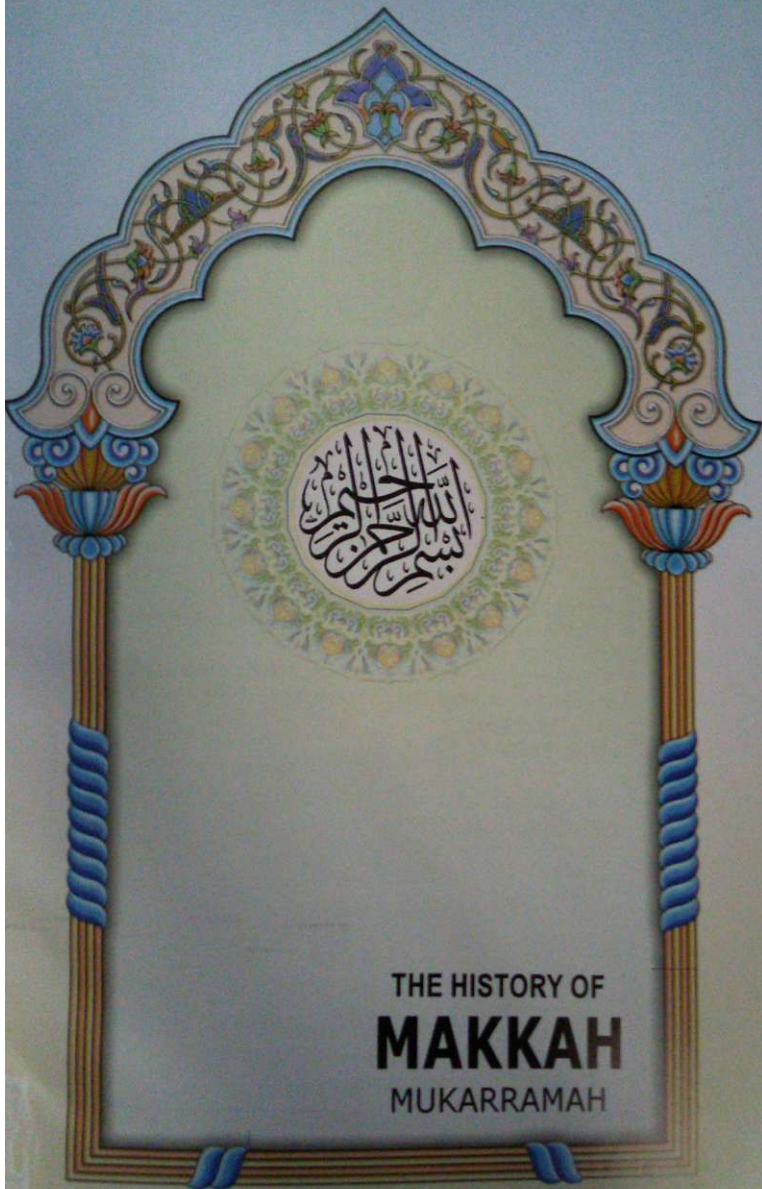


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THE HISTORY OF
MAKKAH
MUKARRAMAH

Dr. Muhammad Ilyas Abdul Ghani





THE HISTORY OF
MAKKAH
MUKARRAMAH



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THE HISTORY OF
MAKKAH
MUKARRAMAH

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Translated by:
Mufti Afzal Hoosen Elias

North



ذوالحليفة
Dhul Hulaifah

Dhul Hulaifah	410 km
Dhaatu Irq	90 km
Qarnul Manaazil	80 km
Yalamlam	130 km
Juhfah	182 km

Distance between Makkah Mukarramah and various Miqaat

رابغ
Raabigh



الجحفة
Juhfah

Jeddah
جدة

Makkah Mukarramah
مكة المكرمة



ذاتعرو
Dhaatu Irq

قرن المنازل
Qarnul Manaazil



يللم
Yalamlam



The various Miqaat
(with Latitude and Longitude)

39°

40°

41°

24°

23°

22°

21°

24°

23°

22°

21°

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Author's Foreword

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ،
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ:

The religious and historical significance of Madinah Munawwarah can be judged from the fact that the Creator of the universe has selected it to be the location of His most sacred house, the Ka'bah. This blessed city was home to Hadhrat Ismaa'eel عليه السلام and his mother Hadhrat Haajar عليها السلام. Countless Ambiyaa عليهم السلام and pious servants of Allaah have undertaken journeys to visit the House of Allaah. The city houses the Masjid Haraam in which the rewards of a single salaah is multiplied by one hundred thousand. The city also has the honour of being the birthplace of the final Rasul Hadhrat Muhammad Rasulullaah ﷺ.

It is here that the well of Zamzam its located, the water of which is better and more blessed than the waters of the universe. Besides the above, there are numerous other historical places in Makkah that multiply its significance. Inshaa Allaah, the forthcoming pages will bring these details to the readers.

Many past and modern scholars have written books on the history of Makkah. However, many are so old that they do not discuss the recent expansions while others are so voluminous that purchasing them and reading them is beyond most readers. Others discuss only certain specific locations and are insufficient to quench the reader's thirst to know more. Nevertheless, all these books discussing this sacred

place have been extremely beneficial to history students when they were required. May Allaah reward the authors abundantly for their efforts.

Some of my friends in Makkah and several others have requested me to compile a book that discusses past and present historical data concerning Makkah, which would be precious provision to visitors and an invaluable gift to those who love the Haram.

Therefore, despite my inadequate knowledge, I have embarked on the task, pinning my reliance only in the Exalted Being of Allaah. In purusing through the works of past scholars and studying the research of contemporary academics, I have done my level best to present this compilation as a bouquet of flowers to those wishing to read about the Haram. I have also attempted to connect historical data to Qur'aanic verses, Ahadeeth of Rasulullaah ﷺ and incidents of the Sahabah رضي الله عنهم and Taabi'een that relate to this 'Blessed Land'. Only Ahadeeth that are classified as *Saheeh* and *Hasan* have been quoted together with their references.

I have also quoted facts directly from their sources and made information clearer by decorating the book with pictures of important places, diagrams and graphs.

It is also necessary to point out that there are sometimes discrepancies in the measurements given in the books of past scholars. The reasons being:

- The unit of measurement they used was the *Dhiraa* (arm's length) and there is a difference of opinion about its computation
- The methods they used to measure varied.

- They differed in their starting and ending points of measurement. For example, while one historian started from Masjid Haraam to measure the distance between Ji'irraanah and Makkah, another started his measurement from where the built-up area of Makkah ended.

These differences amongst the earlier scholars contributes greatly towards the discrepancies found in the works of current writers. Nevertheless, in this book we have done our best to ensure that measurements are as close as possible to the facts. Of course, perfect knowledge is only with Allaah.

I would be guilty of a grave ingratitude if I do not thank all those who have assisted me through their du'aas, sincere advice and encouragement. A special thanks goes out to respected Mufti Afzal Hoosen Elias who has translated this book into English.

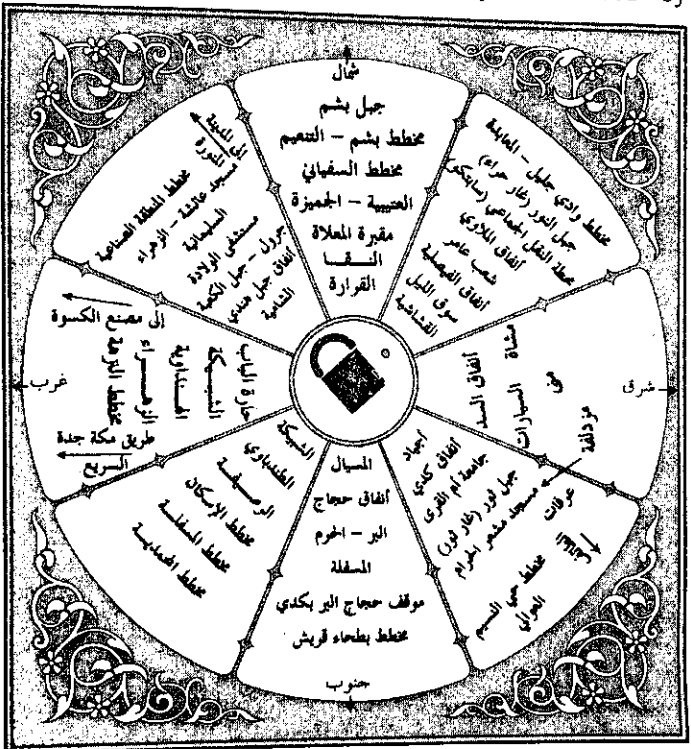
I cannot omit to thank Allaah for granting me the ability to complete this Noble task. Whatever is correct stems from the abounding grace of Allaah and whatever is flawed comes from my inadequate knowledge. My supplication is that Allaah honours this effort with His happiness and makes it a means of my salvation in the Aakhirah. Aameen.

A humble plea is extended to all readers to remember the worthless author of this book and the honoured translators in every du'aa they make, especially at the sanctified sites.

وَصَلَّى اللهُ وَسَلَّمَ وَبَارَكَ عَلَى نَبِيِّنَا وَحَبِيبِنَا مُحَمَّدٍ وَعَلَى آلِهِ أَجْمَعِينَ

The Location of Makkah Mukarramah

Makkah Mukarramah is located in the west of the Kingdom of Saudi Arabia. It is situated at the foot of such a valley in the Hijaz region that is completely surrounded by



mountains. The area that is low-lying and level is called Bat'haa (بطحاء) and the area to the east of the Masjid Haraam

is known as Ma'laa (مَعْلَاة - 'higher ground')¹. The area to the west and south is called Misfala (مِسْفَلَة - 'lower ground'). Rasulullaah ﷺ was from amongst those who lived in the Ma'laa area. He was born there and lived there until the time he migrated. To enter Makkah Mukarramah, there are three principle routes, Ma'laa, Misfala and Shubaykah.

The latitude of Makkah Mukarramah is 21° 25' 19" N while the longitude is 39° 49' 46" E. Its height above sea level is more than 300m and it is situated at the centre of the globe.²

The Virtues of Makkah Mukarramah

Allaah had selected this Blessed city to be the location of His House. It was also here that the final Rasul and guide of the worlds Hadhrat Rasulullaah ﷺ was born and here also did he begin to announce his prophethood to the world. It is to this city that Allaah has made it obligatory for His bondsmen to travel to fulfil certain rites. It is for this reason that people of Imaan arrive in Makkah from all parts of the world with their hearts filled with love and their appearances exuding humility and submission. They are drawn to this Blessed land with simple clothing, open heads and free from worldly adornment.

The place has been blessed with such sanctity and safety that anyone entering it becomes safe and protected. Even if a person steeped in sin heads there, he becomes cleansed like a new-born baby. There is no other place on earth to which Islaam has made the journey obligatory. Muslims have been

1- The Ma'laa area has also been referred to as Hajoon. Hajoon is actually the name of a mountain at the foot of which lies the famous graveyard of Jannatul Ma'laa.

2- Haadhi'hi Bilaaduna (Pgs. 82,83) and Fadhaa'il Makkah Mukarramah (Pg.113).

commanded to make Tawaaf (circumambulate) the House of Allaah, something that has no example equal on earth. The Hajar Aswad (Black Stone) and Rukn Yamaani can boast to have been kissed and touched by none less than our noble master Rasulullaah ﷺ. For Muslims to emulate this is not only allowed in Islaam, but highly recommended.

Makkah Mukarramah is that honoured city, the sanctity of which Allaah Himself takes an oath on. This is found not once, but twice in the Qur'aan in Surah Balad and Surah Teen. In Makkah Mukarramah that the Masjid Haraam is situated, a Masjid in which the reward of a single salaah is multiplied by a hundred thousand. The city is the location of the Qiblah, a direction towards which every person performing salaah must face. It is that sacred direction which a person relieving himself cannot face towards nor can he face his back towards it. The city also has the privilege of being a place where even intending to do evil attracts a grave warning of punishment from Allaah. The ill effects and punishment for a sin in this holy place is also amplified.

This is that wonderful place that attracts hearts like a magnet. It is that sweet fountain that although providing satisfaction, a person's heart cannot get enough of it. The more a person visits it, the more his heart yearns to return.

The splendid city houses sites where du'aas are readily accepted, where sins are forgiven and where difficulties are alleviated. The city also has the honour of being a place of safety for carrying weapons is also forbidden. In addition to this, no Kuffaar or Mushrikeen are allowed here. When Qiyaamah draws near and strife will be tearing the world

apart, this special city will be under the protection of the angels and Dajjaal will be unable to enter it.¹

Here are some Ahadeeth concerning the virtues of Makkah Mukarramah:

1. Standing at a place called Harooza², Rasulullaah ﷺ addressed Makkah saying, "By Allaah! You are the best of all Allaah's lands and the most beloved. Had I not been forced to leave you, I would have never done so."³
2. Addressing Makkah, Rasulullaah ﷺ also said, "I love you more than any other city. Had my people not forced me to leave, I would never have taken up residence anywhere else."⁴
3. On another occasion, Rasulullaah ﷺ addressed Makkah saying, "O Makkah! I swear by Allaah that I am leaving you knowing that you are the most honourable and beloved city in Allaah's sight. If only your residents had never forced me to leave. I would never have to leave you."⁵
4. When the Muslims conquered Makkah, Rasulullaah ﷺ said, "Allaah had made this city sacred the day He created the heavens and the earth and its sanctity shall remain until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen

1- Zaadul Ma'aad (Vol.1 Pg.20) and Shifaa'ul Ghiraam (Vol.1 Pg.68).

2- This is a hillock where a marketplace was situated. It is located in front of the house of Hadhrat Ummu Haani ؓ close to Khiyaateen. The area has now been included in the extension of the Masjid Haraam and there was a time when one of the doors was named after it. (Ibn Hishaam Vol.1 Pg.346 and Akhbaar Makkah Vol.4 Pg.206)

3- Tirmidhi, Hadith 3925.

4- Tirmidhi, Hadith 3926

5- Majma'uz Zawaa'id (Vol.3 Pg.273).

on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here."¹

Hadhrat Ikrama says that not harming its animals even refers to removing an animal from the shade so that one may occupy its place.²

5. Rasulullaah ﷺ once said, "There is no city in which Dajjaal will be unable to enter besides Makkah and Madinah. Every street will be lined with angels standing in rows to protect them."³
6. Rasulullaah ﷺ also said, "(On the Day of Qiyaamah) I shall be first to rise from my grave, followed by Abu Bakr and Umar. I shall then go to the people of Baaqee and they will also rise with me. Thereafter, I shall wait for the people of Makkah. I will rise from between the two Harams."⁴

The Names of Makkah as Mentioned in the Qur'aan

1) Makkah

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴾

It is Allaah Who restrained their hands from you and your hands from them right in Makkah after granting you dominance over them... {Surah Fatah, verse 24}

The word 'Makkah' means 'to eradicate'. The entire area of Makkah is called by this name because it is a place where

1- Muslim, Kitaabul Hajj - Hadith 1353.

2- Akhbaar Makkah by Faakihi.

3- Bukhaari, Fadhaa'il Madinah - Hadith 1881.

4- Tirmidhi, Hadith 3692.

sins are eradicated. It may also have this name because the land eradicates and destroys any person who perpetrates oppression therein.

2) Bakkah

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾

Indeed the first house designated for man (as a direction to worship Allaah) was the one at Bakkah which is blessed and a guidance for the universe. {Surah Aal Imraan, verse 96}

The word 'Bakkah' means 'to annihilate', 'to completely crush'. The city has this name because it annihilates the haughtiness and pride of tyrants and arrogant people.

Which area is referred to as Bakkah? There are four opinions concerning this:

- Bakkah refers to the specific area where the Ka'bah is located¹
- The Ka'bah and its immediate surroundings is referred to as Bakkah while the rest of the city is called Makkah
- While the Ka'bah and the Masjid Haraam are referred to as Bakkah, the rest of the city is Makkah
- Bakkah and Makkah both refer to the entire city and are synonyms

3) Ummul Qura (Mother of all Cities)

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ﴾

This (*Qur'aan*) is the Book that We have revealed (*to you, O Muhammad ﷺ*), which is most blessed, which confirms that (*the scriptures*) which was before it so that you may warn the

people of "Ummul Qura" and those around it (*the rest of the world*). {Surah An'aam, verse 92}

"Ummul Qura" refers to Makkah. The Ulema have cited four reasons why this name is given:

- This was the very first outcrop of land from which the remainder of the earth spread out. According to past and modern research, this area is located at the very centre of all dry land, making the Ka'bah the focal point of the earth
- It is the oldest of all cities and therefore aptly the mother of them all
- Because it is the Qibla, everyone faces towards it when performing salaah. The title is therefore apt because the word اُمُّ ('Umm') also refers to facing a particular direction
- Its status by comparison to other cities is like the status of a mother to her children'

4) Al Balad (The City)

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا ﴾

When Ibraheem عليه السلام said, "O my Rabb! Make this city a peaceful one..." {Surah Ibraheem, verse 35}

The phrase 'this city' in both verses refers to Makkah.²

5) Al Baladul Ameen (The Peaceful City)

﴿ وَهَذَا الْبَلَدِ الْأَمِينِ ﴾

By (the oath of) this peaceful city (of Makkah) {Surah Teen, Verse 3}!

1- Zaadul Maseer fi Ilmit Tafseer (Vol.3 Pg.58), Majallatul Buhoothul Fiqhiyya no.29, Pg.122 and Al Jazeeratul Arabiyya Qablal Islaam Pg.125.

2- Zaadul Maseer (Vol.8 Pg.250).

Allaama Ibn Jowzi رحمه الله says that during the Period of Ignorance or the era of Islaam, people living in fear and anxiety have always found peace in Makkah. Arabs use the words 'Aamin' (آمين) and 'Ameen' (آمِن) interchangeably (both translated as 'peaceful').

6) Al Baladah

﴿ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّتِي حَرَّمَهَا ﴾

(O Rasulullaah ﷺ, tell the people,) "I have been commanded to worship only the Rabb of this city (Makkah), Who has made it sacred..." [Surah Naml, verse 91]

Allaama Ibn Jowzi رحمه الله makes it clear that "this city" refers to Makkah Mukarramah.

7) Haram Aamin

﴿ أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا ﴾

"Have We not given them a safe Haram..." [Surah Qasas, verse 57]

Throughout the annals of history, Makkah has always been a cradle of safety and peace despite the fact that various cultures and peoples have had control over the region. People have always maintained the practice of entering Makkah in the state of Ihraam and whenever a person had been afflicted by fear, he would always find safety and security there. Not only is Makkah a place of safety for mankind, but for animals and plants as well. When Makkah was conquered, Rasulullaah ﷺ said, "Allaah had made this a sacred place the day He created the heavens and the earth and it shall remain so until the Day of Qiyaamah. Neither should any plant be uprooted nor any animal harassed."¹

1- Bukhaari, Hadith 1834.

8) 'Waadi Ghayr DHi Zar' (The un- cultivated valley)

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ﴾

"O our Rabb! I have settled some of my children (Isma'eel عليه السلام) in a valley that cannot be cultivated... [Surah Ibraheem, verse 37]

Allaama Ibn Jowzi رحمته says that the verse refers to Makkah because it was a place where no vegetation or water was to be found.¹

9) Ma'aad (Place of Return)

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ﴾

"(When Rasulullaah ﷺ was forced to leave Makkah, Allaah consoled him by saying,) Verily, the One Who has made (practising and propagating) the Qur'aan obligatory on you shall return you to your place of return."

Hadhrat Abdullaah bin Abbaas رضي الله عنه says that the 'place of return' refers to Makkah, to which Allaah promises Rasulullaah ﷺ to return.²

10) Qaryah

﴿وَكَلَّيْنِ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ﴾

Many were the (people of) towns that were more powerful than (the people of) your town (Makkah)³ which drove you out. [Surah Muhammad ﷺ, verse 13]

11) Masjid Haraam

When the Qur'aan mentions the Masjid Haraam, it could have one of the following four implications:

1- Zaadul Maseer (Vol.8 Pg.276).

2- Zaadul Maseer (Vol.6 Pg.117).

3- Zaadul Maseer (Vol.7 Pg.149).

- Just the Ka'bah
- The Ka'bah together with the Masjid Haraam, which is the most common and popular inference
- The entire city of Makkah.
- The entire area of the Haram

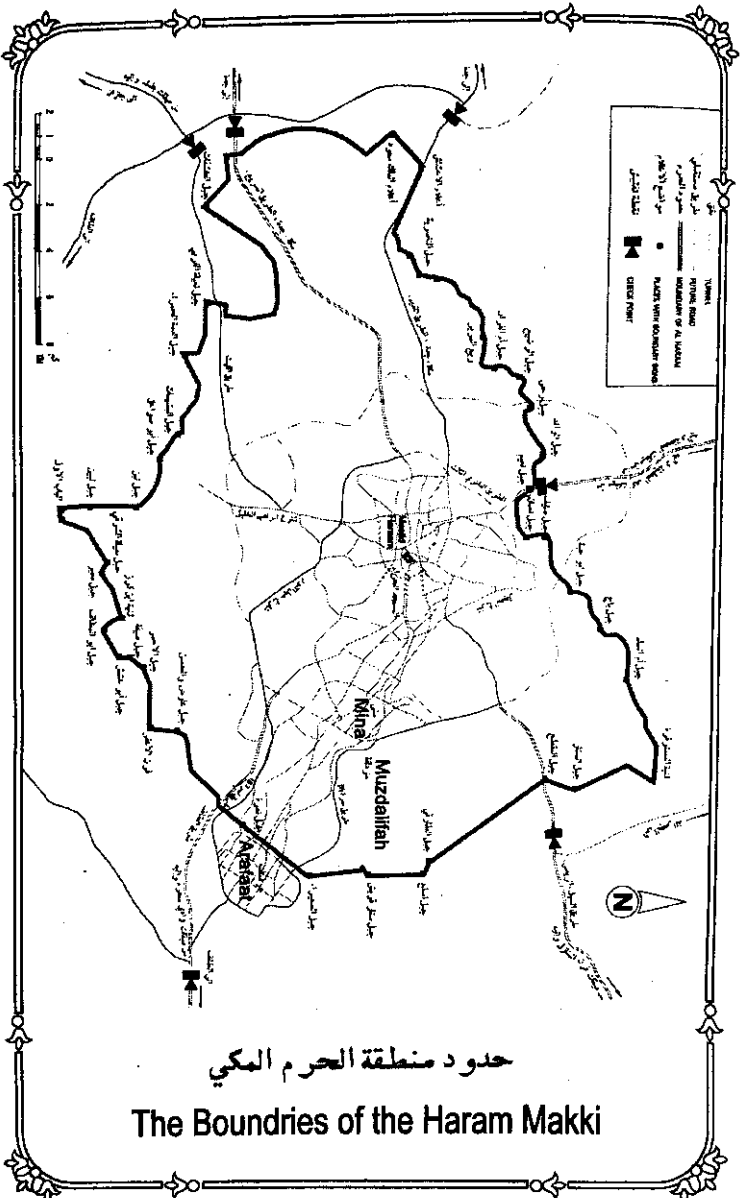
The Boundaries of the Haram of Makkah

The sanctity of Makkah mentioned in the previous pages is not confined to the city of Makkah only. By His grace, Allaah has also made the area around Makkah sacred, thus expanding the area of sanctity.

A Hadith states that Hadhrat Jibra'eel عليه السلام made Hadhrat Ibraheem عليه السلام stand at the boundary points of the Haram and affix a stone there (to mark them). In this manner, Hadhrat Ibraheem عليه السلام had the honour of demarcating the boundaries of the Haram. When the Muslims conquered Makkah, Rasulullaah ﷺ instructed Hadhrat Tameem bin Asad Khuzaa'ee رضي الله عنه to renew the markings indicating the boundaries. He then fulfilled the task most admirably.

In the years afterwards, several Muslims leaders and influential people had the markings renewed in various places until the number of markings totalled 943. Most of the markings were placed on visible landmarks such as hills and other high areas. However, most of these markings have since been erased and only those survived which have been cared for and maintained. The total area of the Haram is approximately 550 km².¹

1- Az Zuhoorul Muqtatifah Pg. 25, Subulul Hudaawar Rashaad (Vol.1 Pg.58), Al Baladul Ameen (Vol.1 Pgs.56-62). In this regard, it is worth studying the article of Dr. Abdul Malik, entitled 'Harame Makki awr un ki Hudood'.



حدود منطقة الحرم المكي

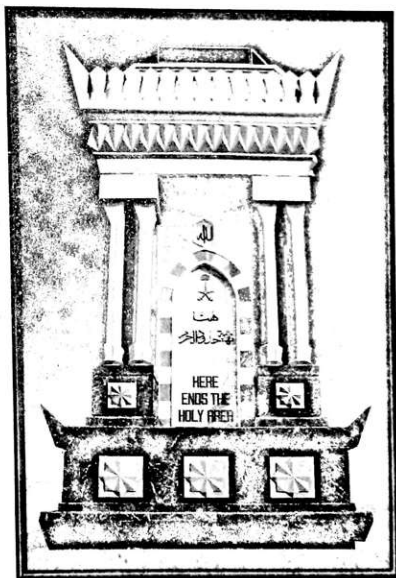
The Boundries of the Haram Makki

Allaah has made this area a focal point for people and a place of safety. In this regard, Allaah says:

﴿ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدِقَهُ مِنْ عَذَابِ الْإِلْمِ ﴾

Whoever intends to unjustly perpetrate an act of irreligiousness there (in the Haram), We shall let him taste a painful punishment. {Surah Hajj, verse 25}

When the Muslims conquered Makkah, Rasulullaah ﷺ said, "Allaah had made this city sacred the day He created the heavens and the earth and its sanctity shall remain until the Day of Qiyaamah. None but myself has been granted permission to fight or kill in it and that (permission) too is only for a few hours of the day. Its sanctity shall now remain inviolable until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner)¹. It is



1- Nowadays there is an office for lost items within the Haram. Therefore, if any person finds any lost item and fears that it would be destroyed or fall in the wrong hands if left where it is, he should take it to the office.

also forbidden to cut the grass that (naturally) grows here."¹

Hadhrat Sa'eed bin Musayyib رضي الله عنه says, "I have heard that the people of Makkah shall never be destroyed unless they regard the Haram as 'hil' (non-sacred)."²

Discussing the etiquette of the Haram, Hadhrat Mujaahid رضي الله عنه mentioned, "When you enter the Haram, never push anyone, never harm anyone and never crowd."³

Here follows a tabular representation of distances between the Masjid Haraam and the various boundaries of the Haram:

Tan'eem (Masjid Aa'isha)	Nakhlah	Adhaatu Laban	Ji'irraanah	Hudaybiy yah	Arafaat
7.5 km	13 km	16 km	22 km	22 km	22 km

Masjid Aa'isha (the Masjid of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها)

This Masjid is situated south of Makkah. It lies 7.5 km from Makkah on the road to Madinah and is the closest of all the boundary points. The Masjid is built on the spot where Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها entered into the state of Ihraam during the farewell Hajj. Hadhrat Jaabir رضي الله عنه reports that because Hadhrat Aa'isha رضي الله عنها was experiencing her menstrual cycle, Rasulullaah صلى الله عليه وسلم instructed her to perform all the various rites of Hajj except for the Tawaaf. She then performed the Tawaaf after her cycle had ended. She then said, "O Rasulullaah صلى الله عليه وسلم! While you have performed Hajj and Umrah, I have performed only Hajj." Rasulullaah صلى الله عليه وسلم

1- Muslim, Kitaabul Hajj - Hadith 1353.

2- Akhbaar Makkah, Hadith 1501.

3- Akhbaar Makkah, Hadith 1472.

