

## 47756 - What is the Multazam? How should one make du'aa' there?

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### the question

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### Detailed answer

The multazam (place of clinging) is the part of the Ka'bah that is between the Black Stone and the door of the Ka'bah. What is meant by iltizaam (clinging) is when the supplicant (person making du'aa') places his chest, face, forearms and palms against it and calls upon Allaah saying whatever du'aa' he wishes.

There is no specific du'aa' that the Muslim should say in that place. He can cling to the Multazam when he enters the Ka'bah (if it is easy for him to enter) or he may do that before performing the Farewell tawaaf (tawaaf al-wadaa'), or he may do it at any time he wants. He should not cause difficulty for other people by offering a lengthy du'aa'. Similarly it is not permissible to crowd other people or annoy them in order to cling there. If he sees a space then he should say du'aa'. Otherwise it is sufficient for him to say du'aa' whilst circumambulating and when prostrating in prayer.

What was narrated from the Sahaabah (may Allaah be pleased with them) concerning the Multazam is more sound than that which has been narrated from the Prophet (peace and blessings of Allaah be upon him).

It was narrated that 'Abd al-Rahmaan ibn Safwaan said: When the Messenger of Allaah (peace and blessings of Allaah be upon him) 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 Allaah (peace and blessings of Allaah be upon him) does. So I went and I saw that the Prophet (peace and blessings of Allaah be upon him) had come out of the Ka'bah, he and his companions, and they were touching the House from the Door to the Black Stone. They had placed their cheeks against the

House and the Messenger of Allaah (peace and blessings of Allaah be upon him) was in the midst of them. Narrated by Abu Dawood, 1898; Ahmad, 15124.

Its isnaad includes Yazeed ibn Abi Ziyaad, who was classed as da'eef (weak) by Ibn Mu'een, Abu Haatim, Abu Zar'ah and others.

It was narrated from 'Amr ibn Shu'ayb that his father said: I circumambulated the Ka'bah with 'Abd-Allaah, and when we came to the back of the Ka'bah I said: Will you not seek refuge with Allaah? He said: We seek refuge with Allaah 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. Then he said: This is what I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) do. Narrated by Abu Dawood, 1899; Ibn Maajah, 2962.

Its isnaad includes al-Muthanna ibn al-Sabaah, who was classed as da'eef (weak) by Imam Ahmad, Ibn Mu'een, al-Tirmidhi, al-Nasaa'i and others.

But these two ahaadeeth corroborate one another.

Shaykh al-Albaani classed it as saheeh in al-Silsilah al-Saheehah, 2138.

And he narrated that Ibn 'Abbaas (may Allaah be pleased with him) said: "The Multazam is between the Corner and the door."

Shaykh al-Islam Ibn Taymiyah said:

If (the pilgrim) wants to go the Multazam – which is the area between the Black Stone and the door – and place his chest, face, forearms and hands against it and make du'aa' and ask Allaah for what he needs, he may do so. He may do that before the farewell tawaaf, for it does not matter if this iltizaam (clinging) is done at the time of the farewell tawaaf or at another time. The Sahaabah used to do that when they entered Makkah. If he wishes he may say the du'aa' that was narrated from Ibn 'Abbaas: "O Allaah, I am Your slave, son of Your male slave, son of Your female slave. You have caused me to ride that which You have subjugated to me of Your creation and You caused me to travel through Your land until You caused me to reach Your

house by Your grace, and You have helped me to perform my rituals (of pilgrimage). If You were pleased with me then I hope that you will be more pleased, otherwise be pleased with me now before I depart from Your House, for now I am about to depart if You permit, without turning to anyone but You and seeking to visit any house other than Yours. O Allaah, give me good health in my body and protect my religious commitment; let me find my family well and safe upon my return and help me to obey You so long as You keep me alive, and join me, and give me the good of this world and the Hereafter, for You are able to do all things.”

If he stands by the door and prays there without clinging to the House, that is also good.

Majmoo’ al-Fataawa, 26/142, 143.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

This is a matter concerning which the scholars differed, although it was not narrated from the Prophet (peace and blessings of Allaah be upon him) (i.e. that was not narrated in a saheeh hadeeth, as the ahaadeeth that were narrated concerning this were deemed to be da’eef or weak). Rather it was narrated from some of the Sahaabah (may Allaah be pleased with them). So is iltizaam (clinging) Sunnah? When should it be done – upon arrival or when about to leave, or at any time?

The reason for this difference of opinion among the scholars is that it is not narrated in the Sunnah of the Prophet (peace and blessings of Allaah be upon him), rather the Sahaabah (may Allaah be pleased with them) used to do that when they arrived in Makkah.

The fuqaha’ said: 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...

Based on this, there is nothing wrong with iltizaam (clinging to the Ka’bah in this area) so long as that does not involve annoying others.

Al-Sharh al-Mumti’, 7/402, 403.

And Allaah knows best.