

# DAY 7

**ANSWER:** Maqāmu Ibrāhīm

## **SŪRAH AL-‘IMRĀN: VERSE 97**

**In it there are clear signs: The station of Ibrāhīm! And whoever enters there is secure. And as a right of Allah, it is obligatory on the people to perform Ḥajj of the House—whoever has the ability to manage (his) way to it. And if one disbelieves, then Allah is independent of all the worlds. [97]**

## **COMMENTARY**

### **Three distinctions of Baytullah**

Related in this verse are distinctions and merits of the House of Allah, that is, the Ka'bah. Firstly, it has many signs of Allah's power, one of them being the station of Ibrāhīm (Maqāmu Ibrāhīm). Secondly, one who enters there becomes a recipient of peace and remains protected; he cannot be killed by anybody. Thirdly, it is obligatory on all Muslims around the world that they make the Ḥajj of the House of Allah, subject to the condition that one has the means and the ability to reach as far as there.

### **The signs of Allah's Power:**

Since the time the foundations of Baytullah were laid out, Allah Almighty has, because of its enormous blessings provided protection to the people of Makkah against enemy attacks. When Abrahah invaded Makkah with his army of elephants, Allah Almighty, in His most perfect power, destroyed them through birds. Those who enter the sacred precincts of Makkah, men and women, even animals, stand protected.

When there is rainfall on a certain side of Baytullah, it has been observed that countries situated on that side are favoured with substantial rainfalls. Another unusual sign relates to the Jamarāt, the granite pillars on which every pilgrim throws seven pebbles each, every day for three days. A couple of million or more pilgrims go there every year. Had these pebbles remained there, the Jamarāt would have been buried under a mountain of pebbles. The fact is that any huge deposits of pebbles are not visible there after the passage of three days of Ḥajj, except some scattered pebbles the cause of which is, as stated by the Holy Prophet ﷺ, that angels pick up these pebbles and the pebbles left there belong to people whose Ḥajj is not accepted for some reason. This is why it is forbidden to pick up pebbles lying near the Jamarāt and throw them on the pillars, as part of Ḥajj rites, since they are from the unaccepted ones.

In his comments on this phenomenon, Shaykh Jalāl al-Dīn al- Suyūṭī has said in *al-Khaṣā'iṣ al-Kubrā* that there are some miracles of the Holy Prophet ﷺ which still live and stand, and shall continue right through to the Day of judgement and everyone shall see them. One of these, of course, is the unmatched presence of the Holy Qur'ān itself which cannot be matched even if the whole world joined its forces. This inability persists all the same as it was during the blessed days of the Holy Prophet ﷺ and shall continue to persist like that right through to the Day of Judgement. Every Muslim, no matter of what period of time, shall be

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able to challenge the whole world: **(then, produce a Sūrah like it -10:38).**

So is the miracle of Jamarāt as stated above. Similarly, there is the statement of the Prophet ‘alayhis salām in respect of Jamarāt. He has stated that pebbles thrown on these pillars are picked up by the angels in a manner invisible to mankind. The few pebbles left belong to those unfortunate people whose pilgrimage is not accepted by Allah. The Prophet's statement has stood the test of time for centuries in a row and it will continue up to the Great Day. This is one of the continuing miracles of the Prophet ‘alayhis salām and a major sign of Allah in respect of the revered house of Ka'bah.

## **The Station of Ibrāhīm:**

From among the signs associated with the Ka'bah there is the great sign - The 'Maqāmu Ibrāhīm' which has been mentioned separately in its own right. The Station of Ibrāhīm' is the name of the stone on which Sayyidnā Ibrāhīm' ‘alayhis salām stood while building the edifice of Baytullah (the Ka'bah). There are narrations reporting that the stone raised itself along with the rising level of construction and came down automatically when so required. The footprints of Sayyidnā Ibrāhīm' ‘alayhis salām are still there on this stone. Obviously, that an inert and unconscious stone is invested with sudden intelligent volition to respond to functional needs and elevate itself, or come down, or that it is given the ability to assume the plasticity of wax and let a perfect print of feet appear on its surface, are all signs of the most perfect power of Allah reflecting the superior merit of Baytullah.

This stone used to be on the ground dove to the door of the Baytullah. When came the Qur'ānic command: **(And make the station of Ibrāhīm' a place of prayer -2:125)**, this stone was removed from there, considering the convenience of those who made ṭawāf, and placed in front of the Baytullah, but at some distance outside the *maṭāf* (the area where ṭawāf is made) close to *Bi'r Zamzam* (the well of Zamzam, the original site of which is now marked with a black marble circle on the floor of the Baytullah with the legend inlaid in Arabic). Later, it was secured in a small structure behind which the two post-ṭawāf *raka'āt* were offered. The present position is that the station of Ibrāhīm has been placed securely in a strong metal-crystal casing, but it is the particular stone inside it which is the 'Maqamu Ibrāhīm'. Offering the post-ṭawāf *ṣalāh* comprising two *raka'āt* behind or close to it is more merit-worthy. But the appellation, 'Maqāmu Ibrāhīm' taken in a literal sense, covers the entire al-Masjid al-Ḥarām, the Sacred Mosque. Therefore, Muslim jurists have ruled that offering the two *raka'āt* after ṭawāf anywhere within the Sacred Mosque would satisfy one's obligation.

## **COMMENTARY – TAFSĪR IBN KATHĪR**

### **The Station of Ibrāhīm**

Allah's statement, **(In it are manifest signs) (3:97)**, means, clear signs that Ibrahim built the Ka'bah and

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that Allah has honored and blessed it.

Allah then said, **(the Maqām (station) of Ibrāhīm)** When the building (the Ka`bah) was raised, Ibrahim stood on; the Maqām so that he could raise the walls higher, while his son Ismā`īl was handing the stones to him. We should mention that the Maqām used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khaṭṭāb moved the Maqām farther to the east, so that those who go around the House in Ṭawāf are able to perform it easily, without disturbing those who pray next to the Maqām after finishing their Ṭawāf.

Allah commanded us to pray next to the Maqām; **(And take you (people) the Maqām (station) of Ibrāhīm as a place of prayer) (2:125).**

We mentioned the Ḥadīths about this subject before, and all the thanks are due to Allah. Al-`Awfī said that, Ibn `Abbās commented on Allah's statement, **(In it are manifest signs, the Maqām of Ibrāhīm;)** *"Such as the Maqām and Al-Mash`ar (Al-Haram)."* Mujāhid said, *"The impression of Ibrāhīm's feet remains on the Maqām as a clear sign."* It was reported that `Umar bin `Abdul-`Azīz, Al-Ḥasan, Qatādah, As-Suddī, Muqatil bin Hayyan and others said similarly.

This concludes the commentary for Day 7.