



## Stories from the Hijaz

### THE MAKKAH CHRONICLES



# Multazam: where duahs are accepted



While performing tawaaf, when pilgrims are at the Black Stone, they queue and try to kiss or at least touch it. Thereafter, once they have achieved their intentions, they immediately leave the area and carry on with the tawaaf.

Photo SALIM PARKER

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**THE area between the Hajaratul Aswad and the door of the Kaabah is known as the Multazam. It is about two metres wide and is often as congested as the Hajaratul Aswad.**

While performing tawaaf, when pilgrims are at the Black Stone, they queue and try to kiss or at least touch it. Thereafter, once they have achieved their intentions, they immediately leave the area and carry on with the tawaaf.

At the Multazam, the situation is very different. There, all try to touch it and spend as much time as possible. Pilgrims go there after completing their tawaaf and make as much duah as possible.

Very emotional and appreciative scenes can be observed there as many bare their souls and attempt to ask their Creator for as much forgiveness as possible as well as asking for the wellbeing of humankind.

Some spend long periods there, aggravating the congestion. This is due to the widely-held view that duah made there is mustajab and will be accepted and answered.

It is considered Sunnah by some (and disputed by others) to hold on to the wall of the Kaabah in such a manner that a cheek, chest and hands are against the wall.

It is reported that Abdullah bin Umar (may Allah be pleased with him) once completed his tawaaf, performed the waajib salaah and then kissed the Hajaratul Aswad. Thereafter, he stood between the Hajaratul Aswad and the door of the Kaabah in such a manner that his cheek, chest and hands were against the wall. He then said: 'This is what I saw our Prophet (SAW) do.'

Abdullah bin Abbas (may Allah be pleased with him) said: 'The

Some fuqaha (Islamic jurists) maintain: 'He (the pilgrim) should do that when about to leave, and should cling to the Multazam, which is the area between the corner where the Black Stone is located and the door of the Kaabah.' Photo SALIM PARKER

signs of acceptance for any duah made between the Hajaratul Aswad and the door of the Kaabah will certainly be seen.'

Mujaahid (may Allah be pleased with him) said: 'The area between the Hajaratul Aswad and the door is called the Multazam. Allah will grant a person whatever he asks for there and save him from whatever he seeks refuge

from there.'

Multazam means 'place of clinging'. There is no specific duah that a Muslim should say while there and whatever the person wants to pray for will be in order.

Some scholars maintain that Muslims can cling to the Multazam whenever they enter the Haram or they may do that before performing the Farewell Tawaaf

or they may do it at any time they want. They should not cause difficulty for other people by offering a lengthy duah.

Similarly, it is not permissible to crowd other people or inconvenience them in order to cling there. If a space is found then they should make duah, otherwise it is sufficient to make duah while circumambulating during tawaaf and when prostrating in prayer.

The issue of clinging at the Multazam is a matter over which scholars differ. It was not narrated about by the Prophet (SAW) himself, and some say that it was not narrated in a sahih (authentic) hadith, and the hadith concerning it is considered da'eef (weak).

It was, however, narrated by some of the Sahabah, the Companions of the Prophet (SAW). These Sahabah used to iltizaam (cling to the Multazam) when they arrived in Makkah. Some fuqaha (Islamic jurists) maintain: 'He (the pilgrim) should do that when about to leave, and should cling to the Multazam, which is the area between the corner where the Black Stone is located and the door of the Kaabah.'

It was narrated that Abd al-Rahmaan ibn Safwaan said: 'When the Messenger of Allah (SAW) conquered Makkah, I said: I will put on my garments, as my house was on the road, and I will wait and see what the Messenger of Allah (SAW) does. So I went and I saw that the Prophet (SAW) had come out of the Kaabah.

'He and his Companions were

touching the House from the door to the Black Stone. They had placed their cheeks against the House and the Messenger of Allah (SAW) was in the midst of them.' This was narrated by Abu Dawood (1898) and Ahmad (15124). One of the narrators in this chain is Yazeed ibn Ziyaad who was classed as da'eef by some scholars.

It was narrated by Amr ibn Shuayb that his father said: 'I circumambulated the Kaabah with Abd-Allah, and when we came to the back of the Kaabah I said: 'Will you not seek refuge with Allah?' He said: 'We seek refuge with Allah from the Fire.'

'Then he proceeded to touch the Stone, and he stood between the corner and the door, and placed his chest, face, forearms and hands like this, and spread them out. 'This is what I saw the Messenger of Allah (SAW) do,' he said.' [Narrated by Abu Dawood, (1899)] Its chain of narrators includes al-Muthanna ibn al-Sabaah, who was classed as da'eef by Imam Ahmad, Ibn Mu'een, al-Tirmidhi, al-Nasaa'i and others.

Some scholars say that different chains refer to the same event and actually corroborate each other. Despite having a weak link in the narrations, the different independent chains imply the same action or event.

They deduce that, based on all the narrations, there is nothing wrong with iltizaam (clinging to the Kaabah at the Multazam) as long as that does not involve inconveniencing others.

