

## STEPS2ALLAH



IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

### STEPS2UMRAH

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## INTRODUCTION

1. Umrah is classified as a sunnah of the prophet (SAW). If a person has the means to perform Umrah, then it is classified as sunnah mu'akkadah (stressed sunnah): that he/she should perform it at least once in a lifetime.
2. Allah stated in the Quran:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

*“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.”* (Suran Al Baqarah 2:196)

3. We have to remember that all our wealth and property come from Allah SWT. What better ways to repay Allah SWT for His kindness and blessings by visiting His House in Makkah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ  
وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

*“O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.”* (Surah Al Muttaqun 63: 9)

4. Umrah can be performed at any time of the year except during the Hajj period from 9 to 13 Dzulhijjah.
5. Umrah during the month of Ramadan is more virtuous than in any other days.
6. Prophet Muhammad SAW performed 4 Umrah in his lifetime after the migration to Medinah:
  - i. In the year 6 A.H. on the occasion of the Treaty of Hudaibiya. (Though, the Prophet (SAW) as per the terms of the treaty could not perform Umrah that particular time, but it is listed as one by virtue of commencing it being in the state of Ihrâm)..
  - ii. In the next year, (7 A.H.) as a qaza for the incomplete Umrah of Hudaibiya.
  - iii. In the year 8 A.H. returning from the expedition of Hunain.
  - iv. In the year 10 A.H. together as part of the Farewell Haj.

### 1. VIRTUES OF UMRAH

- i. Abu Hurairah (RA) reports that the Prophet (SAW) said: " An umrah is recompense and atonement for the period till the performance of the next umrah ". **(Bukhari – Muslim)**
- ii. Ata' said : I heard Ibn 'Abbas saying, "Allah's Apostle asked an Ansari woman (Ibn 'Abbas named her but 'Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the

father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation.' He said (to her), 'Perform 'Umra when Ramadan comes, for 'Umra in Ramadan is equal to Hajj (in reward), or said something similar." **(Bukhari)**

- iii. He (SAW) also said: "A `Umra in Ramadan is equal [in reward] of Hajj with me" **(Sahih al-Jami`)**

## 2. HISTORY OF MAKKAH

- i. **The importance and religious status of Makkah**
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### i. **The importance and religious status of Makkah**

1. Honourable Makkah, the Secure City; Allaah has distinguished it from among all places and made it sacred from the day He created the heavens and the earth.

وَمَنْ دَخَلَهُ كَانَ آمِنًا

“...whosoever enters it, he attains security...: **(Surah Al Imran 3: 97)**

2. As an indication of its high status, Allah SWT swears by Makkah:

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

“I swear by this city (Makkah)” **(Surah Al Balad 90: 1)**

3. Allah commanded Prophet Ibrahim (a.s.) to build the first House on earth for Allah to be worshipped in at this spot and sent down the Black Stone from Paradise as a manifest sign of the sanctity of His Sacred House.

4. In Makkah springs the finest water on the surface of the earth, the water of Zamzam, which is food that suffices the hungry and a cure for the sick. It is the water with which the chest and heart of the chosen Prophet Muhammad (SAW) was cleansed in order to prepare him for his mission.

5. Makkah is the land where the Prophet Muhammad (SAW) was born and where his prophethood commenced. It is where he first received revelation; on the peak of one of its lofty mountains lies the famous Cave Hira' in which the Qur'aan was revealed to him(SAW).

6. The last and final Prophet (SAW) openly announced his love of Makkah and its lofty status in the sight of Allah when he said, addressing it: **“I swear by Allah! You are the best of the lands of Allah and you are the most beloved land to Allah.”** [At-Tirmithi & Ahmad]

7. The honouring and sanctity of Makkah continued with the prophethood of Muhammad (SAW) and he (SAW) conveyed to us that the Ka’bah was to be the direction which the Muslims should face during their prayers.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تُمَيِّنُوا عَلَيَّمْ وَلَا تَعْلَمُوا تَهْتَدُونَ

And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.

**(Surah Al Baqarah 2: 150)**

8. A single prayer in the Sacred Mosque was to be equivalent to a hundred thousand in any other mosque.

*It was reported that Jabir bin ‘Abdullah (r.a.) narrated that the Messenger of Allah (SAW) said: A prayer in this mosque of mine is better than one thousand prayers anywhere else, except for Al-Masjidil Haram. A prayer in Al-Masjidil Haram is better than one hundred thousand prayers (anywhere else). (Imam Ahmad)*

9. He (SAW) guided the people to know that shedding blood (i.e., killing) in Makkah is prohibited as is felling trees and hunting, and that picking up lost items from its streets is prohibited, unless certain strict conditions are fulfilled.

## ii. Names of Makkah

The Holy city has many names, but Allah SWT gave it 5 names: **Makkah** (48:24), **Bakkah** (3:96), **Al Balad** [city] (90:1), **Al Qaryah** [township] (16:112) and **Ummul Qura** [the Mother of Towns] (6:92)

Other names: Al Haram, Salah, An Nassasah, etc...

## iii. The Ka’bah

## Construction of the Ka`bah

The Ka`bah has been reconstructed up to 12 times. Scholars and historians say that the Ka`bah has been reconstructed between five to 12 times.

1. The very first construction of the Ka`bah was done by Prophet **Adam** (raa). Allah says in the Quran that this was the first house that was built for humanity to worship Allah.
2. After this, Prophet **Ibrahim** (raa) and **Ismail** (raa) rebuilt the Ka`bah.

Shortly after the birth of prophet Ismail (a.s.), in obedience to a Divine behest, he was left by his father Ibrahim (peace be upon him) along with his mother at the place where stands Ka'bah. It was a barren and waterless place with no trace of life in any form. The great Patriarch, Ibrahim (peace be upon him) left them to their fate with a heavy heart and prayed:

*"O' Lord! I have made some of my off-spring settle in this barren valley near the Sacred House so that they may keep up prayer." (14: 37)*

The scene of departing Prophet Ibrahim (peace be upon him) from his family was highly pathetic. It is narrated on the authority of Ibn 'Abbàs that the Holy Prophet (peace and blessings of Allah be upon him) said: The Prophet Ibrahim (peace be upon him) brought with him his wife Hajira and his son Prophet Isma'il (peace be upon him) whom she suckled. They placed the child close by the spot where Ka'bah now stands. In those days Mecca was uninhabited and without water. The Prophet Ibrahim (peace be upon him) placed beside them a bag full of dates and a skin full of water. When Prophet Ibrahim (peace be upon him) returned, the mother of Prophet Isma'il (peace be upon him) ran after him and said: Ibrahim! Where are you going? Why have you left me in the wilderness where none is to take pity on us. Nothing is available here to eat and drink. She repeated this several times but Prophet Ibrahim (peace be upon him) did not hearken to her voice. Then she asked him. Have God Commanded you to do so? He replied in affirmative. She said: Then God will cause no harm to me. Thereupon she returned back. When Prophet Ibrahim (peace be upon him) got out of sight, he faced towards Ka'bah and prayed: O' Lord! Grant that the hearts of some men may be affected with kindness towards them and bestow upon them all sorts of fruit so that they may be thankful. After this the mother of Prophet Isma'il (peace be upon him) began to suckle her child and to drink water out of the skin until it was emptied. Soon after her son felt thirsty. She could not bear to see him in such plight. Hajira ran seven times from the hill of Safa to Marwa in quest of water. As she was about to commence the eighth trip, her attention was drawn to the crying child who in the agony of thirst was kicking the ground. Lo! the water gushed forth miraculously from the earth in the form of fountain to save Prophet: Isma'il (peace be upon him) from the tortures of thirst. Then she drank the water and suckled her child. May God bless the mother of Prophet Isma'il! Had she left the Zam Zam as it was or had she not filled her skin with water, the Zam Zam would always have remained an overflowing mountain. (Bukhari)

### **Mecca is Habitated:**

The Prophet Isma'il (peace be upon him) and his mother settled down in the vicinity of the Ka'bah. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child as they (the Jurhum people) were coming through the way of Kada. they landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. they said: "this bird must be flying around water, though we know that there is no water in this valley." They sent one or two messengers who discovered the source of water and returned to inform them of the water. SO they all came towards the water. Isma'il's mother was sitting near the water. They asked her: "Do you allow us to stay with you?" She replied: "Yes, but you will have no right to possess the water." They agreed to that. Isma'il's mother was pleased with the whole situation, as she used to love to enjoy the company

of the people, so they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (Isma'il) grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up and when he reached the age of puberty they made him marry a woman from amongst them."

His progeny multiplied and ramified into numerous tribes. One of these is known as the Quraysh from which the Ishmaelite Arabs sprang up. The Holy Prophet (peace be upon him) belonged to this family. They habitated the city of Mecca which became the centre of Islam.

**Trial of Sincerity:**

The origin of the custom of true believers running between Safa and Marwa at the time of Hajj is deep connected with Hajira, the mother of Prophet Isma'il (peace be upon him). Similarly the rite of sacrifice also owes its origin to the Prophet Ibrahim (peace be upon him) and his obedient son. He had received a Divine Command to sacrifice his beloved son. Both of them stood the test with credit. The Prophet Ibrahim (peace be upon him) decided to fulfil the vision on one hand whereas the Prophet Isma'il (peace be upon him) was ready with alacrity to lay down his life to win the favour and pleasure of Allah. While they were proceeding towards Mina for the performance of the solemn duty, Satan tried to dissuade them from their firm resolve but to no effect. The Prophet Ibrahim (peace be upon him) passed the sharp knife over the throat of his son but an angel turned the knife upside down and a heavenly message forbade the act. The Prophet Ibrahim (peace be upon him) was desired to sacrifice in lieu of his son, a ram. So he slaughtered a well-fed ram presented by Allah. When the Prophet Isma'il (peace be upon him) grew up, he married a girl of the tribe but soon divorced her at the request of his father to whom she proved to be discourteous. After this he married a daughter of the Jurhum Chief.

**Re-construction of the House of Allah:**

Ka'bah is the veritable heart of Islam towards which all the prayers of the Muslims flow to vivify their souls. It was built by the Prophet Adam (peace be upon him), the father of the human race.

Then Ibrahim stayed away from them for a period as long as Allah wished and called on them afterwards. He saw Isma'il under a tree near Zam Zam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrahim said: 'O Isma'il! Allah has give me an order.' Isma'il said: 'Do what your Lord has ordered you to do.' Ibrahim asked: 'Will you help me?' Isma'il said: 'I will help you.' Ibrahim said: 'Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.

"Then they raised the foundations of the House (the Kaba). Isma'il brought the stones while Ibrahim built and when the walls became high Isma'il brought this stone and put it for Ibrahim who stood over it and carried on building. While Isma'il was handing him the stones, and both of them were saying: "Our Lord! Accept this service from us, verily, You are the All Hearer, the All Knower." (2:127 Quran)

the Prophet (pbuh) added: "Then both of them went on building and going round the Kaba saying *O our Lord! Accept this service from us, verily, You are the All Hearer, the All Knower.*"; (Sahih Bukhari).

When it was damaged by flood, it was reconstructed on the same foundations by the Prophet Ibrahim (peace he upon him) with the help of his son Prophet Isma'il (peace be upon him), the ancestors of the Arabs. The Prophet Ibrahim (peace be upon him) directed his son to bring a good stone to mark the corner of foundation. He brought one of which the angel Gabriel gave him information. It was the sacred Black stone-Hajar al-Aswad. When the Prophet Ibrahim and Isma'il (peace be upon them) raised the foundations of the House of Allah they prayed:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

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

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

*"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik<sup>[24]</sup> (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. (2:127, 128)*

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

*"Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Peace be upon him ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (2: 129)*

3. Following this, there were several constructions before the Prophet Muhammad's time. Reconstruction of Ka`bah by Quraish . Prophet Muhammad participated in one of its reconstructions before he became a Prophet. After a flash flood, the Ka`bah was damaged and its walls cracked. It needed rebuilding. This responsibility was divided among the Quraish's four tribes. Prophet Muhammad helped with this reconstruction. Once the walls were erected, it was time to place the Black Stone, (the Hajar ul Aswad) on the eastern wall of the Ka`bah. Arguments erupted about who would have the honor of putting the Black Stone in its place. A fight was about to break out over the issue, when Abu Umayyah, Makkah's oldest man, proposed that the first man to enter the gate of the mosque the following morning would decide the matter. That man was the Prophet. The Makkans were ecstatic. "This is the trustworthy one (Al-Ameen), this is Muhammad". He came to them and they asked him to decide on the matter. He agreed. Prophet Muhammad proposed a solution that all agreed to-putting the Black Stone on a cloak, the elders of each of the clans held on to one edge of the cloak and carried the stone to its place. The Prophet then picked up the stone and placed it on the wall of the Ka`bah. Since the tribe of Quraish did not have sufficient funds, this reconstruction did not include the entire foundation of the Ka`bah as built by Prophet Ibrahim. This is the first time the Ka`bah acquired the cubical shape it has now unlike the rectangle shape which it had earlier. The portion of the Ka`bah left out is called Hateem now.

### **Construction After the Prophet's Time by Abdullah ibn az-Zubayr**

The Syrian army destroyed the Ka`bah in Muharram 64 (Hijri date) and before the

next Hajj Abdullah ibn az-Zubayr, may Allah be pleased with him, reconstructed the Ka`bah from the ground up. Ibn az-Zubayr wanted to make the Ka`bah how the Prophet Muhammad wanted it, on the foundation of the Prophet Ibrahim. Ibn az-Zubayr said, "I heard Aisha (may Allah be pleased with her) say, "The Prophet said: "If your people had not quite recently abandoned the Ignorance (Unbelief), and if I had sufficient provisions to rebuild it [the Ka`bah], I would have added five cubits to it from the Hijr. Also, I would make two doors; one for people to enter therein and the other to exit." (Bukhari). Ibn az-Zubayr said, "Today, I can afford to do it and I do not fear the people. Ibn az-Zubayr built the Ka`bah on Prophet Ibrahim's foundation. He put the roof on three pillars with the wood of Aoud (a perfumed wood with aroma which is traditionally burned to get a good smell out of it in Arabia). In his construction he put two doors, one facing the east the other facing the west, as the Prophet wanted but did not do in his lifetime. He rebuilt the Ka`bah on the Prophet Ibrahim's foundation, which meant that the Hateem area was included. The Hateem is the area adjacent to the Ka`bah enclosed by a low semi-circular wall. Abdullah ibn az-Zubayr also made the following additions and modifications:

- put a small window close to the roof of the Ka`bah to allow for light.
- moved the door of the Ka`bah to ground level and added a second door to the Ka`bah.
- added nine cubits to the height of the Ka`bah, making it twenty cubits high.
- its walls were two cubits wide.
- reduced the pillars inside the House to three instead of six as were earlier built by Quraish.

For reconstruction, ibn az-Zubayr put up four pillars around Ka`bah and hung cloth over them until the building was completed. People began to do Tawaf around these pillars at all times, so Tawaf of the Ka`bah was never abandoned, even during reconstruction.

#### **During Abdul Malik bin Marwan's time**

In 74 Hijri (or 693 according to the Gregorian calendar), Al-Hajjaj bin Yusuf al-Thaqafi, the known tyrant of that time, with the approval of Umayyad Khalifa Abdul Malik bin Marwan, demolished what Ibn az-Zubayr had added to it from the older foundation of Prophet Ibrahim, restore its old structure as the Quraish had had it.

Some of the changes he made were the following:

- he rebuilt it in the smaller shape which is found today
- took out the Hateem
- walled up the western door (whose signs are still visible today) and left the rest as it was
- pulled down the wall in the Hateem area.
- removed the wooden ladder Ibn az-Zubayr had put inside the Kaba.
- reduced the door's height by five cubits

When Abdul Malik bin Marwan came for Umra and heard the Hadith that it was the wish of the Prophet for the Ka`bah to be constructed the way Abdullah ibn az-Zubayr had built it, he regretted his actions.



### **Imam Malik's advice to the Khalifa Harun al Rasheed**

Abbasi Khalifa Harun al Rasheed wanted to rebuild the Ka`bah the way the Prophet Muhammad wanted and the way Abdullah ibn az-Zubayr built it. But when he consulted Imam Malik, the Imam asked the Khalifa to change his mind because constant demolition and rebuilding is not respectful and would become a toy in the hands of kings. Each one would want to demolish and rebuild the Ka`bah. Based on this advice, Harun al Rasheed did not reconstruct the Ka`bah. The structure remained in the same construction for 966 years, with minor repairs here and there.

### **Reconstruction during Sultan Murad Khan's time**

In the year 1039 Hijri, because of heavy rain, flood and hail, two of the Ka`bah walls fell down. The flood during which this occurred took place on the 19th of Shaban 1039 Hijri which continued constantly, so the water in the Ka`bah became almost close to half of its walls, about 10 feet from the ground level. On Thursday the 20th of Shaban 1039 Hijri, the eastern and western walls fell down. When flood receded on Friday the 21st of Shaban, the cleanup started. Again, a curtain, the way Abdullah ibn az-Zubayr established on 4 pillars, was put up, and the reconstruction started on the 26th of Ramadan. The rest of the walls except for the one near the Black Stone, were demolished.

By the 2nd of Zul-Hijjah 1040 the construction was taking place under the guidance of Sultan Murad Khan, the Ottoman Khalifa. From the point of the Black stone and below, the current construction is the same as that done by Abdullah ibn az Zubayr.

The construction which was done under the auspices of Murad Khan was exactly the one done at the time of Abdul Malik ibn Marwan which is the way the Quraysh had built it before Prophethood.

On Rajab 28 1377, One historian counted the total stones of the Ka`bah and they were 1,614. These stones are of different shapes. But the stones which are inside the outer wall which is visible are not counted in there.

### **Reconstruction of the Ka`bah In 1996**

A major reconstruction of the Ka`bah took place between May 1996 and October 1996. This was after a period of about 400 years (since Sultan Murad Khan's time). During this reconstruction the only original thing left from the Ka`bah are the stones. All other material has been replaced including the ceiling and the roof and its wood.

#### iv. The Black Stone (Hajar Aswat)

This Great House contains a precious Stone, having no equal in this world. It is called the Right Hand of Allah with which He shakes the hands of His people.

AI-Tirmidhi related on the authority of Ibn Abbas (may Allah be pleased with them), that the Messenger of Allah (blessings and peace be upon him) said, "The Black Stone descended from Paradise much whiter than milk, but it was turned black by the sins committed by mankind." (5, v. 2, p. 112) AI-Tirmidhi said it was a good and sound Hadith. It is sunnah that one touches the Black Stone and kisses it.

Al-Bukhari and Al-Tirmidhi related on the authority of Amir Ibn Rabia' who said, "I saw Omar Ibn Al-Khattab kissing the Black Stone, and I heard him say, 'I know well that you are simply a stone, and have no power to confer a benefit or to do harm. Had I not seen the Messenger of Allah (blessings and peace be upon him) kissing you, I would not have kissed you.'" (5, v. 2, p. 175). Al-Bukhari and Al-Tirmidhi said it was a good and sound Hadith.

Ibn Khuzaima and Ibn Habban, in their two Sahihs, related that the Messenger of Allah (blessings and peace be upon him) said that the Black Stone would be resurrected on the Day of Judgement with two eyes and a tongue, and would be a witness to those who sincerely touched and kissed it. (8, v. 2, p. 193) Al-Tirmidhi related that it was a good and sound Hadith.

Muslim related on the authority of Ibn Jabir Ibn Abdullah (may Allah be pleased with them), that they arrived at Makkah at noon when the Prophet (blessings and peace be upon him) made his she-camel kneel down at the door of the Mosque. He entered the Mosque and started tawaf at the Black Stone. When he touched it, the tears came down his cheeks. He mentioned the Hadith and said, "He did Ramat in three rounds and walked the remaining four. After finishing tawaf, he kissed the Black Stone and put his hands on it and then rubbed his face with them." Ibn Khuzaima said it was a good and sound Hadith.

Omar Ibn Al-Khattab (may Allah be pleased with him) made it clear that people should not regard touching and kissing the Black Stone the same as the Arabs during Al-Jahiliyya period. He maintained that kissing the Black Stone and touching the Yemeni Corner were a kind of glorification to Allah, the Almighty, and a carrying out of His Prophet's traditions. This is one of the religious rituals that Allah, the Supreme, commanded people to hold in high esteem. Allah, the Supreme, says: *You have indeed in the Messenger of Allah, an excellent example* (33: 21).

And the Prophet (blessings and peace be upon him) said, "Follow me in performing your religion' rituals".

Abu Yala related that Ibn Omar said, "I saw Omar Ibn Al-Khattab kissing the Black Stone and prostrating towards it". It was also related by AlBazzaz as a good and sound Hadith. (9, v. 12, p. 35) Many Orientalists alleged that the Black Stone was a meteor that fell to earth. What the Orientalists say is based only on hearsay and supposition and, therefore, should not be taken for granted. But what the Muslims know is based on sound knowledge. It is maintained that the truth cannot be refuted by suspicion

The Black Stone is one of the White Rubies of Paradise and it was turned black by the sins of the polytheists. It will be resurrected on the Day of Judgement as a witness to those who touched and kissed it with good faith. (v. 2, p. 194) It was said that the Black Stone was placed in Mt. Abu Qabis until it was brought to Abraham (peace be upon him) and was put in the south-castem corner of the Holy Ka'bah one and a half metres above ground level. It is encircled by a frame of pure silver in order to protect it. It cannot be accurately described because the part we see is actually made up of eight small pieces, the biggest of which is in the size of a date, embedded in a wax mixture.

Some say there are 15 pieces, but the other seven pieces are deeply covered over in the brownish paste mixture, which is also touched by the circumambulators. This paste is a mixture of wax, musk and ambergris put on the top of the Black Stone. Muhammad Ibn Nafie Al-Khuzaie saw the Black Stone on the day when it was taken by the Qarmatians in the fourth century Hijrah. The top of the Black Stone was black but the rest of it was white. The length was about a cubit. Ibn I'llan Al-Makki, one of the scholars at that time, saw the Black Stone during the reign of the Ottoman Sultan Murad. Its length was then half a cubit and its width was a third of a cubit. It was white in colour but its top was black because of the misdeeds done by mankind. If the sins affect solid stone, their effects on the heart are even greater.

v. Hijr Ismail

It is believed that the semicircle area next to the Ka'aba was originally part of it. It is reported that Abdullah ibn Az-Zubair, a companion of the Prophet, included that semicircle in the building of the Ka'aba, but then the semicircle was kept out of it and was rebuilt again by Abdulmalik who belonged to the generation of successors to the companions of the Prophet. It is, indeed, because this semicircle was originally a part of the Ka'aba that we do tawaf outside it, rather than inside. However, the Ka'aba was originally of rectangular shape. The exact position of the two corners on the side of the semicircle is not known now for certain. However, we are absolutely certain that the other two corners, are in the original place when Ibrahim built it.

According to many Ahadith, the one who enters the Hijr is like the one who enters the Ka'bah. It was reported that 'Aisyah (r.a.) narrated: *"I wanted to enter the House and pray inside. Allah's Messenger (SAW) took me by the hand and led me inside the Hijr and said, 'If you want to go inside the House then pray here, for it is part of the House, but your people reduced its area when they rebuilt it.'"* (An Nasai)

vi. Maqam Ibrahim

Literally 'maqam' means station as in high place and dignified rank.

According to the Qur'an, Prophets Ibrahim and Ismail (peace be upon them) together built the Kaaba. To reach the top of the Kaaba, Prophet Ibrahim stood on a large rock and his feet left their prints, bearing witness of his great deed for all time. And it is there at Maqam Ibrahim that the father and son, Prophets Ibrahim and Ismail, are believed to have prayed after building the Kaaba.

The rock itself is on a base of stone built over 20cm of marble that stands in the ground. The actual footprints of Prophet Ibrahim's are of an oval rectangular shape and have been entirely plated in silver. Because of the passing of time, its colors vary between shades of white, black and yellow.

A dome was first placed over Maqam Ibrahim in 810 H and it has been rebuilt at intervals.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

*And take you (people) the Maqâm (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) a.s. stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah),* **(2:125)**

vii. Zam Zam

Zam zam water has scientifically been proven to contain healing qualities due to its higher content of Calcium and Magnesium Salts and also natural fluorides that encompass a germicidal action.

It is also an established scientific fact that pools or water wells tend to grow vegetation such as algae-- especially in warm climates. Amazingly this is not the case in the well of Zamzam. It has remained free from biological contaminations.

1. Virtues of zam-zam

Imaam Ibn Qayyim al-Jawziyah (may Allaah have mercy on him) said: "Zamzam water is the best and noblest of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It was dug by Jibreel and is the water with which Allaah quenched the thirst of Ismaa'eel."

It was reported in Saheeh Muslim that *the Prophet sallallaahu 'alayhi wa sallam said to Abu Dharr, who had stayed near the Ka'bah and its coverings for forty days and nights with no food or drink other than (Zamzam): "How long have you been here?" Abu Dharr said: "I have been here for thirty days and nights." The Prophet sallallaahu 'alayhi wa sallam said, "Who has been feeding you?" He said, "I have had nothing but Zamzam water, and I have gotten so fat that I have folds of fat on my stomach. I do not feel any of the tiredness or weakness of hunger and I have not become thin." The Prophet sallallaahu 'alayhi wa sallam said: "Verily, it is blessed, it is food that nourishes."* (Narrated by Imaam Muslim, 2473).

Other scholars added, with their own isnaads, *"...and a healing for sickness."* This was narrated by al-Bazaar (1171, 1172) and al-Tabaraani in al-Sagheer (295). In Sunan Ibn Maajah (al-Manaasik, 3062) it was reported from Jaabir ibn 'Abd-Allaah that the Prophet sallallaahu 'alayhi wa sallam said: *"The water of Zamzam is for whatever it is drunk for."* The Salaf and 'ulamaa' acted upon this Hadeeth. When 'Abd-Allaah ibn al-Mubaarak went for Hajj, he came to Zamzam and said, "O Allaah, Ibn Abi'l-Mawaali told us from Muhammad ibn al-Munkadir from Jaabir (may Allaah be pleased with him) that Your Prophet sallallaahu 'alayhi wa sallam said, *'The water of Zamzam is for whatever it is drunk for.'* I am drinking it to ward off thirst on the Day of Resurrection." Ibn Abi'l-Mawaali is thiqah (trustworthy) so the hadeeth is hasan (good).

Ibn al-Qayyim (may Allaah have mercy on him) said: Myself and others tried seeking healing with Zamzam water and saw wondrous things. I sought healing with it from a number of illnesses, and I was healed by the permission of Allaah. I saw someone who nourished himself with it for a number of days, half a month or more, and he did not feel hunger; he performed Tawaaf along with the other people just as they did.

And he told me that he consumed nothing but Zamzam water for forty days and he had the strength to have intercourse with his wife, to fast and to perform Tawaaf numerous times. [Zaad al-Ma'aad, 4/319, 320.]

Shaykh Ibn 'Uthaymeen (may Allaah preserve him) said: So you should have the intention of what you want to gain by drinking this water. He should drink his fill, i.e., fill his stomach with it until it is filled to the ribs, because this water is good. A hadeeth has been narrated concerning this: the difference between the believers and the hypocrites is drinking one's fill of Zamzam water. (Narrated by Ibn Maajah in al-Manaasik, 1017; al-Haakim, 1/472).

Al-Boosairi said: this is a saheeh isnaad; its men are mawthooqoon [trustworthy].

This is because Zamzam water is not sweet; it is somewhat salty, and the believer only drinks this somewhat salty water out of faith, believing that there is barakah (blessing) in it. So when he drinks his fill of it, this is a sign of faith. (Sharh al-Mumti', 7/377, 378, 379).

Perhaps Allaah did not make it sweet so that people would not forget that the meaning of drinking it is an act of worship. Whatever the case, its taste is fine and there is nothing wrong with it. We ask Allaah to quench our thirst from the Cistern (al-Hawd) of His Prophet on the Day of the greatest thirst. May Allaah bless our Prophet Muhammad, Ameen.

It is sunnah to drink one's fill of Zamzam water and to quench one's thirst. The fuqaha have mentioned the etiquette that is mustahabb (recommended) when drinking Zamzam water, such as facing the Ka'bah, saying Bismillah, pausing to take a breath three times, drinking one's fill, praising Allaah after one finishes. As regards the hadeeth of Ibn 'Abbaas (may Allaah be pleased with him), who said, "I gave the Prophet (peace and blessings of Allaah be upon him) Zamzam water to drink whilst he was standing," (reported by al-Bukhaari, 3/492), it is taken to mean that it is permissible to drink zamzam whilst standing; showing the utmost respect. The scholars also recommended that the person who drinks Zamzam water should sprinkle some of it on his head, face and chest, make lots of du'aa' when drinking it, and to drink it for a purpose that will benefit him in this world or the next, because of the hadeeth in which the Prophet (peace and blessings of Allaah be upon him) said: "The water of Zamzam is for whatever purpose it is drunk for." (Reported by Ibn Maajah, 2/1018; see Al-Maqaasid al-Hasanah by al-Sakhaawi, p. 359).

It was reported that when Ibn 'Abbaas (may Allaah be pleased with him) drank from the water of Zamzam, he said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Allaahum-ma in-nee as-aluka 'ilman-naafi'an, wa rizqan-waasi'an, wa shifaa`am-min kulli daa`in.

“O Allaah, I ask you for beneficial knowledge, plentiful provision and healing from every disease.”

Al-Daynoori reported that al-Humaydi said: “We were with Sufyaan ibn ‘Uyaynah, and he told us the hadeeth about the water of Zamzam being drunk for whatever purpose it is drunk for. A man got up and left the gathering, then he came back and said, ‘O Abu Muhammad, is the hadeeth which you told us about the water of Zamzam saheeh?’ He said, ‘Yes.’ The man said, ‘Just now I drank a bucket of Zamzam so that you would tell me one hundred hadeeths.’ Sufyaan said, ‘Sit down,’ so he sat down and he told him one hundred hadeeths.”

Some fuqaha’ recommended that people should take some Zamzam water back with them to their countries, because it is a cure for those who seek healing. ‘Aa’ishah(R.A.) reported that she took Zamzam water home with her in bottles, and said, “The Messenger of Allaah (peace and blessings of Allaah be upon him) took some of it away with him, and he used to pour it on the sick and give it to them to drink.” (Reported by al-Tirmidhi, 4/37).