following the Prophet's Example in Glorifying the Black Stone

Touching the Black Stone and being attached to it in every *Tawaaf* (circumambulation) is from the perfection of reverence for it. It is narrated that *Mujaahid* and *Tawoos*, may Allaah have mercy upon them, used to recommend touching the two corners (the Black Stone and the Yemeni corner) in every odd round of the *Tawaaf* (rounds one, three, five, and seven).¹ This is established by the scholars, as they recommend kissing the Black Stone, or touching it with the hand then kissing the hand, if kissing it is not possible. They recommend doing this in every round of the *Tawaaf*, or in every odd round in case it is not possible. They said that if the person's hand cannot reach it, he should face it when he comes near it and utter the *Takbeer* (saying *Allaahu Akbar*)².

عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: رَأَيْتُ عُمَرَ قَبْلَ الْحَجَرِ وَالتَّزَمَهُ، وَقَالَ:
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَ حَفِيًّا.

Suwayd ibn Ghafalah, may Allaah have mercy upon him, said, “I saw ‘Umar, may Allaah be pleased with him, kissing the Black Stone and embracing it, then he said (addressing the Black Stone): I saw the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, taking care of you”. [Muslim, Ibn Maajah and Abu Daawood].³

The Narrator:

Suwayd ibn Ghafalah Al-Jha'fi, who is nicknamed *Abu Umayyah Al-Koofi* is one of the great *Taab'een*, and he died in the year eighty A.H.⁴

Commentary:

The Companions, may Allaah be pleased with them, only glorified what Allaah The Almighty glorified in His book or through the guidance of His Prophet, *sallallaahu 'alayhi wa sallam*. Therefore, glorifying the Black Stone, through kissing, touching and prostrating by putting the forehead over it, is the way that the Prophet, *sallallaahu 'alayhi wa sallam*, glorified it. This is a manifestation of full submission to the Islamic *Sharee'ah* (legislation) with all its commands and prohibitions, which is the essence of glorification.

From another angle, and since the right of the knowledge is to be taught, when 'Umar, may Allaah be pleased with him, learnt the etiquette of sanctifying and glorifying the Black Stone from the Prophet, *sallallaahu 'alayhi wa sallam*, he hastened to teach it to people.

In this respect, the people of *Makkah* should be the ones most acquainted with the rituals of *Hajj* and 'Umrah so that they teach them to those who come to perform any of them. This was the case of the people of *Makkah* earlier, as they considered teaching the pilgrims the rituals and guiding them in their *Hajj* among their duties. *Ibn Rushayd Al-Fihri*, may Allaah have mercy upon him, said about his journey to *Makkah*, "*We were received by its people who were attached to the pilgrims, teaching them the rituals and guiding them to the right ways, and their youngsters were also trained to do this*".⁵

Lessons and Instructions:

This *Hadeeth* contains many lessons, and these are some of them:

1. The merits of the Black Stone.
2. It is recommended to kiss and embrace the Black Stone.⁶

3. The importance of caring for the Black Stone.⁷
4. The intention behind kissing the Stone should be following the guidance of the Prophet, *sallallaahu 'alayhi wa sallam*, and imitating him, and not the sanctification of the Stone itself like pagans.⁸

The care of the Companions and those who followed them for the Black Stone was a result of their imitation of the example of the Prophet, *sallallaahu 'alayhi wa sallam*. *Naafi'*, may Allaah have mercy upon him, reported that he observed that *Ibn 'Umar*, may Allaah be pleased with him, did not leave the *Ka'bah* unless he touched the Black Stone, no matter whether he was in *Tawaaf* or not.⁹

It is also narrated that *Al-Hasan Al-Basri*, may Allaah have mercy upon him, loved to touch the Stone when he started his *Tawaaf* and when he finished it¹⁰. Moreover, the *Makki* scholar *Sa'eed ibn Jubayr*, may Allaah have mercy upon him, when he was in the *Masjid*, used to end his day with touching the Stone immediately before going back to his family¹¹.

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- ¹ *At-Tamheed* by Ibn ‘Abdil-Barr (22/261).
² *Sharh As-Sunnah* by Imaam Al-Baghawi (7/113).
³ *Muslim* (1271).
⁴ *Siyar A ‘laam An-Nubalaa’* (4/69).
⁵ *Mil’ Al- ‘aybah* (80).
⁶ *Haashiyat As-Sindi ‘Ala An-Nasaa’I* (5/227).
⁷ *Sharh Saheeh Muslim* by An-Nawawi (9/17).
⁸ *Haashiyat As-Sindi ‘Ala An-Nasaa’I* (5/227).
⁹ *Akhbaar Makkah* 91/122).
¹⁰ *Musannaf Ibn Abi Shaybah* (3/856).
¹¹ The same reference

Praying in Al-Hijr

The vast majority of Muslims who visit *Makkah* are constantly dreaming of praying inside the *Ka'bah*. However, the state of overcrowdedness there hinders many of the visitors to the Sacred House from achieving this aspiration, especially women who are commanded not to crowd with men over the Black Stone to kiss it, and not to crowd for praying inside the *Ka'bah* with greater reason.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ، وَقَالَ: «صَلِّي فِي الْحِجْرِ إِذَا أَرَدْتَ دُخُولَ الْبَيْتِ، فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ، فَإِنَّ قَوْمَكَ افْتَصَرُوا حِينَ بَنَوْا الْكَعْبَةَ، فَأَخْرَجُوهُ مِنَ الْبَيْتِ».

'*Aa'ishah*, may Allaah be pleased with her, reported, "*I liked to enter the House (the Ka'bah) and pray therein. Yet the Messenger of Allaah, sallallaahu 'alayhi wa sallam, caught me by my hand and admitted me to al-Hijr (of Ismaa'eel). He then said: "Pray in Al-Hijr when you intend to enter the House, for it is a part of the House. However, your people (Quraysh) shortened the structure when they built the Ka'bah, and they took it out of the House."* [Muslim, Ibn Maaajah and Abu Daawood].¹

The Narrator:

'*Aa'ishah bint Abu Bakr As-Siddeeq*, may Allaah be pleased with her, is the wife of the Prophet, *sallallaahu 'alayhi wa sallam*. He, *sallallaahu 'alayhi wa sallam*, contracted the marriage with her after he married the Mother of the Believers *Sawdah bint Zam'ah*, may Allaah be pleased with her, exactly two years before the *Hijrah* to *Madeenah*, and he consummated the marriage in *Madeenah* while she was nine years of age.

'*Aa'ishah*, may Allaah be pleased with her, is known for her many virtues and outstanding traits. She died in the year 57 or 58 A.H., and she was buried in *Al-Baqee'*.²

Commentary:

- *Al-Hijr* is the unroofed portion of the House that is in the shape of a semicircle and located towards the *Ka'bah's* northern direction. It is so called because linguistically the word means to restrict, and *Quraysh* had restricted people from performing *Tawaaf* within it, and marked its place to identify it as a part from the *Ka'bah*.³
- "*Shortened it*" means that they failed to build it because they ran short of funds.⁴

This *Hadeeth* (narration) contains a noble Prophetic guidance for women that helps them to achieve their aim of praying inside the *Ka'bah*, and also keep them away from crowding with men at its door. It is that of praying in *Al-Hijr*, as it falls under the foundations raised by *Ibraaheem*, may Allaah exalt his mention. However, the ruling is basically taken from the generality of the wording of this story, as it means that if a person, a man or a woman, prays in *Al-Hijr*, it is considered for him/her a prayer inside the *Ka'bah*.

Lessons and Instructions:

This story also contains some other lessons, among which are the following:

1. *Al-Hijr* is an inseparable part from the House⁵, and its length is about 7 cubits (three meters) from the *Ka'bah* itself as it was stated in the related narrations.⁶
2. Prayer in *Al-Hijr* is similar to prayer in the *Ka'bah*.⁷
3. Circumambulating the House must be performed behind the outer borders of *Al-Hijr*, as this was what the Prophet, *sallallaahu 'alayhi wa sallam*, did. This is because we should perform *Tawaaf* around the House, not inside it. And since *Al-Hijr* is considered a part from the House, performing *Tawaaf* from inside it is invalid.⁸
4. The reason for not including *Al-Hijr* into the building of the *Ka'bah* is that when the *Quraysh* was rebuilding it, they

decided to limit themselves to spending from their lawful money, so they ran short of means, and consequently, they were forced to take it out of the House.⁹

5. Man should help his family to worship and obey Allaah The Almighty.

The righteous predecessors, may Allaah have mercy upon them, were very keen on praying inside *Al-Hijr* in order to attain this great virtue, as there are many astonishing stories narrated in this regard about them. Here are few of them:

The historical references narrated that the great companion *Al-Miswar ibn Makhramah*, may Allaah be pleased with them, died while he was praying in *Al-Hijr*. He was killed by the catapult stones that were thrown at *Makkah* during blockading *Ibn Az-Zubayr*, may Allaah be pleased with him, in the year sixty-four A.H.¹⁰

'Amr ibn Deenaar, may Allaah have mercy upon him, reported, "I saw *'Abdullaah ibn Az-Zubayr*, may Allaah be pleased with them, praying in *Al-Hijr* while lowering his gaze. Then a stone (that was thrown at *Makkah* during the blockade) came in front of him and moved away some of his clothes, yet he did not break off his prayer".¹¹

It is also reported that when *Sa'eed ibn Jubayr*, may Allaah have mercy upon him, was finishing his *Tawaaf*, he used to go to pray in *Al-Hijr*. And it is also said that *Al-Hasan ibn 'Ali*, may Allaah be pleased with them, did the same.¹²

Finally, *Ibn 'Abbaas*, may Allaah be pleased with them, always urged people to pray in *Al-Hijr* by saying, "Observe prayer in the outstanding people's place of prayer, and drink from the righteous people's drink". He was asked, "What is the outstanding people's place of prayer?", he replied, "Under the drain (i.e., *Al-Hijr*)", then he was asked, "And what is the righteous people's drink?", he replied, "The water of the well of *Zamzam*".¹³

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- ¹ *Ahmad* (6/92), *Abu Daawood* (2028) and it is his narration, *At-Tirmithi* (876) and classified it as *Hasan Saheeh* (sound and authentic), and *An-Nasaa'i* (2912). It is classified as *Saheeh* by *Ibn Khuzaymah* (4/335) and *Al-Albaani* in *Saheeh Sunan Abu Daawood* (1785).
- ² *Al-Istee'aab* (4/1881), *Usd Al-Ghaabah* (7/188) and *Al-Isaabah* (7/187).
- ³ *Mu'jam Al-Buldaan* (2/221).
- ⁴ *Sharh Saheeh Muslim* by *An-Nawawi* (9/89).
- ⁵ *Sharh As-Sunnah* by *Al-Baghawi* (7/110) and *At-Tamheed* (10/50).
- ⁶ *Fat-h Al-Baari* (3/443).
- ⁷ *Al-Istithkaar* by *Ibn 'Abdul-Barr* (4/189).
- ⁸ *Sharh As-Sunnah* (7/112) and *At-Tamheed* (10/50).
- ⁹ *Sharh Saheeh Muslim* by *An-Nawawi* (9/89).
- ¹⁰ *Al-Isaabah* (6/119).
- ¹¹ *Az-Zuhd* by *Ahmad ibn Hanbal* (3/162).
- ¹² *Musannaf Ibn Abi Shaybah* (2/496).
- ¹³ Narrated by *Al-Azraqi* in *Akhbaar Makkah* with an authentic chain of narrators (1/318).

Prostrating on the Black Stone

When the Prophet, *sallallaahu ‘alayhi wa sallam*, entered *Al-Masjid Al-Haraam* on the Farewell *Hajj*, the first thing he did was that he touched the Black Stone and then he circumambulated the House¹.

Touching the Black Stone is an act of worship which cannot be performed elsewhere except in *Al-Masjid Al-Haraam* in *Makkah*, and this is one of the special merits of this sacred city. Thus, *Makkah* is honored by the multiplicity of blessings whether in this life or in the Hereafter. Even the acts of worship are blessed therein, as it is distinguished with numerous acts of worship like *Tawaaf* (circumambulation) and kissing the Black Stone, and also with abundant recompense for one's deeds like forgiveness of sins and multiplying the reward. Among these acts of worship that are exclusive to *Makkah* is prostration on the Black Stone.

عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرِ قَبْلَ الْحَجَرِ وَسَجَدَ عَلَيْهِ، ثُمَّ قَالَ: رَأَيْتُ خَالَكَ ابْنَ عَبَّاسٍ يُقْبَلُهُ وَيَسْجُدُ عَلَيْهِ، وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ قَبْلَ وَسَجَدَ عَلَيْهِ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّ هَكَذَا، فَفَعَلْتُ.

Ja'far ibn 'Abdullaah, may Allaah have mercy upon him, narrated, "I saw Muhammad ibn 'Abbaad ibn Ja'far kissing the Black Stone and prostrating on it saying: 'I saw your uncle Ibn 'Abbaas, may Allaah be pleased with him, kissing it and prostrating on it, and then he (Ibn 'Abbaas, may Allaah be pleased with him) said: 'I saw 'Umar ibn Al-Khattaab, may Allaah be pleased with him, kissing it and prostrating on it, and then 'Umar, may Allaah be pleased with him, said: 'I saw the

Prophet, *sallallaahu ‘alayhi wa sallam* doing so, so I did like him’”. [Ibn Khuzaymah].²

The Narrator:

The name of the narrator of this *Hadeeth* is *Ja‘far ibn ‘Abdullaah ibn ‘Uthmaan Al-Qurashi Al-Makhzoomi*, and his nickname is *Abu Ja‘far*, and he was also called *Ja‘far Al-Hameedi*. He is classified as a trustworthy *Hadeeth* relator by *Abu Haatim Ar-Raazi* and others.³

Muhammad ibn ‘Abbaad ibn Ja‘far Al-Qurashi Al-Makhzoomi Al-Makki is a *Taabi’i*, and he narrated from some of the Companions. He is one of the great scholars.⁴

Commentary:

When reading this blessed *Hadeeth*, we shall highlight the word "*I saw*" and pore over it, as it is repeated four times in the *Hadeeth*. It was firstly said by *Ja‘far ibn ‘Abdullaah*, then by *Muhammad ibn ‘Abbaad ibn Ja‘far*, then by *‘Abdullaah ibn ‘Abbaas*, may Allaah be pleased with him, and then by *‘Umar ibn Al-Khattaab*, may Allaah be pleased with him.

This word was repeated to tell us about the prostration of the Prophet, *sallallaahu ‘alayhi wa sallam*, on the Black Stone by putting his honored forehead on it after kissing it, and to tell us how they also prostrated just because the Prophet, *sallallaahu ‘alayhi wa sallam* did. This precise imitation of the guidance of the Prophet, *sallallaahu ‘alayhi wa sallam*, explains how the *Sharee‘ah* (Islamic legislation) was transferred until it reached us.

Lessons and Instructions:

We can learn the following lessons from this *Hadeeth*:

1. The basic principle of worship is that it is based on imitation (of the Prophet, *sallallaahu 'alayhi wa sallam*, not on discretion or independent opinion.
2. The lawfulness of kissing the Black Stone and prostrating on it. One shall firstly touch it, kiss it and then put his forehead on it.⁵
3. It shows how the righteous predecessors, may Allaah have mercy upon them, were adherent to imitating the Prophet, *sallallaahu 'alayhi wa sallam*, and following his guidance, in conformity to the Saying of Allaah The Almighty (what means): ***{There has certainly been for you in the Messenger of Allaah an excellent pattern for anyone whose hope is in Allaah and the Last Day and [who] remembers Allaah often}***. {*Qur'aan* 33: 21}.
4. Touching the Black Stone, kissing it, and prostrating on it are from the distinctive qualities of the blessed city.
5. The due right of knowledge is for it to be taught to others.

The righteous predecessors, may Allaah have mercy upon them, were very keen on performing this act of worship and teaching it to others. *Muhammad ibn Ja'far*, may Allaah have mercy upon him, said, "I saw Ibn 'Abbaas kissing the stone then prostrating on it, then kissing it and prostrating on it, then kissing it and prostrating on it, three consecutive times".⁶

Similarly, *Hanthalah ibn Abi Sufyaan* narrated, "When *Taawoos* found the stone free from crowds, he kissed it and prostrated on it three times"⁷. *Ibn Al-Munthir* said, "Scholars agreed that prostration on the Black Stone is permissible".⁸

¹ *Muslim in Al-Hajj* (1218).

² *Ad-Daarimi* (1856), *Al-Faakihi in Akhbaar Makkah* (1/112), *Al-Bayhaqi in Al-Kubra* (5/74). And it is classified as *Saheeh* by *Ibn Khuzaymah* (4/213) and it is his narration, and by *Al-Haakim in Al-Mustadrak* (1/625).

³ *Al-Jarh Wat-Ta'deel* (2/482) and *Ath-Thiqaah* by *Ibn Hibbaan* (8/159).

⁴ *Siyar A'laam An-Nubalaa'* (5/106), and *Tahtheeb Al-Kamaal* (25/433).

⁵ *Sharh Saheeh Muslim* by *An-Nawawi* (9/16).

⁶ *Musannaf 'Abdir-Razzaaq* (5/37), *Al-Umm By Ash-Shaafi'i* (2/171) and *Al-Istithkaar* (4/201).

⁷ *Akhbaar Makkah* by *Al-Faakihi* (1/116).

⁸ *Al-Ijmaa'* by *Ibn Al-Munthir* (61).

Takbeer of the Monotheists on As-Safa and Al-Marwah

There are two great mountains in *Makkah*; they are not great in size, but great in their lofty status in the heart of every Muslim. These two mountains have witnessed many great events in the history of the Sacred City, starting from the time that the offspring of *Ibraaheem* (Abraham), may Allaah exalt his mention, stepped onto this land. Furthermore, Allaah The Almighty exalted their prestige by mentioning them in His Holy Book, as they are among the clear signs of *Al-Masjid Al-Haraam* and from its glorified symbols.

Allaah The Almighty Says (what means): ***{Indeed, As-Safa and Al-Marwah are among the symbols (Places designated for the rites of Hajj and 'Umrah) of Allaah. So whoever makes Hajj [pilgrimage] to the House or performs 'Umrah- there is no blame upon him for walking between them. And whoever volunteers good- then indeed, Allaah is Appreciative and Knowing.} [Qur'aan 2:158].***

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَلَ ثَلَاثَةَ أَطْوَافٍ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ، وَصَلَّى رَكْعَتَيْنِ ، ثُمَّ عَادَ إِلَى الْحَجَرِ ، ثُمَّ ذَهَبَ إِلَى زَمْزَمَ ، فَشَرِبَ مِنْهَا وَصَبَّ عَلَى رَأْسِهِ ، ثُمَّ رَجَعَ فَاسْتَلَّمَ الرُّكْنَ ، ثُمَّ رَجَعَ إِلَى الصَّفَا ، فَقَالَ : ابْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ .

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated: "The Prophet, sallallaahu 'alayhi wa sallam, walked very fast (close to jugging) during the first three (of his seven) rounds starting with the Black Stone and finishing with it, then he prayed two Rak'ahs (units of prayer), then went back to the Black Stone (to touch it), then he went to Zamzam water and drank from it and poured over his head from it, then he went back again and touched the Black Stone . Then he ascended As-Safa mount, and said: "I start with what Allaah started with (i.e. in teh verse)". [Ahmad].¹

Commentary:

As-Safa: is a rocky hill in *Makkah*. It marks the start of the *Mas'a* (the walking path) from the south, and everyone should start the *Sa'y* (walking between *As-Safa* and *Al-Marwah*) with it.²

This *Hadeeth* explains in detail the Prophet's way of performing *Tawaaf* in the year of the Farewell *Hajj*. However, here we are going to focus on the saying of the Prophet, *sallallaahu 'alayhi wa sallam*, while he was facing *Safa*: "***I start with what Allaah started with***".

In this statement, the Prophet, *sallallaahu 'alayhi wa sallam*, referred to the Saying of Allaah The Almighty (what means): ***{Indeed, As-Safa and Al-Marwah are among the symbols (Places designated for the rites of Hajj and 'Umrah) of Allaah ...}*** [*Qur'aan* 2:158].

The Prophet, *sallallaahu 'alayhi wa sallam*, started his *Sa'y* from *As-Safa*, because Allaah The Almighty mentioned it first (before *Al-Marwah*) in the *Qur'aan*, and this shows the extensive etiquette of the Prophet, *sallallaahu 'alayhi wa sallam*, with his Lord.

As-Safa is among the significant sites in the Sacred City, and it is from the traces of our father – the intimate friend of Allaah – *Ibraaheem*, may Allaah exalt his mention. It also reminds us of the famous story of building the Sacred House, when *Haajar* (*Hajar*), may Allaah exalt her mention, was walking between it and *Al-Marwah* to find water for her child. Moreover, the Prophet, *sallallaahu 'alayhi wa sallam*, stood up on the same mount to announce to the public his call for worshipping Allaah The Almighty only and abandoning the worship of idols. In his Farewell *Hajj*, the Prophet, *sallallaahu 'alayhi wa sallam*, stood up on *As-Safa*, and faced the direction of the *Qiblah*. Then he uttered *Takbeer* (saying *Allaahu Akbar*) and declared the unity of Allaah The Almighty by saying:

"Laa Ilaaha Illallaah, Wahdahu Laa Shareeka Lahu, Lahu Al-Mulk walahu Al-Hamd, Wahuwa 'Alaa Kull Shay'in Qadeer. Laa Ilaaha Illallaahu Wahdah, Anjaza wa'dah, wanasara 'Abdah, wahazama Al-

*Ahzaab wahdah. - There is no deity worthy of worship except Allaah. He has no partners. To Him belongs the dominion and all praise. He alone grants life and causes death, and He is over all things competent. There is no God but only He. He has fulfilled His promise, given victory to His servant, and He alone defeated the confederates".*³ Then he walked toward *Marwah* and climbed it, and he said words similar to what he said at *As-Safa*, as they are both two clear signs.

Lessons and Instructions:

Among the lessons of this *Hadeeth* are the following:

1. Whoever wants to perform *Tawaaf* should start with the Black Stone.⁴
2. It is desirable to pray two *Rak'ahs* (units of prayer) after completing *Tawaaf*.⁵
3. Performing *Sa'y* should start from *As-Safa*, as Allaah started with it in His Book.⁶
4. It is desirable to walk very fast during the first three rounds from (the seven rounds of) *Tawaaf Al-Qudoom* (the arrival circumambulation).⁷
5. The last thing that the Prophet, *sallallaahu 'alayhi wa sallam*, did in his *Tawaaf* is that he jogged the distance between the Black Stone and the Yemeni Corner, and did not walk between them.⁸
6. It is recommended to touch and kiss the Black Stone after praying the two *Rak'ahs* of the *Tawaaf*, and after drinking from the well of *Zamzam* immediately before the *Sa'y*.⁹
7. It is desirable to drink from the water of the well of *Zamzam* after completing the *Tawaaf*.

¹ *Ahmad* (3/394) and it is his narration, *At-Tirmithi* (857), *An-Nasaa'I* (2944) and *Ibn Maajah* (2951). It is classified as *Saheeh* by *Ibn Khuzaymah* (4/230), *Ibn Hibbaan* (9/121) and *Al-Albaani* in *Saheeh Ibn Maajah* (2388), and its origin is in *Muslim* (1218)

² *Mu'jam Ma'aalim Al-Hijaaz* (5/142)

³ A part of the *Hadeeth* of *Jaabir*, may Allaah be pleased with him

⁴ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (4/285)

⁵ *Mir'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/8)

⁶ *Fat-h Al-Baari* by *Ibn Hajar* (3/503)

⁷ *At-Tamheed* by *Ibn 'Abdil-Barr* (2/76)

⁸ *Fat-h Al-Baari* by *Ibn Hajar* (3/471)

⁹ *Mir'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (9/8)

The Station of Ibraaheem: An Eternal Miracle

Allaah The Almighty supported His prophets and messengers with miracles that proved their truthfulness, like the ship of *Nooh* (Noah), the she-camel of *Saalih*, the stick of *Moosa* (Moses), the army of *Sulaymaan* (Solomon) and many other concrete miracles, may Allaah exalt their mention. However, all these miracles disappeared with time, and the only concrete ones that remained are the miracles of *Ibraaheem* (Abraham), may Allaah exalt his mention, in the sacred city, and his station (standing place), is one of these miracles, and the *Qur'aan*, the eternal miracle of Prophet *Mohammad*, *sallallaahu 'alayhi wa sallam*. It is the stone on which Prophet *Ibraaheem*, may Allaah exalt his mention, stood while he was raising the foundations of the Sacred House of Allaah The Almighty.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الرِّكْنََ وَالْمَقَامَ يَأْفُوتَانِ مِنَ يَأْقُوتِ الْجَنَّةِ، طَمَسَ اللَّهُ نُورَهُمَا، وَلَوْ لَمْ يَطْمَسْ نُورَهُمَا، لَأَضَاءَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

'Abdullaah ibn 'Amr, may Allaah be pleased with him, narrated, "I heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying: ***"The corner (i.e. the black stone) and the station of Ibraaheem are two stones of corundum from Paradise, but Allaah has effaced their light. Had Allaah not effaced their light, they would have illuminated the entire world"***. [At-Tirmithi].¹

The Narrator:

The narrator of this *Hadeeth* is 'Abdullaah ibn Amr ibn Al'Aas ibn Waa'il As-Sahmi, Abu Muhammad, may Allaah be

pleased with him. He was one of the forerunners to *Islaam*, and he was a famous jurist. He embraced *Islaam* before his father and he was a virtuous scholar and memorizer of the *Qur'aan*. He died in the month of *Thul-Hijjah* in the year sixty-three, and it is said that he died in *Makkah* in the year sixty-seven A.H.²

Commentary:

This *Hadeeth* tells us that the Black Stone and the station of *Ibraaheem*, may Allaah exalt his mention, which is the stone upon which he stood, are from the precious jewels, the stones of Paradise, and that Allaah The Almighty eliminated their light so as to enable them to be suitable for descending to earth, otherwise, it would have filled the entire world with light. There would not have been day and night, and every righteous and wicked person would have believed. There is no doubt that the standing stone of *Ibraaheem*, may Allaah exalt his mention, is one of the great clear signs from Allaah The Almighty in the Sacred House.

Allaah The Almighty Says (what means): ***{Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e. Makkah]-blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e. the Haram] shall be safe. And [due] to Allaah from the people is a pilgrimage to the House-for whoever is able to find thereto a way. But whoever disbelieves [i.e. refuses]-then indeed, Allaah is free from need of the worlds}. [Qur'aan 3: 96-97].***

This description by Allaah The Almighty of the standing place of *Ibraaheem*, may Allaah exalt his mention, as being "*clear signs*" is because it contains, in itself, numerous signs. The traces of his feet on the hard rock is a sign; the plunging of his feet until the heel in it is a sign which is enduring until the present day is a special sign for *Ibraaheem*, may Allaah exalt his mention and its protection against its enemies from the disbelievers, atheists and the people of the scriptures for thousands of years is also a great miracle.³

Additionally, Allaah The Almighty raised the position of this honored standing place of *Ibraaheem*, the place upon which he, may Allaah exalt his mention, called people for *Hajj*⁴. This honor is that Allaah ordered to make this station a place for prayer. He, The Almighty, Says (what means): *{And [mention] when We made the House [i.e. the Ka'bah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaaf and those who are staying [there] for worship and those who bow and prostrate [in prayer].}*. [*Qur'aan* 2: 125].

This is the utmost degree of glorification, and whatever contradicts this guidance is considered a transgression and exceeding of these limits. So, when *Ibn Az-Zubayr*, may Allaah be pleased with him, saw some people wiping over the standing place, he criticized them saying, "*You are not ordered to wipe, but you are ordered to pray*".⁵

Lessons and Instructions:

The lessons of this *Hadeeth* are:

1. The Black Stone and the station of *Ibraaheem*, may Allaah exalt his mention, are two jewels from Paradise.
2. Allaah took away their light; the wisdom behind this is that belief in it should not be by the eye but rather believing in an unseen matter.⁶
3. The merits of *Makkah* and its superiority over the other places, because it is the only place in which there is something from Paradise, as it has the Black Stone and the standing place.
4. The people of *Makkah* can easily access and enjoy the stones of Paradise.

¹ *Ahmad* (2/213), *At-Tirmithi* (878) and it is his narration. And it is classified as *Saheeh* by *Ibn Khuzaymah* (4/219), *Ibn Hibbaan* (9/24), *Al-Haakim* in *Al-Mustadrak* (1/626) and *Al-Al-baani* in *Saheeh Al-Jaami'* (1633).

² *Al-Istee'aab* (3/957), *Usd Al-Ghaabah* (3/349) and *Al-Isaabah* (4/192).

³ *Tafseer Az-Zamakhshari* (1/415).

⁴ *Taareekh Al-Masjid Al-Haraam* by *Dr. Wasiyyullaah 'Abbaas* (448,449).

⁵ Reported by *'Abdur-Razzaaq* (5/49).

⁶ *Tuhfat Al-Ahwathi* (3/526).

Preparation for the Eternal Journey

Only to Allaah The Almighty belongs the highest example and attribute. In case a person is about to present himself in a public gathering, he makes all the necessary preparations to make sure he appears in the finest fashion and cuts the most elegant figure. However, when Allaah The Almighty wanted to prepare His Beloved Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, for His encounter, He purified him with the water of Zamzam.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فُرِحَ سَقْفِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِّنْ ذَهَبٍ مُّمْتَلِئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَعَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا .«...»

Abu Tharr, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam* said: **"While I was in Makkah, the roof of my house was opened, and Jibreel {Gabriel}, may Allaah exalt his mention, descended (from it). He split my chest, then washed it with the water of Zamzam. Then he brought a golden washbasin filled with wisdom and belief, and he poured it inside my chest. Thereafter, he mended (and covered) it (i.e. my chest) again and took me by my hand and ascended to the nearest heaven".** [Al-Bukhaari].¹

One of the many great virtues of the water of *Zamzam* is that it was singled out for washing the heart of the Prophet,

sallallaahu 'alayhi wa sallam, before he went to meet Allaah The Almighty at the Lote Tree of The Utmost Boundary. It is known that on the way during his Night Journey, the Prophet, *sallallaahu 'alayhi wa sallam*, met the prophets in Jerusalem and led them in prayer in its *Masjid*. Then he ascended to the Lote Tree of the Utmost Boundary where the five prayers were prescribed on his nation, and Allaah The Almighty decreed them five in number but fifty in reward as a favor and kindness from Him The Almighty.

Scholars have mentioned that the heart of the Prophet, *sallallaahu 'alayhi wa sallam*, was washed with the water four different times on four different occasions. Every time, the Prophet's chest was opened and then washed with the water of *Zamzam*. There is wisdom behind every wash, and this is what the scholars tried to trace:

The first time happened when he, *sallallaahu 'alayhi wa sallam*, was a child living with his wet nurse *Haleemah As-Sa'diyyah*, and this wash was to remove the share of *Shaytaan* (Satan) from his heart.

The second wash took place when he, *sallallaahu 'alayhi wa sallam*, was ten years old.

The third time happened in the cave of *Hiraa'*, when *Jibreel*, may Allaah exalt his mention, descended upon him with the revelation. The reason for this wash was to make him ready to receive the divine revelation.

And the last time happened when he was prepared to meet his Lord at the Lote Tree of the Utmost Boundary². It is worth mentioning here that the water which was used to wash the heart of the Prophet, *sallallaahu 'alayhi wa sallam*, on all these

occasions was the water of *Zamzam*, and this is from its blessings.

Lessons and Instructions:

Among the lessons of this *Hadeeth* are:

1. It shows the virtue of the water of *Zamzam*, as it was distinguished with washing the honored heart of the Prophet, *sallallaahu 'alayhi wa sallam*.³
2. It refers to one of the signs of prophethood, which is opening the chest of the Prophet, *sallallaahu 'alayhi wa sallam*, washing it with the water of *Zamzam*, and filling it with wisdom and belief; and this is a clear proof for his prophethood, *sallallaahu 'alayhi wa sallam*.⁴
3. It outlines the wisdom behind washing the chest of the Prophet, *sallallaahu 'alayhi wa sallam*, with the water of *Zamzam*, which is to strengthen him to see the realm of the heavens and earth, and Paradise and Hell.⁵

Among the practical implementation for this *Hadeeth* is what *Asmaa' bint Abu Bakr As-Siddeeq*, may Allaah be pleased with her, did when she washed her son *'Abdullaah ibn Az-Zubayr*, may Allaah be pleased with him, after his death. It is said that she washed him the last time with the water of *Zamzam* to prepare him for meeting his Lord, the Forgiving and the Merciful⁶. Commenting on this story, *Al-Faakihi*, may Allaah have mercy upon him, said, "*Washing the deceased with the water of Zamzam is the habit of the people of Makkah until our present days. After they are done with washing and cleaning the deceased, they used to wash him the last wash with the water of Zamzam to seek its blessings*".⁷

¹ *Al-Bukhaari* (349) and *Muslim* (163).

² *Ibn Hajar* said in *Fat-h Al-Baari* (1/460), "The summary of this is that the first splitting of the chest of the Prophet, *sallallaahu 'alayhi wa sallam*, was to make him ready for pulling out the clot, upon which it was said to him: This is the share of Satan in you. The second splitting was to make him ready for receiving the revelation on that night. *Al-Tayaasi* and *Al-Haarith* narrated in their *Musnads* that from the *Hadeeth* of 'Aa'ishah, may Allaah be pleased with her, that his chest was split another time when *Jibreel*, may Allaah exalt his mention, descended to him with the revelation in the cave of *Hiraa'*. This occasion is clear and Allaah The Almighty is the Most Knowing. Splitting is also narrated to have happened to the Prophet, *sallallaahu 'alayhi wa sallam*, while he was about ten years of age, in a story narrated by *Abu Na'eem* in *Ad-Dalaa'il*. And a fifth splitting was narrated but it has not been proved. See also *Fat-h Al-Baari* (13/481)

³ *Irshaad As-Saari Sharh Saheeh Al-Bukhaari* (1/382)

⁴ *Al-Mufhim* by *Al-Qurtubi* (1/382)

⁵ *Shifaa' Al-Gharaam bi-Akhbaar Al-Balad Al-Haraam* (1/247)

⁶ *Akhbaar Makkah* by *Al-Faakihi* (2/48)

⁷ The same reference

The Child's Means of Sustenance

The weeping of the suckling infant increased in an uncultivated land as the food and water supplies ran out, and the breast of his mother *Haajar*, may Allaah exalt his mention, became dry. The mother started running between the two mountains in an effort to find succor, until she was surprised by the honored angel hitting the ground with his heel near her child¹. The water of *Zamzam* sprang out, and when she drank from its water, milk started flowing for her child. This was the blessed water of *Zamzam*, since its first hour of existence, it satisfied *Haajar* and her child *Ismaa'eel*, may Allaah exalt their mention², and will remain a means of sustenance for all people until the Day of Resurrection.³

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فِي خَبَرِ إِسْلَامِهِ، قَالَ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَتَى كُنْتَ هَاهُنَا؟» . قَالَ : قُلْتُ : قَدْ كُنْتُ هَاهُنَا مُنْذُ ثَلَاثِينَ - بَيْنَ لَيْلَةٍ وَيَوْمٍ - . قَالَ : «فَمَنْ كَانَ يُطْعِمُكَ؟» . قَالَ : قُلْتُ : مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ . فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنُقُ بَطْنِي وَمَا أَجِدُ عَلَى كَبِدِي سُخْفَةً جُوعَ . قَالَ : «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طُعِمَ» .

Abu Tharr, may Allaah be pleased with him, narrated in the story of his acceptance of *Islaam*, “*The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, asked me: "How long have you been here in Makkah?"*” I said, “*Thirty days and nights*”, then he, *sallallaahu ‘alayhi wa sallam, asked me: “Who was feeding you?”*” I said, *The only food I had was the water of Zamzam, until I have grown so bulky that wrinkles have appeared upon my stomach and I do not feel any hunger.*” Thereupon he, *sallallaahu ‘alayhi wa sallam, said: “Indeed it is blessed (water), it is food for the hungry”*. [Muslim].⁴

Commentary:

During the time in which the oppression of the *Quraysh* heightened upon whoever wanted to come to the Prophet, *sallallaahu ‘alayhi wa sallam*, *Abu Tharr*, may Allaah be pleased with him, arrived in *Makkah* to search for the Prophet, *sallallaahu ‘alayhi wa sallam*, and meet him. Without the knowledge of *Quraysh*, he spent thirty days in *Makkah* trying to reach the Prophet, *sallallaahu ‘alayhi wa sallam*, while he had nothing to eat or drink in these thirty days except for the water of *Zamzam*. Allaah The Almighty guided him to it, as a mercy from Him upon those who travel to seek the truth and strive hard to reach it. Thus, it is one of the clear signs of Allaah The Almighty in the Sacred House, as it is blessed and serves as food for the hungry.

Lessons and Instructions:

The benefits of this *Hadeeth* are:

1. The blessings of the water of *Zamzam*.⁵
2. It is a proof that *Zamzam* is food for whoever drinks it.⁶
3. It emphasizes the fact that it is satisfying, as this is proved by the experience of *Abu Tharr*, may Allaah be pleased with him.⁷
4. The virtues of *Abu Tharr*, may Allaah be pleased with him, as he searched the truth and persevered in his search.

Al-Imaam Ibn Al-Qayyim, may Allaah have mercy upon him, said, "I saw [those] who took sustenance from *Zamzam* for about half a month and more and did not feel any hunger. I saw them performing *Tawaaf* (circumambulation) like all people, and one of them told me that he lived on it for forty days"⁸. *Shaikh ‘Abdir-Rasheed ibn Ibraaheem At-Tataari*, may Allaah have mercy upon him, one of the scholars of the Tatars in the Ottoman era, said, "I spent weeks entirely relying on the water of *Zamzam* to satisfy my hunger, and it was a practical decisive

*experiment about which there is no doubt"*⁹. Moreover, one of the modern practical examples for this *Hadeeth* is what the contemporary writer, *Abu Sa'eed At-Tantaawi*, may Allaah have mercy upon him, mentioned about himself. He said that he lived on the water of *Zamzam* while he was in *I'tikaaf* (staying in seclusion in the *Masjid*) in the last ten nights of *Ramadhaan*, and had nothing to eat or drink except it, and it sustained him instead of food, and that he never felt hungry.¹⁰

¹ The story is narrated in *Al-Bukhaari* (3364).

² *Ibn 'Abbaas*, may Allaah be pleased with him, said, "We used to call it 'the satisfier of children', seeing how Zamzam is a good means to help us in satisfying children". *'Abdur-Razzaaq* (5/117).

³ *Ibn Al-Atheer*, may Allaah have mercy upon him, said, "It is called the satisfier because it quenches thirst and satisfies hunger". *An-Nihaayah* (2/441).

⁴ Narrated by *Imaam Muslim* in *The Virtues Of The Companions* (2473).

⁵ *'Umdat Al-Qaari* (9/277).

⁶ *Faydh Al-Qadeer* (4/85).

⁷ *Sharh An-Nawawi 'Alaa Saheeh Muslim* (16/30).

⁸ *Zaad Al-Ma'aad* (4/393).

⁹ *Fadhaa'il Maa' Zamzam* by *Saa'id Bikdaash* (105).

¹⁰ The same reference.

The Precious Makkan Gift

A gift is something valuable and precious given by one person to another in order to honor him¹. Traditionally, when people travel to foreign countries, they present their families and relatives with something precious from the countries that they visited. In *Makkah*, there is nothing more precious and valuable, and more deserving to be given as a present than the water of *Zamzam*.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّهَا كَانَتْ تَحْمِلُ مِنْ مَاءِ زَمْزَمَ وَتُخْبِرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْمِلُهُ .

‘*Aa’ishah*, may Allaah be pleased with her, narrated that she used to carry *Zamzam* water (to drink from it and give others to drink when she returned to *Madeenah*), and that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam* also used to do likewise. [*At-Tirmithi*].²

Commentary:

This *Hadeeth* mainly lays emphasis on the fact that the greatest gift worthy of being given to others by the people of *Makkah*, and the most precious thing that the pilgrims and those who perform ‘*Umrah* can carry to their relatives and loved ones, is the blessed water of *Zamzam* – food for the hungry and a means of healing for the sick.

Lessons and Instructions:

We can extract from this *Hadeeth* the following lessons:

1. The Prophet, *sallallaahu 'alayhi wa sallam*, and his Companions after him were keen on honoring the water of *Zamzam* by taking it with them outside *Makkah*.
2. The water of *Zamzam* is the most precious thing that the people of *Makkah* can give others as a gift.
3. It is a proof for the permissibility of carrying the water of *Zamzam* to any place outside *Makkah*.³

Among the practical implementations of this guidance is that *Ibn 'Abbaas*, may Allaah be pleased with him, used to present the guests who were visiting him with the water of *Zamzam*.

'Ataa' ibn Abi Rabaah, may Allaah have mercy upon him, also reported that *Ka'b*⁴, may Allaah have mercy upon him, performed *Hajj* one year, and before he departed, he carried with him twelve or sixteen water-skins from the water of *Zamzam* to *Ash-Shaam*.⁵

Furthermore, some of the Indonesian pilgrims told our representatives in "*The Young Men of Makkah at your Service*" organization that they carry *Zamzam* water with them to Indonesia, and they serve it in small cups (like the coffee cups in the Arab countries) to their guests, and they even regard this as the utmost degree of generosity.

¹ *At-Tawqeef 'Ala Muhimmaat At-Ta'reef* (164) and *Al-Misbaah Al-Muneer* (1/74).

² Narrated by *At-Tirmithi* (963) and it is his narration, *Al-Bukhaari* in *At-Taareekh* (3/189), and it is classified as *Saheeh* by *Al-Haakim* (3/295) and *Al-Albaani* in *Saheeh Sunan At-Tirmithi* (963).

³ *Nayl Al-Awtaar* (5/149) and *Tuhfat Al-Ahwathi* (4/32).

⁴ *Ka'b Al-Ahbaar*, who is *Ka'b ibn Maati' Al-Himyari Al-Yamaani*. He was a Jew who accepted *Islaam* after the death of the Prophet, *sallallaahu 'alayhi wa sallam*. He came to *Madeenah* in the reign of 'Umar, may Allaah be pleased with him, and sat with the Companions and told them about the books of the children of *Israa'eel*. He was a scholar, and he died at the end of the caliphate of 'Uthmaan, may Allaah be pleased with him. See *Siyar A'laam An-Nubalaa'* (3/489).

⁵ *Akhbaar Makkah* by *Al-Faakihi* (2/50)

Zamzam: The Cure for Diseases

Throughout the year, a great number of pilgrims and visitors come to *Makkah*, may Allaah protect it, especially in the season of *Hajj*, which is the gathering of Muslims from all over the world. Such a congregation may result in an outbreak of epidemics and diseases. However, they are safeguarded from these diseases by the permission of Allaah The Almighty, and this is because they gather near the Sacred House, where there is the water of *Zamzam*, a clear miracle from Allaah The Almighty who made it a cure for illnesses.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ، فِيهِ طَعَامٌ مِنَ الطُّعْمِ، وَشِفَاءٌ مِنَ السُّقْمِ».

‘Abdullaah ibn ‘Abbaas, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: **“The best water on the surface of earth is the water of Zamzam; it is food that suffices the hungry, and is a cure for the sick”**. [At-Tabaraani].¹

Commentary:

The favors of food, drink and health are necessary to the lives of people; we all realize how much people sacrifice and do their best to attain these three favors. However, Allaah The Almighty has granted these three favors to the people of *Makkah*, as He gave them the water of *Zamzam* and made it sufficient for them as food and drink, and made it a healing for whoever asks for good health. The people of *Makkah* are fully aware of this, as they find their food and remedy in *Zamzam*. These blessings of

Zamzam are considered the first fruit given by Allaah to His Prophet *Ibraaheem*, may Allaah exalt his mention, in response to his supplication: **{Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful}** [*Qur'aan* 14: 37].

Lessons and Instructions:

The following lessons can be learnt from this *Hadeeth*:

1. The water of *Zamzam* satisfies the one who drinks it and suffices him instead of food, and it heals him if he drinks it with the intention of healing. However, he must have strong certainty and complete belief in this.²
2. The merits and blessings of *Zamzam* water.³
3. The great favor of Allaah The Almighty upon the people of *Makkah* by giving them this boon, for which they should be grateful to Allaah The Almighty.
4. It is recommended for the Muslim to drink the water of *Zamzam* if he can, and it is permissible for him to use it to perform ablution, to clean himself, or even to perform *Ghusl Al-Janaabah* (ritual bath after sexual intercourse) in case of necessity. It is proved by the authentic narrations that when the water sprang from between the fingers of the Prophet, *sallallaahu 'alayhi wa sallam*, the Companions took full benefit from this water by performing ablution and cleaning themselves and their clothes. If *Zamzam* water is not considered equal (in status) to the water that sprang from between the fingers of the Prophet, *sallallaahu 'alayhi wa sallam*, it is certainly not more than it, since they are both blessed. Thus, if it is permissible to perform ablution, clean oneself or perform *Ghusl* using the water that sprang from between the fingers of the Prophet, *sallallaahu 'alayhi wa sallam* it is also permissible to perform this by the water of *Zamzam*.⁴

The righteous predecessors, may Allaah have mercy upon them, were keen on putting this *Hadeeth* into practice. For example, *Ibn 'Abbaas*, may Allaah be pleased with him, used to seek a cure from the water of *Zamzam* and would say while drinking it, "*O Allaah, grant me beneficial knowledge, bountiful provision and a healing from every disease*"⁵.

Moreover, *Ibn Al-Qayyim*, may Allaah have mercy upon him, said, "*I and others tried seeking remedy from the water of Zamzam and we got wonderful results. I myself was cured by Zamzam from some diseases by the will of Allaah*"⁶. And he also said, "*I fell ill in Makkah for sometime, and I left the physician and medicine, and I was cured only by the water of Zamzam and the saying of Allaah (which means): **It is You we worship and You we ask for help.***" [Qur'aan 1:5] *I would take a drink from Zamzam, recite the verses on it, then I drink it, and [in doing so] I found the perfect remedy. Then I started depending on this in curing many pains and I was greatly benefited by it*"⁷.

Similarly, *Al-Haafith Al-'Iraaqi*, may Allaah have mercy upon him, drank the water of *Zamzam* for intestinal pain and he was cured without medicine⁸.

Finally, *Shaykh 'Abdir-Rasheed At-Tataari*, may Allaah have mercy upon him, said, "*I drank Zamzam many times to cure many diseases, especially diseases of the bladder, internal diseases and eye ailments, and it was a successful and effective experiment.*"⁹

¹ Narrated by *Al-Bukhaari* (7/150) and *At-Tabaraani* in *Al-Kabeer* (11/98) and it is his narration. *Al-Munthiri* said: "Its narrators are trustworthy" in *At-Targheeb Wat-Tarheeb* (2/135), and *Al-Albaani* classified it as *Saheeh* in *Saheeh Al-Jaami'* (3322)

² *Faydh Al-Qadeer* (4/85)

³ *Majmoo' Fataawa Ibn Baaz* (25/279)

⁴ *Majmoo' Fataawa Ibn Baaz* (25/279)

⁵ Reported by *Ad-Daaraqutni* in his *Sunan* (2/288) and *Al-Haakim* in *Al-Mustadrak* (1/646)

⁶ *Zaad Al-Ma'ad* (4/393)

⁷ *Zaad Al-Ma'ad* (4/178)

⁸ *Shifaa' Al-Gharaam* (1/463)

⁹ *Maa' Zamzam* by *Saa'id Bikdaash* (118)

Here I Am At Your Service ¹

Muslims from every distant pass move patiently toward the Sacred House, whatever their conditions may be. They come on foot, on mounts, and may be unkempt and dusty. They all come there to show their need for the Mercy of Allaah The Almighty, and to answer the call of the intimate friend of Allaah, *Ibraaheem* (Abraham), may Allaah exalt his mention. They encamp near the House, and their souls, hearts and bodies start circumambulating it. They also wash themselves with the water of *Zamzam*, hoping that Allaah The Almighty may eliminate their misdeeds. Thereafter, they leave the House free from sins like a newborn child, who was just delivered by his mother. These are the dreams and wishes of every visitor to the Sacred House of Allaah. They leave all the worldly pleasures behind, and only crave the blessed valley of *Makkah*.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَجَّ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ».

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu alayhi wa sallam*, said: ***“Whoever performs Hajj (pilgrimage) to this House and does not have sexual relations (with his wife), nor commits a sin, then he returns from Hajj (pure and free from sins) as on the day on which his mother gave birth to him.”*** [Al-Bukhaari and Muslim].²

Commentary:

Hajj (the pilgrimage) is the act of going to *Makkah* to perform certain rituals at a particular time.³

This *Hadeeth* explains the meaning of *Al-Hajj Al-Mabroor* (the flawless pilgrimage) which is not blemished by approaching wives or committing sins, and consequently, leads the pilgrim to return sinless, as if he was just delivered by his mother. Moreover, if we contemplate the fact of the pilgrim's avoidance of approaching his wife, committing sins, and disputing unjustly, we will find great wisdom behind urging him to adhere to this line of conduct during *Hajj*. It is to make him wholly devoted to Allaah The Almighty, and help him to turn with his entire being to his Lord The Exalted.

The righteous predecessors, may Allaah have mercy upon them, were completely aware of this great wisdom, so they set a perfect example for us with their devotion to Allaah The Almighty and busying themselves with His remembrance. It is narrated that *Masrooq*, may Allaah be pleased with him, performed *Hajj*, and during it he never stretched his body on the ground except in prostration to Allaah The Almighty.⁴

Lessons and Instructions:

There are several blessed lessons in this *Hadeeth*, among them are the following:

1. The virtue of heading to the Sacred City to perform the rituals of *Hajj*.
2. The stern warning against committing sins in general due to their bad consequences.⁵
3. Emphasizing the prohibition of committing sins during *Hajj*, though it is prohibited at all times. However, here it means that the perfect *Hajj* must be completely free from sins.⁶
4. All kinds of sins lead to a decrease in the reward of good deeds, and they might even cause them not to be accepted by Allaah.

5. Righteousness in *Hajj* is attained by keeping abstaining from approaching wives and committing all sins.⁷
6. The virtue of the "flawless pilgrimage" is that the pilgrim returns like a newly born child with all his sins forgiven, as if he did not commit any misdeed before.⁸

Among the factors that help in attaining this "flawless *Hajj*" is to cling to the guidance of the Prophet, *sallallaahu 'alayhi wa sallam*, while performing it. Therefore, we find that the righteous predecessors, may Allaah have mercy upon them, were keen on performing the rituals of *Hajj* just as the Prophet, *sallallaahu 'alayhi wa sallam*, did, and they sought piety in their *Hajj*.

Ibn Al-'Arabi, may Allaah have mercy upon him, was keen on applying the *Sunnah* of the Prophet, *sallallaahu 'alayhi wa sallam*, in all his rituals, and he used to feel sorry when he saw the pilgrims neglecting it. This happened when he saw them giving up spending the night of *At-Tarwiyah* (8th *Thul-Hijjah*) in *Mina*, he said, "I have passed by *Thaat 'Irq* and I found that all pilgrims spent the night in *'Arafah* (instead of *Mina*). Although there is no blame to be imposed upon those who do so, but they have abandoned the *Sunnah* of the Prophet, *sallallaahu 'alayhi wa sallam*, and a loser is whoever abandon the Prophet's *Sunnah*".⁹

Among the wonderful stories that are narrated about piety in general is a story that happened to *Al-Imaam Ahmad ibn Hanbal*, may Allaah have mercy upon him, in *Makkah*. It is said that one day, he mortgaged one of his buckets to one of the grocers in *Makkah*. And when he wanted to redeem his mortgage, the grocer brought two buckets and said, "Choose either of these two". *Al-Imaam Ahmad*, may Allaah have mercy upon him, said, "I am not certain which of the two is mine. So, take both of them, and the money is also for you." Thereupon,

the grocer said to him, *"This is your bucket, I was only testing your honesty"*. Yet *Al-Imaam Ahmad*, may Allaah have mercy upon him, said, *"I will not take it"*. And he left the bucket and the money for the grocer and walked away.¹⁰

Furthermore, *Ibraaheem ibn 'Abdullaah Al-Khurasani*, may Allaah have mercy upon him, mentioned one of the wonderful examples of showing neediness to Allaah The Almighty. He said,

"I performed Hajj with my father in the year in which Ar-Rasheed, the Commander of the Believers, performed his Hajj. We were surprised when we saw Ar-Rasheed standing on the pebbles bareheaded and barefoot, lifting his hand, trembling, crying and saying, "O Allaah! I am what I am; and You are what You are; I am the one who is always sinning; and you are The One Who is always forgiving. O Allaah forgive me"¹¹.

In this regard, *'Ali ibn Thaabit*, may Allaah have mercy upon him, said, *"I saw Sufyaan Ath-Thawri, may Allaah have mercy upon him, on his way to Makkah, and I appraised all of what he had, even his shoes, and I found that it did not equal more than one Dirham (a silver currency) and four Daaniqs (a part of the Dirham)."*¹²

Finally, *Ath-Thaahir Baybars*, may Allaah have mercy upon him, one of the great sultans, performed *Hajj to Makkah*, and he behaved like the ordinary people. He had no doorkeeper, nor guard but Allaah The Almighty. He used to perform *Salaah, Tawaaf* and *Sa'y* alone. He washed the Sacred House and walked among the people. And whoever threw his *Ihraam* (garment of a pilgrim) to him, he used to wash it and give it back to him. He sat at the door of the House, and started taking people's hands to help them enter it. On this occasion, one of the common people hung onto his *Ihraam* trying to enter and tore it

and was about to throw the Sultan to the ground. The Sultan was cheerful through all this, and he hung the covering of the House with his hands, and endeared himself to the righteous people in the two Sanctuaries.¹³

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- ¹ The title is taken from a novel by the Islamic thinker *Maalik ibn Nabi*.
- ² Reported by *Al-Bukhaari* (1819) and it is his narration, and *Muslim* (1350).
- ³ *At-Ta'reefaat* by *Al-Jirjaani* (11), *Mughni Al-Muhtaaaj* by *Ash-Shirbeeni* (1/459) and *Sharh Muntaha Al-Iraadaat* by *Al-Buhooti* (1/472).
- ⁴ *Hilyat Al-Awliyaa'* (2/95).
- ⁵ *Tuhfat Al-Ahwathi* (3/455).
- ⁶ *Mir'aat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh* (8/303).
- ⁷ *Sharh Saheeh Muslim* by *An-Nawawi* (9/118).
- ⁸ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (4/190).
- ⁹ *Aaridhat Al-Ahwathi* (4/153).
- ¹⁰ *Ar-Risaalah Al-Qasheeriyah* (54).
- ¹¹ *It-haaf Al-Wara Bi-Akhbaar Umm Al-Qura* (2/222).
- ¹² *Hilyat Al-Awliyaa'* (6/376).
- ¹³ *As-Sulook Lima 'rifat Duwal Al-Mulook* (1/196) and *It-haaf Al-Wara Bi-Akhbaar Umm Al-Qura* (3/97).

The Longing of Hearts¹

Sufyaan ibn 'Uyaynah, may Allaah have mercy upon him, reclined in *Al-Mish'ar Al-Haraam* on the night (that is spent in) *Al-Muzdalifah* and addressed his friend, "I came to this place seventy times, saying every year, "O Allaah! do not make this time the last time for me to come to this place", and I am feeling ashamed of Allaah from the many times I asked Him to grant me this favor". When he came back, he died in the following year². May Allaah have mercy upon him and be pleased with him, as he had a great longing for the rituals of Allaah The Almighty.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ، كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَكَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةَ».

'Abdullaah ibn Mas'ood, may Allaah be pleased with him, narrated that he heard the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, saying: "**Continue to perform Hajj and 'Umrah, for they remove poverty and sins just as fire removes the impurities from iron, gold and silver. And the Flawless Hajj is not met with an ordinary reward, but Paradise**". [*Ibn Maajah, At-Tirmithi and An-Nasaa'i*].³

The Narrator:

'Abdullaah ibn Mas'ood is nicknamed *Abu 'Abdur-Rahmaan Al-Huthali*. He embraced *Islaam* early, and he was known as 'the man of the tooth cleanser'. He is the first one who recited the *Qur'aan* publicly in *Makkah*. He emigrated during the two *Hijrahs*, and prayed towards the two *Qiblahs*. He witnessed all the battles with the Prophet, *sallallaahu 'alayhi wa sallam*, and

died in *Madeenah* in the year thirty-two A.H., and he was buried in *Al-Baqee'*.⁴

Commentary

"The flawless Hajj" is that in which there is neither dissimulation nor disputation nor sexual relations nor disobedience, and it is charged with lawful money and is performed sincerely for the sake of Allaah.⁵

The beloved Prophet, *sallallaahu 'alayhi wa sallam*, urged his nation to continue to perform 'Umrah and Hajj, telling us that this brings blessings in this life and the Hereafter. The blessing that is in this life is abundant sustenance and provision, and the blessing of the Hereafter is that of the forgiveness of sins. And what better can a person hope for, than this! Can he seek something superior to this?

Lessons and Instructions:

The *Hadeeth* has the following lessons:

1. The virtues of repeatedly performing Hajj and 'Umrah.⁶
2. Performing Hajj and 'Umrah continuously is a reason for eliminating poverty.⁷
3. Performing Hajj and 'Umrah continuously is also a reason for removing one's sins.⁸
4. The narration indicates the virtue of the flawless Hajj, as its reward is Paradise⁹.
5. Worshipping Allaah The Almighty brings the blessings of this life and the Hereafter¹⁰.

The righteous predecessors, may Allaah have mercy upon them, were delighted and pleased with this *Hadeeth*, and they kept encouraging themselves to apply it. *Abu Ghaalib*, may Allaah have mercy upon him, narrated that *Ibn 'Abbaas*, may

Allaah be pleased with him, said to him, "*Continue to come frequently to this House, for if you continue to do so, you will meet Allaah when you are not overburdened with sins*"¹¹.

Here are some other clear examples for applying this *Hadeeth*:

It is narrated that *'Ataa' ibn Abi Rabaah*, may Allaah have mercy upon him, performed *Hajj* seventy times¹².

Similarly, *Al-Aswad ibn Yazeed An-Nakh'i*¹³, may Allaah have mercy upon him, visited the sacred city eighty times for the sake of performing either *Hajj* or *'Umrah*.¹⁴

In the funeral of *Taawoos*¹⁵, people kept asking Allaah The Almighty to forgive him saying, "*May Allaah have mercy upon Abu 'Abdur-Rahmaan, he performed Hajj forty times*"¹⁶.

Finally, *Muhammad ibn Abi 'Umar Al-'Adani*¹⁷, may Allaah have mercy upon him, performed *Hajj* seventy-seven times.¹⁸

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- ¹ The title is taken from *Haneen Al-Af'idah*, by *Fahd Al-'Ammari*.
² *Taareekh Baghdaad* (183-184).
³ Reported by *Ahmad* (1/387), *At-Tirmithi* (810) and it is his narration and *An-Nasaa'i* (2631), and it is classified as *Saheeh* by *Ibn Hibbaan* (9/6) and *Al-Albaani* in *Mishkaat Al-Masaabeeh* (2524).
⁴ *Al-Istee'aab* (3/988), *Usd Al-Ghaabah* (3/384) and *Al-Isaabah* (3/287).
⁵ *Al-Istithkaar* by Ibn 'Abdil-Barr (11/230).
⁶ *Sharh Sunan An-Nasaa'I* by *Shaykh Muhammad 'Ali Aadam* (23/324).
⁷ *Sharh Sunan An-Nasaa'I* by *Shaykh Muhammad 'Ali Aadam* (23/324).
⁸ The previous reference.
⁹ The same reference.
¹⁰ The same reference.
¹¹ *Akhbaar Makkah* by *Al-Faakihi* (1/411).
¹² *Sifat As-Safwah* (2/214).
¹³ *Al-Aswad ibn Yazeed ibn Qays An-Nakh'i Al-Koofi* is one of the great followers. He was trustworthy and a great scholar. He died in seventy-five A.H. see *Siyar A'laam An-Nubalaa'* (4/50).
¹⁴ *Siyar A'laam An-Nubalaa'* (4/51).
¹⁵ *Taawoos ibn Kaysaan Al-Yamaani* then *Al-Makki* is one of the famous *Imaams* and the great followers. He was counted among the jurists of *Makkah*, and he died in 105 A.H. see *Al-'Iqd Ath-Thameen* (5/58).
¹⁶ *Siyar A'laam An-Nubalaa'* (5/45).
¹⁷ *Muhammad ibn Yahya ibn Abi 'Umar Al-'Adani Al-Makki* is the *Shaykh* of *Al-Haram*. He was a memorizer, trustworthy narrator and a righteous person. He died in *Makkah* in 243 A.H. See *Siyar A'laam An-Nubalaa'* (12/96).
¹⁸ *Siyar A'laam An-Nubalaa'* (12/97).

The Noble Delegation

The rightly-guided Caliph ‘Umar ibn ‘Abdul-‘Azeez, may Allaah have mercy upon him, wrote to his governor over Yemen, ‘Urwah ibn Muhammad saying,

"When my message reaches you, set aside one hundred thousand Deenaars (currency of gold) from the reserved fund in Yemen, and give them to some of your laborers who are known for their honesty and sincerity. Order them to go and take up positions at the heads of the roads that lead to Makkah and tell them not to leave any undressed person before they clothe him or a pedestrian without giving him something to ride. This is because I did not find a way for spending in the cause of Allaah The Almighty better than spending on Hajj".¹

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ :
«الْعَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفَدُّ اللَّهِ دَعَاهُمْ فَأَجَابُوهُ، وَسَأَلُوهُ
فَأَعْطَاهُمْ».

‘Abdullaah ibn ‘Umar, may Allaah be pleased with him, narrated that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: *"The fighter in the cause of Allaah, the pilgrim, and the one who performs ‘Umrah are the delegation of Allaah. He called upon them and they responded; and they asked Him and He gave them (what they asked)"* [Ibn Maajah].²

Commentary:

A delegation is a chosen group of representatives who are authorized to encounter leaders and discuss important affairs with them³. In this *Hadeeth*, these types of people are called "the

delegation of Allaah" because they are aiming at attaining nearness to Allaah The Almighty by their travels⁴. This noble delegation – whether a fighter in the cause of Allaah, a person performing *Hajj* to His Sacred House, or a person performing ‘*Umrah* – have a high position and honor in the sight of Allaah The Almighty, as He responds to their supplications, and fulfills their requests.

From another side, this *Hadeeth* urges people to treat those who perform *Hajj* and ‘*Umrah* with hospitality, take care of them, and seek their supplications.

In this *Hadeeth*, there is a clear reference to an important religious rule in the Prophet's saying: "**He called upon them and they responded; they asked Him and He gave them (what they asked for)**". This rule is that "*The recompense must match the deed*".

It is noteworthy that the coming of this noble delegation to *Makkah* and their arrival to it usually causes crowding in the areas of public utilities, which might inconvenience or cause irritation for its people and residents. Hence, they should always remember that those people have come from every distant pass to answer the call of Allaah The Almighty, complying with His order, and seeking His pleasure. They also should remember that Allaah vies his angels in glory with the pilgrims on the Day of ‘*Arafah*⁵. Consequently, they should be happy with their advent, and they should do good to them as well.

Lessons and Instructions:

Among the lessons and the benefits of this *Hadeeth* are:

1. The fighter in the cause of Allaah The Almighty, the pilgrim, and the one who performs ‘*Umrah* are the delegation of Allaah The Almighty, and their supplications are responded. Thus, the successful one is the one who answers the call of Allaah and performs these deeds.
2. The reason for designating these three types of people as being the delegation of Allaah is that they endure financial and physical hardships for the sake of what they have

intended, besides the hardship of leaving their children and family, and being exposed to dangers.⁶

3. The *Hadeeth* implies an advice for the people of *Makkah* to be keen on seeking the future reward in the Hereafter through serving the pilgrims.
4. Restating the virtue of *Makkah* by calling its visitors "the delegation of Allaah" – a title that is not given to any other visitors to any other place.
5. Calling the pilgrims and those who perform 'Umrah "the delegation of Allaah" also motivates the people to compete with each other in providing services for them.

This *Hadeeth* had a great effect on the hearts of those who were keen on welcoming and honoring this noble delegation. They considered receiving the guests of Allaah The Almighty with hospitality a means for attaining nearness to Him – especially the people of *Makkah* who inherited this tradition from their ancestors and leaders in the pre-Islamic era and the time of *Islaam* as well. When the season of *Hajj* started, *Haashim ibn 'Abd Manaaf* used to say to the people of the *Quraysh*, "*O you folks of Quraysh! You are the neighbors of Allaah and the custodians of His House; He has favored you with this position, and conferred this honor upon you; Then He asked you to observe the rights of a neighbor to his neighbor. So, treat hospitably His guests and visitors; they came to you unkempt and dusty from every country*". Consequently, the tribe of *Quraysh* started supporting each other in providing services for the pilgrims, some families even sent small amount of provisions, and it was accepted from them because they hoped for its benefit.

Additionally, *Qusayy ibn Kilaab* once said to the *Quraysh*, "*O you people of Quraysh! You are the neighbors of Allaah and the people of his Sanctuary, and the pilgrims are the guests of Allaah and the visitors of His House, and they are the most deserving people for your hospitality. So, provide them with food and beverages during this season until they depart*". Instantly, the *Quraysh* answered his call, as they assigned a

specified amount of money from their own wealth for the pilgrims every season, and they used to pay it to *Qusayy* who used it to produce food for the pilgrims in *Makkah* and *Mina* throughout the season⁷. Afterwards, this task became a common practice for *Qusayy* during the pre-Islamic era.

Al-Azraqi said commenting on this, "*In the time of ignorance, this task was called Ar-Rifaadah (showing hospitality to the pilgrims), and Islaam confirmed it, as it is prevalent until these days. It is this food made by the Sultan for the pilgrims in Makkah and Mina every year until the end of the season of Hajj*".⁸

Mu'aawiyah, may Allaah be pleased with him, established the House of Cauldrons, and it was known by this name because he put in it brassware cooking pots that were used for preparing food in the season of *Hajj*, and in the month of *Ramadhaan* for those who perform '*Umrah*'.⁹

Here is another incident: it is narrated that a man passed away, and before his death, he bequeathed some of his money to be spent in the cause of Allaah The Almighty. *Ibn 'Umar*, may Allaah be pleased with them, said, "*I recommend them to spend this money for righteous people and for the pilgrims of the Ancient House of Allaah (i.e.e the Ka'bah), as they are His delegation*".¹⁰

Nowadays, the sites of worship in *Makkah* witness numerous great efforts in the service of the pilgrims at the level of the governmental, private, and charitable institutions. There are also many individuals amongst the Muslim community who take part in serving the pilgrims. Those individuals are either from the people of *Makkah* itself or from its benevolent visitors who came to perform *Hajj* and '*Umrah*. They all hope for the pleasure of Allaah The Almighty and His mercy and forgiveness, and for a blessed supplication from the pilgrims.

All these great efforts are supervised by a committee formed by the emirate of the region of *Makkah*, may Allaah protect it.

These efforts forge an image of the civilization in the Sacred City throughout history, and it is one of the means of making the *Ka'bah* conspicuous as a symbol of the religion of Allaah The Almighty.

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- 1 *Akhbaar Makkah* by Al-Faakihi (1/414).
 - 2 Reported by Ibn Maajah in the rituals, the chapter of the virtues of the supplication of the pilgrim (2893) and it is his narration, At-Tabaraani in *Al-Mu'jam Al-Kabeer* (12/422). It is classified as *Saheeh* by Ibn Hibbaan (10/474), and as *Hasan* by Al-Albaani in *Saheeh Sunan Ibn Maajah* (2339).
 - 3 *Sharh Saheeh Muslim* by An-Nawawi (1/181)
 - 4 *Mir'aat Al-Mafaateeh* (8/418)
 - 5 Reported by Ahmad (244) with a sound chain of narrators. See Also *Takhreej Shu'ayb Al-Arna'oot li Musnad Ahmad* (11/660).
 - 6 *Mir'aat Al-Mafaateeh* (8/419).
 - 7 *Akhbaar Makkah* by Al-Azraqi (1/194-195).
 - 8 *Akhbaar Makkah* by Al-Azraqi (1/195).
 - 9 *Akhbaar Makkah* by Al-Faakihi (5/337).
 - 10 The same reference (1/413).

The Refuge of Belief

The religion of *Islaam* was considered strange at its inception due to the insignificant number of its followers. However, it will be considered strange even during the times that mark the end of the world because of people's ignorance of it and their renunciation of its instructions. At that time, its followers will be in large numbers, but they will be as ineffective and useless as the foam of the sea¹.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ :
 «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا كَانَ، وَهُوَ يَأْرُزُ بَيْنَ الْمَسْجِدَيْنِ
 كَمَا تَأْرُزُ الْحَيَّةُ فِي جُحْرِهَا».

'Abdullaah Ibn 'Umar, may Allaah be pleased with them, narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "**Verily, *Islaam* started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two *Masjids* just as the serpent crawls back into its den**". [Muslim].²

Commentary:

The two *Masjids* mentioned in the *Hadeeth* are *Al-Masjid Al-Haraam* in *Makkah* and the *Masjid* of the Prophet, *sallallaahu 'alayhi wa sallam*, in *Madeenah*.³

This *Hadeeth* tells us that the status of Muslims at the end of the world will be similar to their condition during the time of the emigration from *Makkah* to *Madeenah*. Just like the Companions, may Allaah be pleased with them escaped with

their religion to meet the Prophet, *sallallaahu 'alayhi wa sallam*, the Muslims at the end of the world will gather between the two *Masjids*, in order to escape from the temptations that will increase and intensify at that particular time, and to maintain their religion and faith as well.⁴

Lessons and Instructions:

The lessons of this *Hadeeth* are:

1. It is an indication of the estrangement of the religion during the beginning of its emergence and at the end of the world.
2. The merits and virtues of *Makkah*, may Allaah protect it.
3. The virtues and the standing of *Madeenah*⁵.
4. Drawing attention to the impermissibility of allowing non-Muslims to enter the two *Masjids*.
5. Referring to the fact that *Islaam* started in *Makkah* and gained prominence in *Madeenah*.⁶

¹ A part from a *Hadeeth* narrated by *Ahmad* (5/278) and *Abu Daawood* (4297), and *Al-Albaani* classified it as *Saheeh* in *As-Silsilah As-Saheehah* (958).

² Reported by *Muslim* in the Book of Belief (146).

³ *Sharh Saheeh Muslim* by *An-Nawawi* (2/177).

⁴ *Tuhfat Al-Ahwathi* (7/319).

⁵ *Sharh Saheeh Al-Bukhaari* by *Ibn Battaal* (4/548).

⁶ *Al-Mufhim Limaa Ashkala Min Tal-khees Kitaab Muslim* by *Al-Qurtubi* (2/128).

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