

The Honourable Ka'ba

Description – Names – Construction

- Virtues – Specificities – Rules

By

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Introduction

Verily all praise is for Allah, we praise Him, seek His help and forgiveness, and we seek refuge in Allah from the evil of ourselves and from the sinfulness of our actions. Whosoever Allah guides, then none can misguide him, and whosoever Allah misguides, there can be no guide for him. I testify that there is no deity except Allah alone and I testify that Muḥammad is His servant and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims (in submission to Him)” Surat ‘Āli ‘Imrān (Family of Imran) verse 102.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” Surat An-Nisā’ (The Women) verse 1.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
 ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (٧١)

“O you who have believed, fear Allah and speak words of appropriate justice. He will then amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly gained a signal victory” Surat Al-'Aḥzāb (The Combined Forces) verses 70 – 71.

Certainly the best of speeches is the Book of Allah and the finest guidance is the guidance of Muḥammad, may the peace and blessings of Allah be upon him. The most evil affair is a newly invented matter in religion and every newly invented matter is innovation (bid'a), and every innovation is misguidance and all misguidance is in the Hellfire.

The Honourable Ka'ba is the Sacred House of Allah, the centre of the Universe and its pearl, the flag of Islam and its home, the symbol of faith and its gem, it is the direction (qibla) of the Muslims; for it their spirits are craving, their souls pining and their hearts leaping. Nearby the Ka'ba tears are pouring, prayers are granted, mercy is coming down and the Earth and sky become one.

This ancient House, modest in its construction, is devoid of any aspects of luxury and obvious ornament usually used by men in their buildings. Allah Almighty and Magnificent put the sumptuousness and splendour of it in the sublimity and lordliness He bestowed upon the eyes of the people, He endowed it with holiness and greatness in their hearts, He granted their spirits love and yearning, and consequently neither the greatest nor the most luxurious of buildings can compete with the Ka'ba for the position and place it has acquired in the souls and hearts of Muslims.

We find obvious wisdom in the fact that despite its soberness, freedom from pageantry and obvious ornament, and though it is the greatest and most magnificent of buildings in its shape, structure and appearance, thanks to the power of Allah glorified and exalted be He; the hearts hold to the Lord of this House, not to the House itself and the glorification of the House is linked to the greatness of the one Who ordered its building, blessed and exalted be He, not to the greatness of the House nor its eminence; so that its visitor may not be distracted from adoration, reflection and meditation on the grandeur of Allah and His oneness. Maybe if the House were too luxurious and ornamented, people would not have been prevented from mulling over its structure, construction, building and all these things, moving them away from true worship due to Allah, glorified and exalted be He.

This House is not only a building, it is a symbol; a symbol of purity, clarity, lucidity; a symbol of pure monotheism, of the prime nature, the prime constitution upon which all people have been created, a symbol that embodies the real meaning of the existence of the human being on Earth linked with the worship of Allah alone without associate; it is the first house established on Earth for worshipping Allah Most High. This ancient House underlines that the history of human beings is a religious one, not economical nor social without values and void of lofty principles such as promoted by the supporters of materialist theories and utilitarian tendencies.

As the spirits are craving for the vision of the Ka'ba and the souls are hankering to visit it, I found my heart and soul pining for writing about it and its virtues, specificities, rules and history; and

this book came into being. Through the writing of this book, I search to be closer to Allah Most High, and I am asking Him, glorified be He, to make every letter, sense and words and every good in it purely dedicated to His noble Face.

It is with the help of Allah Most High that this edition was carried through to a successful conclusion and that this beautiful and arousing task came to concretization. It broaches a great subject and it goes deep into matters and rules, between the splendour of sight and the charm of writing, in an endeavour to spread its benefits to the greatest number of Muslims all over the world and all this is a pure grace of Allah Most High, He gives it to whom He wants between His servants, praise be to Allah Almighty for the favours and graciousness He bestowed.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ۖ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

“Say: In the bounty of Allah and in His mercy - in that let them rejoice” Surat Yūnus, verse 58.

Importance of the subject and method:

The importance of this book lies in its own nature: a comprehensive study of the Honourable Ka'ba and what is relevant as history, virtues, specificities and rules based on sharia-authenticated sources approved by the standards of well-versed and eminent people in jurisprudence; regardless of what became famous concerning the Ka'ba such as false ḥadīths, false events or false information linked to it. Therefore, the method of this book is based on the method of the people of ḥadīth whereas authenticity of information is the fundamental condition for being quoted in the text. This is the guideline followed, based on the prevailing opinion in Islamic jurisprudence: presenting evidence from the Qur'ān and the Sunna, sometimes with the addition of companions' statements and reasoning, evidence of the consensus if there is one, and quoting rules, wisdoms and benefits derived from said evidence. I avoided delving into too many details (except for important matters) or mentioning contradictions in order to ward off boredom, to make prevailing opinions more clear in the minds and to make the book easier and more comfortable for the dear reader.

This book is intended for all categories of Muslims ranging from the diligent student assiduous in the quest of knowledge to the uninitiated reader considering the easiness of the method, the fluency of the style and the distance taken from blameworthy controversy or sterile arguments.

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Chapter I Description of the Ka'ba and its names

This chapter is divided into two sections:

Section I: Description of the Ka'ba.

Section II: The names of the Ka'ba.

Section I Description of the Ka'ba

Definition:

The Ka'ba is the House of Allah Most High; it is located in the centre of the Sacred Mosque (al-Masjid al-Ḥarām). It is a cuboid-shaped house with a roof and asymmetrical walls: the width of the wall of its door is 11.68 metres, the wall on the side of the Ḥijr measures 9.9 metres, the wall between the Levantine Corner and the Yemeni Corner 12.04 metres and the wall between the Black Stone Corner and the Yemeni Corner 10.18 metres. The Ka'ba is 14 metres high and at its base covers an area of 145 square metres.¹

The Ka'ba is quoted in the Noble Qur'ān twice:

The first time: His word Most High: "Allah has made the Ka'ba, the Sacred House, standing for the people" (Surat al-Mā'ida – The Table Spread: verse 97).

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِبْلًا لِلنَّاسِ

The second time: "as an offering (to Allah) delivered to the Ka'ba" (Surat al-Mā'ida – The Table Spread: verse 95).

هَدْيًا بَلَغَ الْكَعْبَةَ

¹ See: *al-Ḥaram al-makkī ash-sharīf wa al-a'lām al-muḥīṭa bihi dirāsa tārikhiya wa maydaniya*, Dr. 'Abd al-Malik Ibn Dahīsh, p. 98; *Makka al-mukarrama, tārikh wa ma'ālim*, Maḥmūd Muḥammad Ḥamu, p. 40.

Origin of the name:

There are two opinions concerning the origin of the name:

The first derives from **the height of the Ka'ba, its relief and prominence**. It was said about the breast of a woman *ku'iba* when it appears or soars upward; this is the opinion of the majority. Furthermore, every prominence in Arabic is *ka'b* may it be round or not, for instance the heel of the foot *ka'b al-qadam*.²

The second derives from **the cuboid shape of its construction**, in other words it is **squared**, and this is the opinion of Mujāhid. To the Arabs, every quadrilateral is called *ka'ba*. *Tak'īb* in Arabic means giving a cuboid shape, like *tarbī'*: making square. Most houses in Arabia were round not squared.³

The first opinion is more correct for two reasons:

1. From a linguistic perspective, *ka'b* is the prominent bone at the crossing of the leg and the foot.⁴
2. For the geometrical section of the architecture of the Ka'ba. As underlined by modern studies, it has a trapezoid shape of different sides. It is a rarely used form of architecture in construction. **Therefore**, the cause of the denomination of the Honourable Ka'ba goes back to its embossed prominence, not its cuboid shape.⁵

The corners of the Ka'ba:

The great Ka'ba has **four famous corners**; all of them originally oriented towards the four points of the compass with a slight deviation on the right:

On the North: the Iraqi Corner. **On the South:** the Yemeni Corner. **On the East:** the Black Stone Corner. **On the West:** the Levantine Corner.

An-Nawawī (m) said: Know that the House has four corners: the Black Stone Corner and the Yemeni Corner. Both of them are called the two Yemeni corners. The two other corners are called the two Levantine corners. **The Black Stone Corner** has two virtues: it is built on the foundations laid by Ibrāhīm (p) and it is endowed with the Black Stone.

The Yemeni Corner itself has one virtue: it is built on the foundations laid by Ibrāhīm (p).

The two other corners have no virtues linked with the two quoted above. For this, the Black Stone is singling itself out regarding two points; the touching and the kissing, for its two virtues. The Yemeni Corner is only touched, not kissed, as it has only one virtue. And for the two other corners, they are neither touched nor kissed.⁶

Section II

The names of the Ka'ba

² See: *Tafsīr al-Māwardī* (69/2); *Tafsīr aṭ-Ṭabarī* (76/7).

³ See: *Lisān al-'Arab*, Ibn Manẓūr (718/1), *Mukhtār as-ṣiḥāḥ*, ar-Rāzī, p. 238.

⁴ See: *Lisān al-'Arab* (718/1); *Fath al-Bārī'*, Ibn Ḥajar (211/2).

⁵ See: *al-Ka'ba al-musharrafa dirāsa taḥlīl li-l-khaṣā'is at-taṣmīmiya*, Dr. Muḥammad Yaḥya Wazīrī, p. 18.

⁶ *Sharḥ an-Nawawī 'alā saḥīḥ Muslim* (14/9).

The Honourable Ka'ba has plenty of names. Many of its names underline its nobility. Among its names are the following:

First: The House (al-Bayt):

This term appears in the Holy Qur'ān 15 times⁷, sometimes **alone**, sometimes with a **pronoun** that designates Allah Most High⁸ and sometimes with a **qualifying adjective** (sacred, holy, old)⁹; for instance:

a). The House:

The term "House" designating the Ka'ba appears in the words of Allah Most High as in the verse:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

"Indeed, the first House (of worship) established for mankind was that at Bakka - blessed and a guidance for the worlds." Surat 'Āli 'Imrān – The Family of Imran: 96.

It has been named "House" for it has a roof and walls, the attributes of a house, even if there is no resident inside.¹⁰

b). A House with a pronoun:

The term "House" used with a pronoun designating Allah Most High appears 3 times in the Qur'ān:

1. "Purify My House" Surat al-Baqara – The Cow: 125. طَهِّرَا بَيْتِيَ
2. "And purify My House" Surat al-Ḥajj – The Pilgrimage: 26. وَطَهِّرْ بَيْتِيَ
3. "Near Your Sacred House" Surat Ibrāhīm: 37. عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Ibn 'Aṭīya (m) disclosed the secret of this addition of a pronoun saying: Allah linked the House to Himself, glorifying henceforth the House, and it is the link of something created to the Creator, or the bond between a possession and its owner.¹¹

c). The Sacred House (al-Bayt al-Ḥarām):

The House has been described as sacred (ḥarām) in two verses of the noble Qur'ān:

1. "those coming to the Sacred House" Surat al-Mā'ida – The Table Spread, verse 2.

⁷ See: Surat al-Baqara – The Cow: 125, 127, 158; Surat 'Āli 'Imrān – The Family of Imran: 96, 97; Surat Al-'Anfāl – The Spoils of War: 35; Surat al-Ḥajj – The Pilgrimage: 26; Surat Quraysh: 3.

⁸ Surat al-Baqara – The Cow: 125, Surat Ibrāhīm: 37; Surat al-Ḥajj – The Pilgrimage: 26.

⁹ Examine examples of this in the following verses: Surat al-Mā'ida – The Table Spread: 97; Surat al-Ḥajj – The Pilgrimage: 29, 33; Surat at-Tūr: 4.

¹⁰ See: *Faḥ al-Qadīr*, 79/2, Muḥammad ash-Shawkānī.

¹¹ *Al-muḥarrar al-wajīz fi Tafsīr al-kitāb al-'azīz* (208/1).

ءَأَمِّينَ أَلْبَيْتِ أَلْحَرَامِ

2. "Allah has made the Ka'ba, the Sacred House" Surat al-Mā'ida – The Table Spread, verse 97.

جَعَلَ اللَّهُ أَلْكَعْبَةَ أَلْبَيْتِ أَلْحَرَامِ

Ḥarām is a noun meaning *muḥarram*: forbidden, inviolable. As-Sinjāri (m) said: The Ka'ba has many names, among them: the Sacred House; because Allah Most High made it sacred and glorified it, and the purpose of praising it is to exalt the whole Sanctuary (*ḥaram*).¹²

d). The Sacred House (al-Bayt al-Muḥarram):

Ibrāhīm (p) said in the Holy Qur'ān:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ أَلْمُحَرَّمِ

"O! Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House" Surat Ibrāhīm verse 37.

The House is described as *muḥarram* a past participle bearing the same semantic meaning of the word *al-ḥarām* i.e. sacred.

The difference between the two descriptions:

1. The House described as *muḥarram*, past participle, means that it has been made sacred, or it acquired sacredness, it became sacred, it was not all the time sacred.
2. The use of the word *al-ḥarām* means that the House has become sanctified, it is established as a matter of fact and it continues to be sacred, without taking notice of the time it became sacred. The stress is put on the constancy and continuity.¹³

The reason for the use of the word *muḥarram* is because Allah Most High forbade the disrespect or neglect of the Ka'ba, and He made its surroundings sacred as a place; **or because** it has always been respected with awe by the powerful as a sacred place, requiring them to stay away from it; **or because** it is respected for its great sanctity which cannot be violated; **or because** it has been protected and preserved from the Deluge, this is the reason it is has been named *'atīq*, it has been saved from it, the Flood did not overcome it.¹⁴

e). The Ancient House (al-Bayt al-'atīq):

The House is described as ancient in two verses of the Holy Qur'ān:

1. "and go around the Ancient House." Surat al-Ḥajj – The Pilgrimage verse 29.

وَلْيَطُوفُوا بِأَلْبَيْتِ أَلْعَتِيقِ

¹² *Manā'ih al-karam fī Akhbār makka wa-l-bayt wa walāt al-ḥaram*, as-Sinjāri (257/1).

¹³ See: *Asmā' al-Ka'ba al-musharrafā fī ad-dars al-lughawī*, p. 20.

¹⁴ *Al-Kashshāf* (524/2).

2. “Then their place of sacrifice is at the Ancient House.” Surat al-Ḥajj – The Pilgrimage verse 33.

ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ

Why is it described as ancient (‘atīq)?

The ulama have advanced many hypotheses concerning the reason for describing the House as ancient, as follows:

1. It has been named ancient for its **antiquity**¹⁵; **ancient (‘atīq) in the language** means older; we say an ancient sword, an ancient dinar, which means old¹⁶. This is underlined by the words of Allah:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Indeed, the first House (of worship) established for mankind” Surat ‘Āli ‘Imrān (Family of Imran) verse 96.

It is the oldest place of worship.¹⁷

2. The name was given because **Allah Most High saved it (a‘taqa) from destruction by the mighty**; therefore no one was ever able either to dominate it or to approach it except with respect and for glorifying it.¹⁸
3. The word ‘atīq (with the idea of being preserved) was given because **it has never been owned by anyone**. Ibn Zāhira (m) said: It is said that it is noble for Allah, as **it had never been dominated by any kingdom of Allah’s creatures**. It has never been said “the House of so-and-so” rather we used to say “the House of Allah”.¹⁹
4. The name ‘atīq was given because **in its Mosque, Allah Most High is preserving the sinners from punishment and hellfire**²⁰. The word *al-‘atīq* also means the one who releases the sinners. The release is metaphorical: the Ka‘ba itself, by its nature, is releasing the sinners who visit it and circumambulate it.²¹
This is stressed by the following ḥadīth narrated by ‘Ā’isha (rh): Abū Bakr (r) came to Allah’s Messenger (s) who said: **You are saved by Allah from the hellfire**. That day Abū Bakr received the name ‘atīq.²²
5. The name was given for its eminence and excellence, as in the language, one of the meanings of ‘atīq is noble and wonderful. It is said “the most beautiful quality in someone’s face” which means nobility. A woman called ‘atīqa means she is beautiful and noble.²³

¹⁵ See: *Ma‘ānī al-Qur‘ān*, an-Nuḥās (403/4), *al-Kashshāf* (694/1).

¹⁶ See: (189/3) *Tahdhīb al-asmā’ wa-l-luġha*, an-Nawawī (189/3); *Lisān al-‘Arab*, Ibn Manẓūr (236/10).

¹⁷ See: *Aḍwā’ al-bayān*, ash-Shanqīṭī (253/5).

¹⁸ See: *Dalā’il an-Nubuwwa*, al-Bayhaqī (125/1), *Tafsīr al-Baghawī* (285/3), *Tafsīr ath-Tha‘labī* (20/7).

¹⁹ See: *al-Jāmi’ al-laṭīf fī Faḍl Makka wa-ahlihā wa binā’ al-bayt ash-sharīf*, p.19.

²⁰ See: *Al-muḥarrar al-wajīz*, Ibn ‘Aṭīya (119/4); *Tafsīr al-Qurṭubī* (53/12).

²¹ *Al-Baḥr al-muḥīṭ* (339/6), *Rūḥ al-Ma‘ānī*, al-Ālūsī (147/17)

²² Reported by at-Tirmidhī, (616/5), H. 3679. Al-Albānī authenticated it in *Ṣaḥīḥ sunan at-Tirmidhī* (508/3), H. 3679.

²³ See: *An-Nihāya fī gharīb al-ḥadīth wa-l-‘āthār*, Ibn al-Athīr (179/3), *Lisān al-‘Arab* (263/10).

All of the denominations mentioned above are correct, **but the closer to the truth is the very first one: the Ka'ba was described as ancient for its age.** Ash-Shanqīṭī (m) preferred this meaning.²⁴

Secondly: The one who purifies (Qādis):

Among the names of the Ka'ba: **Qādis**, the one who purifies, coming from *at-taqdīs* (sanctification or purification), from there came the name of Allah al-Quddūs: the Pure One. And from there came the word *muqaddas*: the purified. *Al-Qādis* is the pure or the one who purifies²⁵, as the Ka'ba purifies from sins²⁶.

Thirdly: The Consecrated to Allah (Nādhir):

Among the names of the Ka'ba is **Nādhir**, "the Consecrated" to Allah, because sacrificial animals and other things are consecrated to Allah in the Sanctuary.²⁷

Fourthly: Rare, Precious (Nādir):

Another name of the Ka'ba is **Nādir** which comes from *an-nadra*. Al-Azharī (m) said: *an-nadra* is the fragment of gold or silver in an ore.²⁸

The Ka'ba was called "rare" as the Arabs used to visit it rarely, not often²⁹ and also because its shape and construction are singular or particular. Moreover it is rare thanks to its eminence and virtues.³⁰

Five: The Structure (al-Baniya):

Among the names of the Ka'ba is "the Structure" (**al-Baniya**). Ibn Manzūr (m) said: The name "the Structure", i.e. the Ka'ba, was given for its honour as the most honourable construction³¹.

In the ḥadīth of al-Barā' Ibn Ma'rūr (r): "I had not to turn my back to this structure and to pray towards it"³².

Ibn al-Athīr (m) said: The Ka'ba was called the Structure (al-Baniya) of Ibrāhīm (p), as he built it; and it was very common for the Arabs to take oath by the Lord of this structure.³³

Six: ad-Douwār/ad-Dawwār:

The reason for the denomination: the name refers to the circumambulation (ṭawāf) around the Ka'ba. In Arabic, **ad-douwār** is the plural of *dā'ir* which means circulating; and *dawwār* means

²⁴ *Aḍwā' al-bayān*, ash-Shanqīṭī (253/5).

²⁵ See: *al-Jāmi' al-laṭīf fi Faḍl Makka wa-ahlihā wa binā' al-bayt ash-sharīf*, p.100, *Bayān talbīs al-jahmiya* Ibn Taymiya (537/2).

²⁶ *Mu'jam mā ista'jam*, al-Bakrī (290/1).

²⁷ *Asmā' al-Ka'ba al-musharrafa fi ad-dars al-lughawī*, p.25.

²⁸ *Tahdhīb al-lugha* (67/14), *Lisān al-'Arab* (200/5).

²⁹ *Al-Qāmūs al-muḥīṭ*, p.618.

³⁰ *Asmā' al-Ka'ba al-musharrafa fi ad-dars al-lughawī*, p.26.

³¹ *Lisān al-'Arab*, p.95, 14.

³² Reported by Aḥmad in his musnad (461/3), H 15836, Ibn Khuzayma in his Ṣaḥīḥ (223/1), H 429, the investigators of the musnad said (95/25), H 15798: ḥadīth qawī (strong), chain ḥassan (good).

³³ *An-Nihāya fi gharīb al-ḥadīth wa-l-'āthār*, (158/1).

circulating a lot. Therefore both words are very similar, referring to the abundance of rotations or circles accomplished around the Ka'ba by the pilgrims³⁴.

Seven: The Direction (al-Qibla):

Allah Most High said:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا

“And We did not make the qibla which you used to face” Surat Al-Baqara – The Cow, verse 143. The words “which you used to face” are standing for the Ka'ba. And His word:

كُنْتُمْ خَيْرَ أُمَّةٍ

“You are the best community” Surat ‘Āli ‘Imrān – Family of Imran, verse 110.³⁵ The qibla or direction is the Ka'ba³⁶.

Chapter II

The construction of the Ka'ba

This chapter is divided into two sections:

Section I: The construction of the Ka'ba before the dawn of Islam.

Section II: The construction of the Ka'ba after the dawn of Islam.

Section I

The construction of the Ka'ba before the dawn of Islam

Divergence of the ulama on the construction of the Ka'ba:

The ulama differed on defining who first built the Ka'ba and on how many times it was rebuilt before the dawn of Islam. Among the evidence put forward by commentators, reporters of ḥadīths and historians concerning the construction of the Ka'ba, there are irrefutable proofs, which are accepted, and others which are not. The evidence concerns matters coming from the Unseen that happened before the Prophet (s) was sent. These proofs are therefore coming from revelations, in this regard, there is no place left for interpretations³⁷.

³⁴ *Asmā' al-Ka'ba al-musharrafā fi ad-dars al-lughawī*, p.28.

³⁵ *Tafsīr al-Baghawī* (123/1).

³⁶ See: *al-Kashshāf* (225/1).

³⁷ See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 73.

Summary of the constructors of the Ka'ba before the dawn of Islam³⁸:

1. The angels, peace be upon them.
2. Adam (p).
3. Shīth Ibn Adam (p).
4. Ibrāhīm (p).
5. The Amaliqa (al-'amāliqa or al-'amālīq).³⁹
6. Jurhum.
7. Quṣay ibn Kilāb⁴⁰.
8. 'Abd al-Muṭṭalib.⁴¹
9. Quraysh.

The prevailing opinion concerning the construction of the Ka'ba before the dawn of Islam:

It has been established that the Ka'ba was built only four times before Islam appeared⁴² in the following order:

1. The construction realized by Ibrāhīm (p) which was the first construction of the Honourable Ka'ba.
2. The construction realized by the Amaliqa.
3. The construction realized by Jurhum.
4. The construction realized by the Quraysh tribe.

The opinion concerning the building of the Ka'ba by the angels, peace be upon them, is not backed by true evidence⁴³, neither the construction undertaken by Adam (p) and no one can prove it.⁴⁴ The same is true for Shīth Ibn Adam⁴⁵ and Quṣay Ibn Kilāb; even if it has been reported by some historians, apart from being quoted⁴⁶. There is no evidence either for the construction of the Ka'ba by 'Abd al-Muṭṭalib.⁴⁷

Scientific investigation about who did actually build the Ka'ba:

Firstly: The construction of Ibrāhīm (p).

Reason for the construction:

³⁸ See: *Bayt Allah al-ḥarām al-Ka'ba*, Muḥammad Ibn 'Abd Allah Thābit Shabbāla p. 80.

³⁹ Related to their grandfather 'Imlīq Ibn Lāūdh Ibn Sām Ibn Noah, they were inhabitants of the Yemen. See *al-Kāmil*, Ibn al-Athīr (61/1).

⁴⁰ The 4th grandfather of the Prophet (s), his name was Zayd. See: *Sīra Ibn Ishāq* (60/2).

⁴¹ The grandfather of the Prophet (S), his name was Shayba al-ḥamd. See: *Sīra Ibn Ishāq* (43/1).

⁴² See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 103.

⁴³ Ibid p. 83.

⁴⁴ Ibid p. 90.

⁴⁵ Ibid p. 91.

⁴⁶ Ibid p. 97.

⁴⁷ Ibid p. 98.

Ibrāhīm (p) built the Honourable Ka'ba out of stones following the order of Allah Most High. He gave it a height of 4.5 metres (9 cubits), a length at the eastern side of 16 metres (32 cubits) and 15.5 metres (31 cubits) for the western wall; the southern wall was 10 metres (20 cubits) and the northern wall 11 metres (22 cubits). He did not put a roof on the Ka'ba but put two openings without doors on the level of the ground. Jibrīl (p) brought down the Black Stone and Ibrāhīm (p) put it in its place.⁴⁸

If we study the texts, the Qur'ān and the Sunna, we find that they point out that **Ibrāhīm (p)** is the first one who actually built the Honourable Ka'ba⁴⁹.

Evidence:

1. The word of Allah Most High:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

“And (mention) when Ibrāhīm was raising the foundations of the House and with him Ismā'īl”
Surat Al-Baqara – The Cow: 127.

Ibn Kathīr (m) said: The apparent meaning of the Qur'ān states that Ibrāhīm (p) is the very first builder of the Ka'ba, the first who raised its foundations. His land was already glorified before this and honoured for all ages and all times, a fact that Ibrāhīm was well aware of.⁵⁰

2. The word of Allah Most High:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

“And when We designated for Ibrāhīm the site of the House” Surat al-Ḥajj – The Pilgrimage: 26.

Ibn Kathīr said: There is no true irrefutable evidence attributed to the Prophet (s) that the House was built before al-Khalīl (p) (Allah's friend, Ibrāhīm), and anyone who pretends the opposite using the verse “the site of the House” has no obvious nor evident clue in doing so; because the verse is not about the construction. What is meant here is that the spot has been chosen in the science of Allah; it has been established by His power and hallowed by the prophets since the age of Adam until the time of Ibrāhīm, peace be upon them.⁵¹

3. The words of Ibrāhīm (p) in a ḥadīth elevated and attributed to the Prophet (s) narrated by Ibn 'Abbās (r2), in testimony of this: **Certainly, Allah ordered me to build here a House, and He designated a raised hillock. There, they both raised the foundations of the House, Ismā'īl bore the stones and Ibrāhīm built, until the construction was heightened. Then Ismā'īl laid a stone for his father (as a foothold), Ibrāhīm stood on it for building and Ismā'īl**

⁴⁸ See: *tārīkh al-Ka'ba al-mu'azzama* p. 70-75; *Makka al-mukarrama, tārīkh wa ma'ālim*, p. 43.

⁴⁹ Ibid p. 92.

⁵⁰ *Al-Bidāya wa an-Nihāya*, Ibn Kathīr, (298/2).

⁵¹ Ibid, 163/1.

was carrying to him the stones, and both of them said: Our Lord, accept this from us. Indeed You are the Hearing, the Knowing.⁵²

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Secondly and thirdly: The construction by the Amaliqa and the Jurhum tribe:

This construction has been reported by many authenticated accounts and stories, including:

1. 'Alī Ibn Abī Ṭālib (r) narrated: **The ravages of time destroyed it, then the Amaliqa rebuilt it, then the ravages of time destroyed it and the Jurhum tribe rebuilt it, after which the ravages of time destroyed it again and the Quraysh rebuilt it.**⁵³
2. 'Alī Ibn Abī Ṭālib (r) also narrated, after having mentioned the construction of Ibrāhīm (p): **Then it came to destruction and the Amaliqa rebuilt it, then it came to destruction and a tribe from Jurhum rebuilt it, then it came to destruction and the Quraysh rebuilt it.**⁵⁴

This matter is not open to debate or interpretation as it is impossible for 'Alī (r) to speak like this unless he heard it from the Messenger of Allah (s), in this regard, this speech is elevated and attributed to the Prophet (s).

Fourthly: The construction of Quraysh:

Reason for the construction:

History books mentioned that once a woman came with a brand of fire to burn the Ka'ba; a spark flew out of her embers and the Kiswa (cloth that covers the Ka'ba) caught fire. Then came a great flood that entered the Ka'ba and cracked its walls. The Quraysh took fright and decided to rebuild the Honourable Ka'ba. These events took place five years before the start of the mission of the Prophet (s). The Quraysh imposed the condition that no money coming from immoral earnings would be accepted; but they ran out of clean money for the completion of the building. Therefore the Quraysh reduced by six cubits and a span (3.23 metres) or about three metres and a quarter, the wall of the Hijr⁵⁵ and set up a low circular wall around it for the people to circumambulate behind it. They also made a few changes such as giving the Ka'ba more height: it reached 18 cubits (9 metres) and they gave it a roof for the first time; they added to it a gutter made of wood, they closed the western door and elevated the eastern door higher than the ground in order to decide who would enter the Ka'ba or not. The Messenger of Allah (s) took part in this construction, he bore stones with them.

When the work was completed, the Quraysh wanted to fix the Black Stone and a serious conflict broke out amongst them; each tribe fighting for the privilege of putting the Black Stone in its place. They agreed that the first person entering the sanctuary would settle the disagreement

⁵² Reported by al-Bukhārī (1229/3), H. 3184.

⁵³ Reported by al-Hākim in *al-mustadrak* 629/1 number 1684, authenticated and agreed by adh-Dhahabī.

⁵⁴ Reported by al-Azraqī in *Akhbār Makka* (62/1).

⁵⁵ See: *Al-ṭdāh wa at-tibiyān li-ma'rifa al-mikyāl wa al-mizān*, Ibn ar-Raf'a, Taḥqīq : dr. Muḥammad Aḥmad al-Khārūf, p. 77.

between them. This person was the Prophet (s). He took the Stone, put it on a cloth and then asked all the tribes to take a part of the cloth and to lift it, after which he put the Stone in its place. With his lofty wisdom, the Prophet (s) resolved a conflict that almost destroyed their unity and would have led to many deaths.⁵⁶

This construction has been reported by many authenticated accounts and stories, including:

1. 'Ā'isha (rh) narrated: The Messenger of Allah (s) told me: **Had your people not been unbelievers in the recent past (had they not quite recently accepted Islam), I would have demolished the Ka'ba and would have rebuilt it on the foundations laid by Ibrāhīm; for when the Quraysh had built the Ka'ba, they reduced its area, and I would also have built a door in the rear**^{57,58}
2. 'Ā'isha (rh) also narrated that the Prophet (s) told her: **Don't you see that when your people built the Ka'ba, they did not build it on all the foundations laid by Ibrāhīm?**⁵⁹
3. The participation of the Prophet (s) in this building is also an established fact. Jābir Ibn 'Abd Allah (r2) said: When the Ka'ba was being built, the Prophet (s) and 'Abbās went to carry stones. Al-'Abbās said to the Prophet (s): Take off your waist sheet and put it on your neck. When the Prophet took it off, he fell on the ground with his eyes open towards the sky and said: **Give me my waist sheet.** And he covered himself with it.⁶⁰

Ibn Kathīr (m) said: It is known that when this happened, the age of the Prophet (s) was 35 years old, according to the statement of Muḥammad Ibn Ishāq (m).⁶¹

On basis of this authentic evidence, it appears that the construction of the Ka'ba by the Quraysh is true and that it took place five years before the mission of the Prophet (s) started.

Section II

The construction of the Ka'ba after the dawn of Islam

It has been established that the Ka'ba was built only three times after Islam appeared, as follows:

1. The construction of 'Abd Allah Ibn Zubayr (r2).
2. The construction of al-Ḥajjāj Ibn Yūsuf ath-Thaqafī.
3. The construction of the Sultan Murād Khan.

⁵⁶ See: *Tārīkh al-Ka'ba al-mu'aẓẓama*, p. 87-94; *Makka al-mukarrama tārikh wa ma'ālim* p. 44.

⁵⁷ In another narration, the Prophet (s) explained: **I would have given it two doors, one facing the east and the other one to the west.** Reported by Muslim (969/2) H.1333. In another version: **I would also have constructed a door for the people to enter, and a door for their exit.** Reported by Muslim (970/2), H. 1333. See: *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim*, (89/9).

⁵⁸ Reported by Muslim (968/2), H. 1333.

⁵⁹ Reported by al-Bukhārī (573/2), H. 1506, Muslim (969/2), H. 1333.

⁶⁰ Reported by al-Bukhārī (573/2), H. 1505.

⁶¹ *Al-Bidāya wa an-Nihāya*, (300/2).

Firstly: The construction of ‘Abd Allah Ibn Zubayr (r2):

Reason for the construction:

In 64 of the Hegira, Yazīd Ibn Mu‘āwiya launched an army from the Levant, under the orders of al-Ḥuṣayn Ibn Namīr to fight ‘Abd Allah Ibn Zubayr (r2). He besieged Mecca and bombarded it by catapult. The Ka‘ba was damaged; it caught fire and its walls were weakened. But after 17 days of siege, Yazīd died and the army withdrew to the Levant without having entered Mecca. The command remained in the hands of ‘Abd Allah Ibn Zubayr (r2) in Mecca who decided to rebuild the Ka‘ba on the basis of the foundations laid by Ibrāhīm (p), inspired by the desire of the Prophet (s). He added to it what the Quraysh had cut off (6 cubits and a span), he gave it two doors on the level of the ground, one oriented to the East and the other to the West, and he raised its height to 27 cubits, or 13.5 metres.⁶²

This construction has been reported by many authenticated accounts and stories, including:

1. ‘Aṭṭā’ (m) related: The House was burnt down during the time of Yazīd Ibn Mu‘āwiya when the people of the Levant fought in Mecca. And it happened to it (the Ka‘ba) what happened. Ibn Zubayr (r2) left it in the same state until the people came in the season of Ḥajj. The idea was that he wanted to exhort them or incite them to war⁶³ against the people of the Levant. When the people had arrived, he said to them: O people, advise me about the Ka‘ba. Should I demolish it and then rebuild it from its very foundations, or should I repair whatever has been damaged?

Ibn ‘Abbās (r2) said: An idea has occurred to me⁶⁴ according to which I think that you should only repair the portion which has been damaged, leave the House in that very state in which people embraced Islam and leave those very stones in the same state and over which Allah's Messenger (s) had raised it.

Thereupon Ibn Zubayr (r2) said: If the house of anyone of you is burnt, he would not be contented until he had reconstructed it⁶⁵. Then what about the House of your Lord? I would seek good advice from my Lord thrice and then I would make up my mind about this affair. After seeking good advice thrice, he made up his mind to demolish it. The people apprehended that calamity might fall from heaven on those persons who would be first to climb over the building for the purpose of demolishing it, till one ascended to the roof and threw down one of its stones. When the people saw no calamity befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubayr erected pillars and hung

⁶² See: *tārīkh al-Ka‘ba al-mu‘aẓẓama* p. 106-123, *Makka al-mukarrama tārīkh wa ma‘ālim* p. 45.

⁶³ See: *Sharḥ an-Nawawī ‘alā ṣaḥīḥ Muslim* (92/9).

⁶⁴ See: *Ibid* (92/9).

⁶⁵ Or until he had made it new.

curtains⁶⁶ on them (in order to provide facilities to the people for observing religious rituals during the time of its construction).⁶⁷

2. Al-Bukhārī reported about the destruction and reconstruction of the Ka'ba by Ibn Zubayr (r2): 'Ā'isha (rh) narrated that the Messenger of Allah (s) said to her: **O 'Ā'isha, were it not for the fact that your people have recently left Jāhiliya (pre-Islamic period of ignorance), I would have commanded that the House be knocked down, and I would have incorporated into it what was left out of it. I would have made its door level with the ground and I would have given it two doors, an eastern door and a western door. For they built it too small, and by doing this, it would have been built on the foundations of Ibrāhīm.** This is what motivated Ibn Zubayr (r2) to knock it down.

Yazīd said⁶⁸: I saw Ibn Zubayr when he knocked it down, rebuilt it, and included part of the Hījr in it. And I saw the foundations of Ibrāhīm (p): stones like the humps of camels.⁶⁹

No contradiction between the two reasons:

It appears in **the version narrated by Muslim** that the reason for Ibn Zubayr building up the Ka'ba is the fire that broke out when the people of the Levant attacked Mecca; it became ramshackle.

In **the version narrated by al-Bukhārī**, the reason is different: it is the ḥadīth of the Prophet (s) only. There is no contradiction between the two versions. The ḥadīth was probably the reason, and the blaze that occurred at the time of Yazīd was a timely opportunity to put the ḥadīth into practice⁷⁰; or maybe the blaze was the cause and the ḥadīth was the justification on which Ibn Zubayr (r2) relied for destroying the Ka'ba, rebuilding it on the foundations of Ibrāhīm (p) and giving it two doors.

Al-Fāsī (m) said: Concerning the construction of 'Abd Allah Ibn Zubayr (r2), it is an established and well-known fact. The reason is that the Ka'ba became tumbledown after bearing the brunt of stones thrown by catapult, when Ibn Zubayr (r2) was in Mecca under the persistent siege of Yazīd Ibn Mu'āwiya at the beginning of the year 64 of the Hegira.⁷¹

Question: What was the best thing to do? Leave the Ka'ba as it was since the Quraysh? Or rebuild it on basis of the foundations laid by Ibrāhīm (p)?

⁶⁶ The reason for these pillars and curtains: to make it possible for the people at that time to know the place of the Ka'ba for their prayers. The curtains remained there until the construction was completed and visible to the people. See: Ibid (93/9).

⁶⁷ Reported by Muslim (970/2), H. 1333.

⁶⁸ We speak here about Yazīd Ibn Rumān al-Asadī, Abū Rūh al-Madanī, the freed slave of the family of Zubayr Ibn al-'awwām. See: *Tahdhīb al-kamāl*, al-Mazī (122/32). *Tārīkh al-Islām*, adh-Dhahabī (502/7).

⁶⁹ Reported by al-Bukhārī (574/2), H. 1508.

⁷⁰ See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 105.

⁷¹ *Shifā' al-gharām bi Akhbār al-balad al-ḥarām* (97/1).

This question has two aspects:⁷²

1. To avoid rebellion among the people and to collect enough money to pay for the cost of the reconstruction. Therefore, the priority in this case is the demolition of the Ka'ba and its reconstruction on the foundations laid by Ibrāhīm (p), as the Messenger of Allah (s) wanted it.

This is exactly what 'Abd Allah Ibn Zubayr (r2) did when he said: I today have the means to spend and I entertain no fear of the people that they would protest against this change. So he added five cubits of area from the side of the Hījr to it. There appeared the old foundations upon which Ibrāhīm (p) had built the Ka'ba⁷³ and the people saw that. It was upon these foundations that the wall was raised. The length of the Ka'ba was eighteen cubits after the addition was made to it (which was in its breadth), then naturally the length appeared to be smaller compared with its breadth. Ten cubits of area were also added to its length later. Two doors were also constructed, one of which was meant for entrance and the other one as an exit.⁷⁴

2. The fear of sedition, even if means were available to spend for building. In this case, leaving the Ka'ba as it used to be was the priority, as the Prophet (s) refrained from rebuilding it on the foundations of Ibrāhīm (p) for this reason.

An-Nawawī (m) said about the explanation of the ḥadīth of 'Ā'isha (rh) concerning the demolition and reconstruction of the Ka'ba: In this ḥadīth, there is a rule of law: if there is an opposition between the advantages and drawbacks, and if it is hard to choose between doing good and avoiding evil, priority is given to the most important; as the Prophet (s) said about the demolition and reconstruction of the Ka'ba on the foundations of Ibrāhīm (p) that it was a good point; but the wrong this implied was bigger, namely the fear of sedition of those who converted recently and who believed in the virtue of the Ka'ba; they thought that any change to it would be a serious problem, so the Prophet (s) did not do anything.⁷⁵

The wish was again expressed by some Abbasid caliphs to restore the Ka'ba as did Ibn Zubayr (r2), since they were convinced this was only the desire of the Prophet (s), but the conditions did not allow this.⁷⁶

It has been narrated that Hārūn ar-Rashīd told Mālik Ibn Anas that he wanted to destroy the construction of al-Ḥajjāj and to rebuild the Ka'ba as Ibn Zubayr did. Mālik Ibn Anas said to him: I beseech you, O Commander of the Faithful, not to make this House a playing field for the Kings; all of them want to raze it and rebuild it; but consequently its reverence will disappear from the hearts of the people.⁷⁷

⁷² See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 106.

⁷³ He dug a hole of this size on the ground of the Hījr, so people could see the foundations of the House erected by Ibrāhīm (p), and he built its construction on them.

⁷⁴ Reported by Muslim (971/2), H. 1333.

⁷⁵ *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (89/9).

⁷⁶ See: *Nabdha fī tārikh al-Ka'ba al-musharrafā wa al-mashā'ir al-muqaddassa*, Dr. 'Iṣām Ibn 'Abd al-Muḥsin al-Ḥamīdān (13).

⁷⁷ *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (264/4).

If there was any advantage in the construction of the Ka'ba on the foundations of Ibrāhīm (p) it would have been in opposition to a bigger evil, namely a loss of reverence and making the Ka'ba a kind of game for the kings; this is what Imam Mālik (m) realized, so the Ka'ba remained as it used to be.

Secondly: The construction of al-Ḥajjāj Ibn Yūsuf:

Reason for the construction:

'Abd al-Malik Ibn Marwān sent a large army lead by al-Ḥajjāj Ibn Yūsuf ath-Thaqafī to Mecca. He conquered the city and killed Ibn Zubayr (r2). He restored the Ka'ba in 74 of the Hegira: he shut the western door, elevated the eastern door, knocked down the northern wall and cut 6 cubits and a span from the side of the Ḥijr and he did not change its height.⁷⁸

The question that naturally comes to one's mind:

Was the political disagreement between 'Abd Allah Ibn Zubayr and 'Abd al-Malik Ibn Marwān the reason for the destruction of Ibn Zubayr's building? Or was it for another reason?

There are numerous stories about the construction of the Ka'ba by al-Ḥajjāj Ibn Yūsuf ath-Thaqafī under the command of 'Abd al-Malik Ibn Marwān.

Among the stories related to this matter are the following:

1. 'Aṭā' (m) reported: When Ibn Zubayr was killed, al-Ḥajjāj wrote to 'Abd al-Malik Ibn Marwān informing him about it and telling him that Ibn Zubayr had built the Ka'ba on those very foundations which were laid by Ibrāhīm (p) and which reliable persons among the Meccans had seen. 'Abd al-Malik wrote back to him, saying: We are not concerned with the wrong done by Ibn Zubayr⁷⁹ in anything. Keep intact the addition made by him in the length and whatever he has added from the side of the Ḥijr, bring it back to its previous foundations, and wall up the door which he had opened. Thus al-Ḥajjāj, at the behest of 'Abd al-Malik, demolished that portion and restored its former structure.⁸⁰
2. Abū Qaza'a (m) reported: While 'Abd al-Malik Ibn Marwān was circumambulating the Ka'ba, he said: May Allah ruin Ibn Zubayr that he lies in attributing to the Mother of the Faithful, as he says: I heard her stating that Allah's Messenger (s) had said: **'Ā'isha, if your people had not been new converts to Islam, I would have demolished the House and would have added in it area from the Ḥijr for your people have reduced the area from its foundations.** Al-Ḥārith Ibn 'Abd Allah Ibn Abī Rabī'a said: Commander of the Faithful, don't say that, for I heard the Mother of the Faithful saying this. Whereupon he said: If I

⁷⁸ See: *Tārīkh al-Ka'ba al-mu'aẓẓama* p.124-129 ; *Makka al-mukarrama tārikh wa ma'ālim* p.46.

⁷⁹ He wanted to insult him by saying this, and to reduce his deeds. In other words: We are innocent of the stain of Ibn Zubayr. See: *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (94/9).

⁸⁰ Reported by Muslim (971/2), H. 1333.

had heard this before demolishing it, I would have left it in the state in which Ibn Zubayr had built it.⁸¹

3. ‘Abd Allah Ibn ‘Ubayd (m) reported: Al-Ḥārith Ibn ‘Abd Allah led a deputation to ‘Abd al-Malik Ibn Marwān during his caliphate. ‘Abd al-Malik said: I don’t think that Abū Khubayb (i.e. Ibn Zubayr) had heard from ‘Ā’isha (rh) about the intended wish of the Holy Prophet (s) in regard to the alteration of the Ka’ba. Al-Ḥārith said: Yes, I myself did hear that from her. He (‘Abd al-Malik) said: Well, tell me what you heard from her. He stated that she had said that Allah's Messenger (s) remarked: **Verily your people have reduced the area of the House from its original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to those foundations which they had left out of it. And if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about seven cubits of area from the side of the Ḥijr (that they had separated).** This is the ḥadīth of ‘Abd Allah Ibn ‘Ubayd.

Al-Walīd Ibn ‘Aṭā’ has, however, made this addition to it: Allah’s Messenger (s) said: **I would have made two doors on the level of the ground facing the east and the west. Do you know why your people raised the level of its door (i.e. the door of the Ka’ba)?** She said: No. He said: **They did it out of vanity so that they might be in a position to grant admittance to him only whom they wished. When a person intended to get into it, they let him climb the stairs, and as he was about to enter, they pushed him and he fell down.**

‘Abd al-Malik said to al-Ḥārith: Did you yourself hear her saying this? He said: Yes. He (al-Ḥārith) said that he (‘Abd al-Malik) scratched the ground with his staff for some time⁸² and then said: I wish I had left his (Ibn Zubayr’s) work there.⁸³

Ibn Zubayr (r2) was right:

It appears clearly from this statement that the construction of al-Ḥajjāj ath- Thaqafī was the execution of the orders of ‘Abd al-Malik Ibn Marwān, and that ‘Abd al-Malik Ibn Marwān did not know about the ḥadīth narrated by ‘Ā’isha (rh) concerning the position of the Prophet (s) about the Ka’ba, which was exactly the line of conduct followed by Ibn Zubayr (r2). ‘Abd al-Malik Ibn Marwān thought that the construction of Ibn Zubayr was a pure product of his own imagination or slander against the Mother of the Faithful ‘Ā’isha (rh). When he clearly understood that the narration of ‘Ā’isha was true, he regretted it and wished he had left the Ka’ba as he found it. What emerges from ‘Abd al-Malik Ibn Marwān’s regrets is that the political conflict with Ibn Zubayr was not the motive of his demolition of the Ka’ba; instead, the reason for doing so was ignorance of the ḥadīth of the Prophet (s) narrated by the Mother of the Faithful (rh), in addition to his willingness to honour and glorify the Ka’ba.

It emerges from this that Ibn Zubayr (r2) was right in the works he carried out on the Ka’ba.

⁸¹ Reported by Muslim (972/2), H. 1333.

⁸² This is the habit of someone thinking about important matters. See: *Sharḥ an-Nawawī ‘alā ṣaḥīḥ Muslim* (95/9).

⁸³ Reported by Muslim (971/2), H. 1333.

Praise of the emirs and ulama towards the Ka'ba

Ibn Taymiya (m) confirmed and insisted on this matter when he said: All the princes and ulama who saw these events and were praising and glorifying the Ka'ba. Their deeds and opinions were what they thought was closer to the love and preference of Allah and his Prophet (s); none of them intended to insult the Ka'ba, and if someone says that one of the servants of Allah wanted to shell the Ka'ba with a catapult or to stain it with filth, he is a liar. This never happened, neither during the Jāhiliya nor after Islam, and those unbelievers who did not respect the Ka'ba, like the people of the Elephant or the Qarmatians, did not do such a thing. So what about Muslims who praised the Ka'ba? And even if we suppose – Allah forbids – that someone wants to dishonour the Ka'ba and is able to do so, he does not need a catapult, he could damage it without, as it will be destroyed at the end of time, when Allah will decide the Resurrection: His House will be demolished, His Word will be raised from Earth so that there will be no more Qur'ān in the books nor in the hearts, He will send a pleasant wind that will take the souls of all the believers and only the wicked will survive; and the Ka'ba will be destroyed by Dhu-Suwayqatayn, as reported by the two ṣaḥīḥ: Abū Hurayra (r) narrated: The Prophet (s) said: **Dhu-Suwayqatayn⁸⁴ from Al-Ḥabasha (Abyssinia or Ethiopia) will destroy the Ka'ba⁸⁵**. Al-Bukhārī reported from Ibn 'Abbās (r2) that the Prophet (s) said: **As if I were looking at him, a black person with thin legs (faḥaj)⁸⁶ plucking the stones of the Ka'ba one after another^{87, 88}**.

Thirdly: The construction of the Sultan Murād Khān:

The Sultan Murād Khan was one of the Sultans of the Ottoman Caliphate. His reign extended from 1032 of the Hegira to 1050. The 19th of the month of Sha'bān 1039 H. a violent rain beat down on Mecca and torrents of water entered the Ka'ba and the Sacred Mosque causing many deaths. The northern wall of the Ka'ba fell down and also parts of the eastern and western walls. The Yemeni wall was hit, weakened and knocked down, as it was collapsing. The ruins of the two other walls (eastern and western) were also knocked down. After this, the great Ka'ba was rebuilt. The reconstruction was completed the second day of the month of Dhul-Hijja 1040 H. This was the very last time the Ka'ba was rebuilt and it is still standing today on these foundations.⁸⁹

Fourthly: The Shādhawān of the Ka'ba:

Description:

Shādhawān or *Shādhirwān* is a Persian name⁹⁰; it designates the leaning stone upon which rely all the walls of the Ka'ba, except the side of the Ḥijr which stands on the threshold of the original

⁸⁴ "The one with thin leggs", a characteristic of people from Soudan. See: *Ṣaḥīḥ Muslim bi Sharḥ an-Nawawī* (35/18).

⁸⁵ Reported by al-Bukhārī (577/2), H. 1514; and Muslim (2232/4), H.2909.

⁸⁶ *Faḥaj*: the space between the middle of the leggs. See: *Tahdhīb al-lugha*, al-Azharī (97/4).

⁸⁷ Reported by al-Bukhārī (579/2), H. 1518.

⁸⁸ *Minhāj as-Sunna an-nabawiya* (582-583/4).

⁸⁹ See: *Tārīkh al-Ka'ba al-mu'azzama* p. 130, *Bayt Allah al-ḥarām al-Ka'ba* p.111.

⁹⁰ See: *al-Majmū' by an-Nawawī* (463/3).

House. The Shādhawān was made of a yellow convex stone that tends towards white; it is inlaid with rings of brass used to fix the Kiswa. The stones of the Shādhawān are made of the most precious marble; its height varies between 68 and 77 centimetres and its breadth between 54 and 72 centimetres.⁹¹

Reality of the Shādhawān:

The ulama diverged on the reality of the Shādhawān. There are two opinions:

1. According to the majority of the ulama⁹² from the Mālikī, Shāfi'ī and Ḥanbalī schools, **the Shādhawān is a part of the House** left by the Quraysh tribe. It is a piece of the original wall of the Ka'ba the Quraysh left because of a lack of ḥalāl money collected to restore the building. It is said that Ibn Zubayr (r2) reduced it from the breadth of the basis of the Ka'ba when he reached the ground where people circumambulate, while restoring the building. It was like a plinth, then it received the round shape it has today, to prevent the people from walking on it.⁹³
2. According to the **Ḥanafī School, Ibn Taymiya and late Mālikī and Shāfi'ī scholars**⁹⁴, **the Shādhawān is not part of the House** but was placed as a pillar for it, a reinforcement of its base against floods and erosion. This is proven by its protuberance from the wall of the Ka'ba and its different shape compared with it. **This opinion is prevailing.**⁹⁵

Fifthly: Complete restorations of the Ka'ba (H. 1417, 1996 CE):

With the passing centuries, the Caliphs, Sultans and Emirs hasten to repair any defect appearing on the Ka'ba. In 1996, the Custodian of the two Holy Mosques, King Fahd Ibn 'Abd al-'Azīz (m) ordered the complete restoration of the Honourable Ka'ba: the bases were made stronger, the Shādhawān and its rings were renovated, the outside of its walls were smoothed, the gaps between the stones were bridged and its roof was replaced.⁹⁶

This was the last complete renovation of the Honourable Ka'ba. We ask Allah his pardon and salvation for all those who glorified the Ka'ba and understood its true value, and all those who worked for its restoration, building and construction over all the ages.

⁹¹ See: *Tārīkh al-Ka'ba al-mu'azzama* p.179, *Makka al-mukarrama tārīkh wa ma'ālim* p.53.

⁹² See: *Balgha as-sālik aṣ-Ṣāwī* (274/1), *al-Majmū'* (23/8), *al-Mughnī* Ibn Qudāma (398/3).

⁹³ See: *Tuḥfa al-muḥtāj*, al-Haythamī (79/4).

⁹⁴ See: *Faṭḥ al-Qadīr*, Ibn al-Hammām (494/2), *Fatāwā Ibn Taymiya* (121/26).

⁹⁵ See: *al-Ka'ba wa ba'd aḥkāmihā al-muhimma*, Dr. Sharaf Ibn 'Alī ash-Sharīf, *majalla Jāmi'a oumm al-Qurā*, n° 14, p. 148, *tārīkh al-Ka'ba al-mu'azzama*, p. 179, *Makka al-mukarrama tārīkh wa ma'ālim*, p. 53.

⁹⁶ See: *Makka al-mukarrama tārīkh wa ma'ālim*, p.47.

Chapter III Virtues of the Ka'ba

This chapter is divided into 8 sections:

Section I: The Ka'ba exalted by Allah Most High.

Section II: The virtues of visiting the Ka'ba.

Section III: The virtues of the Black Stone.

Section IV: The virtues of the Yemeni Corner.

Section V: The virtues of circumambulating the Ka'ba.

Section VI: The virtues of the Station of Ibrāhīm (p).

Section VII: The virtues of Zamzam water.

Section VIII: The multiplication of ḥasanat near the Ka'ba.

Section I

The Ka'ba exalted by Allah Most High

The Honourable Ka'ba remains praised and revered in the minds of believers as a natural frame of mind and a religious precept since Allah's friend Ibrāhīm (p) built it. **A natural frame of mind** as Allah put love and reverence for the Ka'ba into hearts and He made souls long for it. **A religious precept** according to which Allah Most High ordered the believers to exalt and revere the Ka'ba, linking it to religious practices: it is the direction of body and heart for the prayer. During the Pilgrimage (Ḥajj), the Muslims endure with love hardships and harassment to perform the rituals as they were ordered by Allah Most High; a picture of a mass of people that fascinates the whole world: the Muslims united under one banner despite their difference of origins and colour. The Prophet (s) insisted on this greatness in the story of him heading for Mecca, when he said: **Today Allah will glorify the Ka'ba⁹⁷ and today the Ka'ba will be covered with a (cloth) covering.⁹⁸**

On the reverence of the companions towards the Ka'ba, note the words of Ibn 'Umar (r2), when he was one day looking at the Ka'ba: How great are you and how great your sanctity is! And the believer has greater sanctity before Allah than you!⁹⁹ Up to the present day, the Ka'ba has always been exalted and venerated by kings, sultans and all Muslims; all praise is due to Allah, Lord of the worlds.

⁹⁷ This refers to the victory of Islām against idolatry, and to Bilāl when he climbed on the top of the Ka'ba for calling to the prayer; and also because all idols and icons were removed from its Sanctuary. *Faṭḥ al-Bārī'* (9/8).

⁹⁸ Reported by al-Bukhārī, (1559/4), H. 4030.

⁹⁹ Reported by at-Tirmidhī (378/4), H. 2032, al-Albānī made it ḥassan (good) in *Ṣaḥīḥ sunan at-Tirmidhī* (391/2), H. 2032.

Illustration of the greatness of the Ka'ba:

The greatness of time and space is not something intrinsic. The greatness is rather the result of external factors, and the greatness of the Honourable Ka'ba stems from the greatness of Allah Most High who ordered its greatness and raised its eminence above any other building. In spite of the simplicity of its construction, it cannot be compared with the most luxurious and most spectacular buildings since ancient times to the present era; until Allah inherits the Earth and those upon it. This is the reason why the Arabs were reluctant to accomplish the pilgrimage at the Ka'ba built by Abraha, with its domes of gold.¹⁰⁰ They preferred the Honourable Ka'ba, even if they were still polytheists in the Days of Ignorance (Jāhiliya), as the greatness of this House was rooted in their souls, entrenched in their consciousness. This structure is the remains of the religion of Ibrāhīm (p), Allah put love for it deep inside their hearts.

There are many manifestations and illustrations of the greatness of the Ka'ba:

1. **Allah Most High ordered his friend Ibrāhīm (p) to purify His House**, when He said: “Do not associate anything with Me and purify My House” Surat al-Ḥajj – The Pilgrimage: verse 26.

أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرَ بَيْتِي

This was for the people to worship Allah in the Sacred Mosque, to perform the prayers and the rituals, to turn their faces towards it wherever they are located in the world as it is their qibla, direction and destination. This purification concerns impurities, polytheism and so on.¹⁰¹

2. **Allah attributed the House to Himself**, exalted be He, in his word: “purify My House” (Surat al-Ḥajj: 26).

وَطَهَّرَ بَيْتِي

If there was only this link between Allah Most High and the House, it would have been sufficient to give it reverence and honour.

This connection made all the hearts of the worlds incline towards the Ka'ba, it pervaded souls with love for the House and the desire to see it; it is the meeting place of the lovers of Allah and they never assuage their longing for it; any time they visit the Ka'ba, their craving for it increases, and the gathering does not drive away their thirst, neither does the distance divert them.¹⁰²

3. **Allah Most High made Mecca sacred the day He created the Heavens and the Earth**,¹⁰³ for praising the sanctity of the spot that would bear His House in its bosom.

Ibn 'Abbās (r2) narrated: The Messenger of Allah (s) said: **Allah has made this land a sanctuary since the day He created the Heavens and the Earth.**¹⁰⁴

This is why some things permitted outside Mecca are forbidden inside, as a way of distinguishing and exalting the City. The Prophet (s) informed us: **Its game should not be**

¹⁰⁰ See: *Sīra Ibn Ishāq* (37/1), *Dalā'il an-nubuwwa al-Bayhaqī* (117/1).

¹⁰¹ See: *Tafsīr aṭ-Ṭabarī* (143/17).

¹⁰² See: *Badā'i' al-fawā'id*, Ibn al-Qayyim (281/2).

¹⁰³ See: *al-rawḍ al-unuf*, as-Suhaylī (340/1), *Tafsīr Ibn Kathīr* (175/1).

¹⁰⁴ Reported by al-Bukhārī (651/2), H. 1737.

hunted, its thorny bushes should not be uprooted and picking up its fallen things is not allowed except for one who makes public announcement of it.¹⁰⁵

Bearing weapons is forbidden in Mecca. Jābir (r) reported: I heard the Prophet (s) say: **It is not permissible for any one of you to carry weapons in Mecca.**¹⁰⁶ So is it all the more close to the Sacred House.¹⁰⁷

All these rules, among others linked to the Sacred City, are intended to exalt the Ka'ba. The Ka'ba is the glorified House and Mecca its surrounding sanctuary. The Sanctuary is sacred to make the House sacred and praised, and the House is praised for the greatness of the Lord of the House, blessed and exalted be He.

4. Allah, exalted be He, **protected the Ka'ba from Abraha al-Ashram, He prevented the elephant from destroying**, in His word: "Have you not considered, (O Muḥammad), how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, Striking them with stones of hard clay, And He made them like eaten straw" Surat Al-Fil (The Elephant).

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (٢)
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (٤) فَجَعَلَهُمْ
كَعَصْفٍ مَّأْكُولٍ (٥)

Allah Most High swore destruction to anyone who intends to do evil to the Ka'ba,¹⁰⁸ in His word: "and (also) whoever intends (a deed) therein of deviation (in religion) or wrongdoing - We will make him taste of a painful punishment." Surat al-Ḥajj – The Pilgrimage: verse 25.

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ

5. **Allah Most High ordered the people to visit the Honourable Ka'ba during the pilgrimage (Ḥajj) or for a 'Umra (visit)** so they may be delighted to do so and witness the benefits of it. Allah made its visit an inevitable duty for all those who are able to do so, and not coming is a disobedience to Allah: Allah Most High said: "And (due) to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way." Surat 'Āli 'Imrān (Family of Imran) verse 97.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Allah, exalted be He, said: "And proclaim to the people the Ḥajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distant pass - That they may witness benefits for themselves" Surat Al-Ḥajj (The Pilgrimage) verse 27-28.

¹⁰⁵ Reported by al-Bukhārī (857/2), H. 2301 and Muslim (988/2), H. 1355, his version.

¹⁰⁶ Reported by Muslim (989/2), H. 1356.

¹⁰⁷ See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 63.

¹⁰⁸ See: *as-sīra an-nabawyya*, Ibn Hishām (171/1), *Akhbār makka*, al-Azraqī (146/1). *Tafsīr aṭ-Ṭabarī* (303/30).

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (٢٧) لِيَشْهَدُوا مَنَافِعَ لَهُمْ

The pilgrimage to the Sacred House is the fifth pillar of Islam.

These two traditions – Ḥajj and 'Umra (visit) – have been completely linked to the holy land, as it is impossible to accomplish them except within this country. This is the reason why this blessed country enjoys such honour, virtue and high status compared with any other part of the world.

6. **It is forbidden by the Prophet (s) to turn one's face or one's back towards the Qibla while answering the call of nature** as a mark of respect for the Honourable Ka'ba:

- a. Abū Ayyūb Al-Anṣārī (r) narrated: The Prophet (s) said: **While defecating, neither face nor turn your back to the qibla but face either east or west.**¹⁰⁹
- b. Abū Hurayra (r) narrated: Allah's Messenger (s) said: **He who does not face or turn his back to the qibla while defecating, is granted one ḥasana and has one sayy'a erased.**¹¹⁰

The meaning of this: These two ḥadīths underline the obligation of respecting the qibla by not facing it or turning one's back towards it while answering the call of nature; if one does so, he will win one ḥasana (unity of reward for good deeds) and have one sayy'a (evil deed) erased.

7. **It is forbidden by the Prophet (s) to spit towards the qibla, during the prayer or not,** as a form of respect to the Honourable Ka'ba.

- a. Ḥudhayfa (r) narrated: Allah's Messenger (s) said: **He who spits in the direction of the qibla will come on the Day of Resurrection in the state that his saliva will be between his eyes...**¹¹¹
- b. Ibn 'Umar (r2) narrated: Allah's Messenger (s) said: **He who spat¹¹² towards the qibla will be risen the Day of Resurrection with his spit on his face.**¹¹³

Significance: This ḥadīth shows that spitting towards the qibla is completely forbidden, inside as well as outside a mosque or any place of worship, during a prayer or not.¹¹⁴

Ibn Ḥajar (m) said: An-Nawawī closed the matter by forbidding it in any case, during the prayer or not, inside the mosque or not.¹¹⁵

- c. Anas (r) narrated: The Prophet (s) saw some sputum in the direction of the qibla (on the wall of the mosque), he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said: **Whenever anyone of**

¹⁰⁹ Reported by al-Bukhārī (154/1), H. 386.

¹¹⁰ Reported by aṭ-Ṭabarānī, al-Awsaṭ (83/2), H. 1321, authenticated by al-Albānī, *ṣaḥīḥ at-targhīb wa at-tarhīb*, (173/1), H. 151.

¹¹¹ Reported by Abū Dāwūd (360/3), H. 3824 authenticated by al-Albānī, *ṣaḥīḥ sunan Abū Dāwūd* (452/2), H. 3824.

¹¹² *Ṣaḥīḥ Muslim bi sharḥ al-Nawawī* (38/5).

¹¹³ Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (278/2), H. 1313 authenticated by al-Albānī, *ṣaḥīḥ at-targhīb wa at-tarhīb* (235/1), H. 285.

¹¹⁴ Al-Albānī, *Majmū' fatāwa* (219/1).

¹¹⁵ *Faṭḥ al-Bāri'* (510/1).

you stands for the prayer, he is speaking in private to his Lord (or) his Lord is between him and his qibla. So, none of you should spit in the direction of the qibla but one can spit to the left or under his foot.¹¹⁶

Ibn ‘Umar (r2) narrated: the Prophet (s) said: **Whenever anyone of you is praying, Allah is in front of his face, so he should not spit in front of him.**¹¹⁷

Ibn Hajar (m) said: This reasoning indicates that spitting is forbidden towards the qibla, may it be in a mosque or not, especially for he who is praying, and there is no divergence: spitting inside a mosque, may it be for purifying oneself or insulting is an offensive act.¹¹⁸

Summary:

All these noble ḥadīths demonstrate that Muslims have to behave properly in regard to the Honourable Ka‘ba, for it is the qibla, the direction of the community; therefore it has to be respected during prayers and after. Moreover, Allah Most High is in front of he who prays, between him and the qibla, and if Allah, exalted be He, was in the sky on his Throne, He is facing he who prays as He encompasses everything:

لَيْسَ كَمِثْلِهِ شَيْءٌ

“There is nothing like unto Him” Surat ash-Shūrā (The Consultation) verse 11.¹¹⁹

8. **The very best and most honourable meeting of all is one where sitting towards the qibla:** Abū Hurayra (r) narrated: the Prophet (s) said: **Everything has its best, and the best of all meetings is one facing the qibla.**¹²⁰
9. **The greatness of the Ka‘ba’s characteristics:** the characteristics and beauties of the Sacred House are revealed in the word of Allah:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦) فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا

“Indeed, the first House (of worship) established for mankind was that at Bakka - blessed and a guidance for the worlds. In it are clear signs (such as) the Station of Ibrāhīm. And whoever enters it shall be safe.” Surat ‘Āli ‘Imrān (Family of Imran) verse 96 – 97.

Allah Most High described the House with 5 characteristics:

1. It is the oldest house put on the Earth.
2. It is blessed. The blessing means abundance of good forever and there is no house on Earth that enjoys such blessing, good and durability that benefits the people.
3. It is a guidance.

¹¹⁶ Reported by al-Bukhārī (159/1), H. 397.

¹¹⁷ Reported by Abū Dāwūd (126/1), H. 479 authenticated by al-Albānī, *ṣaḥīḥ sunan Abū Dāwūd* (140/1), H. 479.

¹¹⁸ *Fatḥ al-Bārī* (508/1).

¹¹⁹ See: *Sharḥ riyāḍ aṣ-Ṣāliḥīn*, Ibn al-‘Uthaymīn (693/1).

¹²⁰ Reported by aṭ-Ṭabarānī in *al-awsaṭ* (25/3), H.2354. al-Albānī made it good (ḥassan) in *ṣaḥīḥ at-targhīb wa at-tarhīb* (191/3) H. 3085.

4. It has clear signs, more than 40.
5. It is a safe haven.¹²¹

This multifaceted description shows the greatness of the Honourable Ka'ba. And when the describer is Allah himself, exalted be He, it is the apotheosis of praises without any comparison. Furthermore, the Qur'ān exalts it until the Day of the Judgement, in order to stay rooted in souls forever.

Section II

The virtues of visiting the Ka'ba

Visiting the Honourable Ka'ba is one of the most noble, greatest and most profitable deeds that bring one closer to Allah Most High. **There are three ways of going to the Ka'ba:**

1. For a 'Umra.
2. For the Ḥajj.
3. For a simple visit and for the prayer inside the Sanctuary. This case is included in the two previous ones.

All these cases of worshipping Allah Most High have great and beautiful virtues. All the three cases have the gratification of going out to the Ka'ba.

Among the virtues of going out to the Ka'ba: the person who goes to visit it, from the time he leaves his house until he reaches the Ka'ba, **Allah Most High writes him for every step one ḥasana and erases him one sayy'a**, as follows:

1. Ibn 'Umar (r2) narrated: The Prophet (s) said: **Whenever you go out of your house heading to the Sacred House¹²², for every step of your mount throughout your journey, Allah writes you a ḥasana and erases a sayy'a...¹²³**
2. Ibn 'Umar (r2) narrated: The Prophet (s) said: **Whenever you go out of your house heading to the Sacred House, if you do not use your camel, Allah writes you a ḥasana and erases you a sayy'a.¹²⁴**
3. 'Ubāda Ibn Aṣ-Ṣāmit (r) narrated: The Prophet (s) said: **You will be rewarded when you go to visit the Old House, if you are walking or riding, you get a ḥasana and rise by one degree.¹²⁵**

Among the virtues of visiting the Ka'ba: the purification of sins:

¹²¹ See: *Badā'i' al-fawā'id* (280/2).

¹²² *Lisān al-'Arab* (22/12).

¹²³ Reported by aṭ-Ṭabarānī in *al-kabīr* (425/12), H. 13566. al-Albānī made it good (ḥassan) in *ṣaḥīḥ al-Jāmi'* (289/1), H. 1360.

¹²⁴ Reported by al-Bazzār in his *musnad* (317/12), H. 6177, al-Albānī said it was ḥassan (good) due to corroborating narrations in *ṣaḥīḥ at-targhīb wa at-tarhīb*, (9/2) H. 1112.

¹²⁵ Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (16/3), H. 2320. al-Albānī said it was ḥassan (good) due to corroborating narrations in *ṣaḥīḥ at-targhīb wa at-tarhīb*, (11/2) H. 1113.

Abū Hurayra (r) narrated: Allah's Messenger (s) said: **He who came to this House and neither spoke indecently nor did he act wickedly, would return free from sins as on the very first day his mother bore him.**¹²⁶

This virtue stems from its own nature: the House of Allah on Earth, glorified and exalted by Him, and the visitor to the House is actually paying a visit to Allah Most High, Who is the best to be visited, the greatest to be besought. His door is always open and he who turns to Him never regrets it. His bounty, exalted by Him, does not only start once the visitor enters His House; it begins when the visitor leaves his home, heading for the Ancient House, then he becomes a guest of Allah almighty, and his way to his Lord, Most High, is an elevation in degrees and an absolution of sins. But the greatest reward and the most beautiful gift is postponed at the time of the return, as the visitor leaves his Lord, glorified and exalted, and comes back purified of all sins, like the first day his mother bore him.

Section III Virtues of the Black Stone

This section is divided into six parts:

Part I: The descent of the Black Stone from Heaven.

Part II: The Black Stone is a jewel from Heaven.

Part III: The Black Stone is the right hand of Allah on Earth.

Part IV: Touching the Black Stone expiates the sins.

Part V: The Testimony of the Black Stone for those who touched it properly.

Part VI: Enjoying and celebrating the House and the Stone.

The virtues of the Black Stone

Description:

The Black Stone is one of Heaven's stones. Jibrīl (p) made it descend and gave it to Ibrāhīm al-Khalīl (p) who placed it on the eastern corner of the Honourable Ka'ba. It is about 1.10 metres off the ground and it is surrounded by a pure silver frame that protects it. The place where the Stone is looks egg-shaped. The Stone used to be in one piece, but it split with all the incidents it went through. It is now 8 small pieces of different sizes, the largest one being the size of a date.

Maybe the worst incident encountered by the Black Stone is the famous story of the Qarmatians who stole it and hid it for 22 years. Then it went back to its place in 339 of the Hegira.¹²⁷

'Abd Allah Ibn Zubayr (r2) was the first who fixed the Black Stone with silver and the last restoration of the Stone and its silver frame took place in 1422 Hegira (2001 CE) under the reign of the King Fahd Ibn 'Abd al-'Azīz (m).¹²⁸

¹²⁶ Reported by Muslim (983/2), H. 1350.

¹²⁷ See: *Mirqāt al-mafātīh*, al-Qārī (498/5).

¹²⁸ See: *Makka al-mukarrama tārikh wa ma'ālim*, p. 48.

Part I

The descent of the Black Stone from Heaven

The link between the Black Stone and the Ka'ba is the link between a part and a whole, and any virtue or honour that characterizes the Stone is a virtue and an honour intended for the Ka'ba itself, which holds it in its bosom. Among the virtues of the Black Stone is the fact that it came down from Heaven, and it was whiter than milk or snow, then the sins of Adam's sons made it black. Among the ḥadīths concerned by the matter are the following:

1. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The Black Stone came down from Heaven, it was whiter than milk, but the sins of Adam's sons made it black**^{129, 130}.
2. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The Black Stone came down from Heaven and it was whiter than snow, but the sins of the polytheists made it black.**¹³¹
3. Anas Ibn Mālik (r2) narrated: The Prophet (s) said: **The Black stone is one of Heaven's stones.**¹³²

The Black Stone came down from Heaven, a true fact:

It is an absolute certainty that the Black Stone is one of Heaven's stones and that it came down from Heaven; the ḥadīth is evident and has to be taken to its word, as people of the tradition of Muḥammad and the consensus of the Umma believe its origin to be unquestionably true.

The following supports this idea: 'Abd Allah Ibn 'Amrū (r2) said: Jibrīl (p) brought the Stone down from Heaven and he placed it where you see it; and you will always feel good as far as you can see it, so make the most of it as he is just about to come back and bring it back from where he came.¹³³

Significance: The word: "he (Jibrīl (p)) is just about to come back and bring it (the Black Stone) back from where he came (Heaven)". If this is narrated by such a great companion, it is elevated and attributed to the Prophet (s) and it is not subject to debate or interpretation. It demonstrates that Jibrīl (p) will truly bring the Black Stone back from where he came.

¹²⁹ The sons of Adam who used to touch it made it black: their sins was a cause of its darkness. Understand the ḥadīth as it is, without religious or rational restrictions. See: *Mirqāt al-mafātīḥ* (496/5).

¹³⁰ Reported by at-Tirmidhī (226/3), H. 877 and he said it was ḥassan ṣaḥīḥ (good and sound) and authenticated by al-Albānī in *ṣaḥīḥ sunan at-Tirmidhī* (451/1), H.877.

¹³¹ Reported by Aḥmad in *al-musnad* (307/1), H. 2797 and al-Albānī said it was ṣaḥīḥ due to corroborating narrations in *ṣaḥīḥ at-targhīb wa at-tarhīb*, (29/2) H. 1146.

¹³² Reported by aṭ-Ṭabarānī fi *al-awsaṭ* (164/5), H. 4954 and authenticated by al-Albānī in *ṣaḥīḥ al-Jāmi'* (606/1) H. 3175.

¹³³ Reported by al-Fākihī in *Akḥbār makka* (91/1) n°25. Chain ḥassan (good). See: *Faḍā'il Makka al-wārida fī as-sunna- jam'an wa dirāsa*, dr. Muḥammad al-Ghabbān (715/2) n°384.

Therefore, the origin of the Stone is Heaven; and when it was brought down on Earth, wisdom imposed the respect of the planet's laws, so its light was erased.¹³⁴

Blackness of the sins and disobedience:

There is in the ḥadīth a clear, unique and brilliant demonstration of the dark influence of sins and disobedience on all creatures, among them stones. There is no doubt that sins and disobedience are dangerous and that they did have an impact on a blessed stone, one of Heaven's stones, after it was whiter than milk or snow. The crimes and disobedience of Adam's sons - and the most awful is idolatry – transformed its light into darkness. This metamorphose is not surprising for a stone, as inanimate objects among the creatures of Allah Most High glorify Him, praise Him and bow for Him alone; as He told us in more than one verse of His noble book, one of the more famous is: "And there is not a thing except that it exalts Allah by his praise, but you do not understand their way of exalting. Indeed, He is ever Forbearing and Forgiving" Surat Al-Isrā' (The Night Journey) verse 44.

وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ۗ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

If the sins can have such an impact on inanimate things, then what could be their impact on living spiritual hearts of changeable nature?!

Abū Hurayra (r) narrated: The Prophet (s) said: **When a believer sins, a black spot or stain is marked on his heart, and if he repents and asks pardon his heart is polished; but if he commits more sins the black spot increases till it gains ascendancy over his heart. That is the rust mentioned by Allah Most High: "No! But what they were committing has spread like rust over their hearts" (Surat Al-Muṭaffifin – The Defrauding, verse 14).**¹³⁵

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

To sum up: the Stone was like a white mirror, utterly pure, and it started to change on contact with what did not correspond to it, until it became completely dark. In one sentence: the wise ones unanimously agreed: company has an influence.¹³⁶

A contemporary witness:

When the orientalist read the noble prophetic ḥadīths linked to the Black Stone and learnt it had come down from Heaven, they thought it was a piece of basalt removed by floods from the neighbouring caves that ended on the low plateau of Mecca the Honoured.

The British Royal Geographical Society hired a British officer to examine the stone; his name was Richard Francis Burton. He arrived in the Hedjaz disguised with a group of Afghan pilgrims during the second half of the 19th century (1853) with the intention of stealing a piece of the Black Stone to bring to Great Britain. And so he did. The study of the stolen sample proved it was a stone of heaven, because it resembles stony meteorites, and it distinguished itself by a special chemical and mineral

¹³⁴ *Hujja Allah al-bāligha*, Shāh Walī Allah ad-Dihlawī p.556.

¹³⁵ Reported by at-Tirmidhī (434/5), H. 3334 ḥassan ṣaḥīḥ (good and sound). Al-Albānī made it ḥassan (good) in *Ṣaḥīḥ sunan at-Tirmidhī* (364/3), H.3334.

¹³⁶ *Mirqāt al-mafātīḥ* (496/5).

composition; **this discovery was the reason for his conversion to Islam**, he recorded his story in a book entitled “A Journey to Mecca”, Burton died in 1890.¹³⁷

Summary:

In these same noble ḥadīths are warnings against the effects of sins and disobedience, as they had an impact on this blessed stone, which is an inanimate object, how can it affect the hearts of changeable nature?

Part II

The Black Stone is a jewel from Heaven

If the Black Stone was only a simple stone of Heaven, it would already have been quite honourable, but more than that: one of the virtues of the Black Stone is that it is truly a jewel amongst Heaven’s jewels, as shown by many manifest ḥadīths, among them:

1. Anas (r) reported: Allah’s Messenger (s) said: **The Corner¹³⁸ and the Maqām¹³⁹ are two jewels from amongst the jewels of Heaven.**¹⁴⁰
2. ‘Abd Allah Ibn ‘Amrū Ibn al-‘Āṣ (r2) narrated: I heard the Prophet (s) said: **The Corner and the Maqām are two jewels from amongst the jewels of Heaven; Allah erased their light,¹⁴¹ if He did not erase their light, they would have shone from the Orient to the Occident.**¹⁴²
3. In a second version of the previous ḥadīth: Allah’s Messenger (s) said: **Certainly the (Black) Corner and the Maqām are two jewels from amongst the jewels of Heaven, if the sins of Adam’s sons had not touched them and erased their light they would have illuminated everything between the Orient and the Occident, and no ill or sick would have touched them without being healed.**¹⁴³
4. In a third version of the ḥadīth elevated and attributed to the Prophet (s) and narrated by ‘Abd Allah Ibn ‘Amrū Ibn al-‘Āṣ (r2), the Prophet (s) said: **If no polytheist impurities had ever touched it, no sick person would have touched it without being healed, and Earth would have been like Heaven.**¹⁴⁴

¹³⁷ See: *al-Ḥajar al-aswad min aḥjār as-samā’*, PhD. Zaghlul al-Najjar, site: ahlalhadeeth.com

¹³⁸ The corner: the Black Stone.

¹³⁹ The Maqām: the station of Ibrāhīm, (p).

¹⁴⁰ Reported by al-Ḥākim, *al-mustadrak* (627/1), H. 1678. Authenticated by al-Albānī in *ṣaḥīḥ al-Jāmi’* (665/1) H. 3559.

¹⁴¹ Allah erased their light: because the polytheists touched them, maybe the wisdom of erasing their light is to show that true faith should be in the unseen. See: *Mirqāt al-mafātīḥ* (497/5).

¹⁴² Reported by at-Tirmidhī (226/3), H. 878. Authenticated by al-Albānī *ṣaḥīḥ sunan at-Tirmidhī* (452/1), H.878.

¹⁴³ Reported by al-Bayhaqī, *al-Kubrā* (75/5), H. 9011, al-Albānī said about it ḥassan ṣaḥīḥ (good and sound), in *ṣaḥīḥ at-targhīb wa at-tarhīb* (30/2), H. 1147.

¹⁴⁴ Reported by al-Bayhakī, *al-Kubrā* (75/5), H. 9012, authenticated by al-Albānī in *ṣaḥīḥ at-targhīb wa at-tarhīb* (30/2), H. 1147.

A witness of History:

Another fact that shows the Black Stone comes from Heaven: When the infidel Qarmatians swept over Mecca and filled the Sacred Mosque and the Zamzam well with corpses, they stole the Stone and brought it to their country, mocking the Muslims. It remained among them for more than 20 years then held it to ransom for a large amount. They said: It was mingled with other stones and we cannot distinguish it now from others, if you have a sign that helps you distinguish it, bring it and find your stone. **People of knowledge were asked what the sign that could help was, and they said: fire does not affect it as it comes from Heaven.** Therefore, they put the stones to the test and every stone which was thrown to the fire broke; until they put the Black Stone to the fire which did not have any effect on the stone. Then they knew what it was and the Qarmatians returned it.

It has been reported that, strangely, during the journey of its transportation outside Mecca many camels died because of its weight, but when it returned, it was borne by scabby animals without harm.¹⁴⁵

The wisdom behind erasing their light:

Al-Bajirmī (m) said about the wisdom of erasing the light of the Black Stone and the Maqām: Allah erased their light, so the people's faith in both of them would be truly a faith in the Unseen. If He had not erased their light, the people's faith would have been based on vision, and the only faith that is rewarded is faith in the Unseen.¹⁴⁶

Moreover, erasing this light is a way of depriving the unbelievers and those who deserve punishment from seeing and enjoying Heaven and its light. If the light of the Stone and the Maqām had not been erased, all the inhabitants of Earth would have taken advantage of it, the good and the wicked, and this is a light of Heaven, forbidden to infidels and evil ones.

Concerning the believers, as they believed sincerely what was told them by Allah's Messenger (s) about the two stones, i.e. that they were from Heaven; they meet not only with one or two stones from Heaven in this world, but with Heaven itself, as wide as the heavens and Earth, they rejoice in it and take delight as a reward of their faith and sincerity.

Part III

The Black Stone is the right hand of Allah on Earth

Among the virtues of the Black Stone, is that it is the right hand of Allah Most High on Earth, as Ibn 'Abbās (r2) said¹⁴⁷: This corner is the right hand of Allah on Earth¹⁴⁸ with which he greets His servants¹⁴⁹, a greeting of a man for his brother.¹⁵⁰

¹⁴⁵ *Mirqāt al-mafātīh* (498/5).

¹⁴⁶ *Ḥāshiya al-Bajirmī 'alā sharḥ minhāj aṭ-ṭullāb* (163/2).

¹⁴⁷ This ḥadīth is weak (ḍa'īf) and elevated, ṣaḥīḥ mawqūf (sound and stopped), if it is confirmed by Ibn 'Abbās (r2), it is elevated and attributed to the Prophet (s), so no opinion or interpretation will be accepted.

Words of scholars regarding the meaning of this ḥadīth:

1. **Al-Khaṭṭābī** (m) said: The meaning of this, is that whoever greeted the stone on Earth, has done a pact with Allah, like the pact the kings used with whom wanted special attribution or alliance, by greetings or by clapping hands for swearing allegiance, or like the kissing of the hand of a servant to his master; or with elders, by analogy.¹⁵¹
2. **Al-Muḥibb aṭ-Ṭabarī** (m) said: All the kings used to give their right hand to any newcomer for them to kiss; it is the same for a pilgrim, when he enters the Sanctuary, it is a tradition for him that the first thing he has to do is to kiss the right hand of his King, which descended especially for that, and for Allah is the highest attribute.¹⁵²
3. **Ibn Taymiya** (m) said: For those who use their reason, there is no ambiguity in the expression quoted; he said “the right hand of Allah on Earth” making a restriction by saying “on Earth”, it did not say “the right hand of Allah” in the absolute. Therefore, the expression restricted invalidates the expression in the absolute... It is well known that the comparative and the object compared are different; this clearly shows that the greeter does not really greet the right hand of Allah; it is as if he greets Allah. **Therefore the whole ḥadīth clearly indicates that** the Stone is not one of Allah’s attributes, as every reasonable man understood; **it indicates that** as Allah Most High established a House for the people to circumambulate, He established something for them to touch, following the example of kissing the hand of men in high places. This is for the greeter a way of getting closer to them, and being honoured, as tradition used to be.¹⁵³

Summary:

The Black Stone is the right hand of Allah on Earth, and Allah, the Exalted Majestic, is in the sky; it is therefore inconceivable, except **in a metaphorical way**, that this right hand is the one described in the Qur’ān and the Sunna that corresponds with the grandeur and divine majesty of Allah. It is well known that the comparative and the object compared are in no way the same; in this regard, the vision of the Maker, exalted be He, is compared, relatively speaking, with the vision of the full moon; the authentic ḥadīth states: “as you are seeing this moon, and you will not be harmed by it.”¹⁵⁴ What is meant here is that the vision of the Maker is not equivalent to the vision of the moon

¹⁴⁸ This ḥadīth is not a ḥadīth about the characteristics of Allah, please read carefully Ibn Taymiya (m) in his comment on the word of Ibn ‘Abbās in *Majmū’ al-Fatāwā* (397-398/6); already quoted.

¹⁴⁹ Ibn Ḥajar al-Haythamī (m) said in *az-Zawājir* (399/1): “Those who touch them are blessed.”

¹⁵⁰ Reported by al-Azraqī in *Akḥbār makka*, (323/1), and al-Fākihī in *Akḥbār makka* (89/1), n°20, Ibn Ḥajar said in *al-maṭālib al-‘āliya* (432/6) it was a mawqūf (stopped) ṣaḥīḥ (sound).

¹⁵¹ *Ma‘ālim as-sunan*, al-Khaṭṭābī (446/1). See: *sharḥ as-sunna*, al-Baghawī (114/7).

¹⁵² *Faṭḥ al-Bārī*, Ibn Ḥajar (255/2).

¹⁵³ *Majmū’ al-Fatāwā* (397-398/6).

¹⁵⁴ Reported by al-Bukhārī (209/1), H. 633, Jarīr Ibn ‘Abd Allah (r2) narrated: “We were sitting with the Messenger of Allah (S) that he looked at the full moon and observed: **You shall see your Lord as you are seeing this moon, and you will not be harmed by seeing Him...**”

except in clarity and appearance: Allah is not the moon; the comparative is not the object compared.¹⁵⁵

Part IV

Touching the Black Stone expiates sins

Touching and stroking the Black Stone expiates sins, only minor ones. Concerning the major ones, true repentance is necessary as the following ḥadīths explain:

1. 'Abd Allah Ibn Ubayd Ibn 'Umayr narrated he heard his father telling Ibn 'Umar (r2): Why is it I see you touching only these two corners: the Black Stone and the Yemeni Corner? Ibn 'Umar (r2) answered: I do so because I heard Allah's Messenger (s) saying: **Touching both of them removes sins**^{156 157}.
2. In another version: **Passing one's hand over them removes**¹⁵⁸ mistakes.¹⁵⁹
3. Ibn 'Ubayd Ibn 'Umayr narrated from his father: Ibn 'Umar (r2) used to compete with others to touch both corners (i.e. the corner of the Black Stone and the Yemeni Corner) in a way the like of which I have never seen any one of the companions of the Prophet do. I said to him: O Abū 'Abd ar-Raḥmān! You compete with others to touch both corners in a way the like of which I have never seen any one of the companions of the Prophet do. He said: Yes, I do. I heard Allah's Messenger (s) say: **Passing the hand over them expiates sins**.¹⁶⁰
4. Ibn 'Umar (r2) narrated: the Prophet (s) said: **Passing one's hand over the Yemeni Corner and the Black Corner truly removes sins**^{161 162}.

Part V

Testimony of the Black Stone in favour of those who touch it righteously

Among the virtues of the Black Stone is that Allah Most High will raise it up on the Day of Resurrection, it will have two eyes with which it will see, and a tongue with which it will talk, and it will give witness in favour of everyone who touched it righteously in this world; among the ḥadīths concerned by this matter:

¹⁵⁵ *Sharḥ bulūgh al-marām*, kitāb al-Ḥajj, dr. 'Abd al-Karīm al-Khaḍīr, *al-maktaba ash-shāmila* (159/1).

¹⁵⁶ The sins: minor ones. It is permitted to touch both of them. *Fayḍ al-qadīr* (521/2).

¹⁵⁷ Reported by Aḥmad in *al-musnad* (3/2), H. 4462. Al-Albānī authenticated it due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (26/2) H. 1139.

¹⁵⁸ Expiates: i.e. reduces, cancels. See: *Fayḍ al-qadīr* (95/2).

¹⁵⁹ Reported by an-Nasā'ī (221/5), H. 2919. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (319/2), H. 2919.

¹⁶⁰ Reported by at-Tirmidhī (292/3), H. 959. Authenticated by al-Albānī in *Ṣaḥīḥ at-Tirmidhī* (491/1), H. 959.

¹⁶¹ In this version the Prophet (S) insisted (truly). See: *Fayḍ al-qadīr* (95/2).

¹⁶² Reported by Aḥmad in *al-musnad* (89/2), H.5621. Authenticated by al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139.

1. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **This Stone has a tongue and two lips and it will bear witness on the Day of Resurrection to those who touched it righteously**^{163,164}.
2. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **This (Black) Stone would come**¹⁶⁵ **on the Day of Resurrection, having two eyes to see therewith, and a tongue to speak therewith, to bear witness**¹⁶⁶ **to those who touched it righteously.**¹⁶⁷
3. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said about the Stone: **By Allah! Allah will raise**¹⁶⁸ **it on the Day of Resurrection, having two eyes to see therewith**¹⁶⁹, **and a tongue to speak therewith, to bear witness to those who touched it righteously.**¹⁷⁰
4. 'Abd Allah Ibn 'Amrū Ibn al-'Āṣ (r2) narrated: Allah's Messenger (s) said: **The Black Stone will come on the Day of Judgment larger than Abū Qubays**¹⁷¹, **having a tongue and two lips.**¹⁷²

The ḥadīths are clear:

Such ḥadīths are to be taken as they are: Allah almighty is certainly able to give sight and the ability to speak to inanimate objects. The bodies are alike; the phenomena accepted by some can actually be accepted by others. Indeed, Allah is able to do all things.

The people who have in their heart the sickness of philosophy – may Allah protect us – say this is a symbol of the reward of the person who touched the Stone, and that his effort is not wasted. Al-Bayḍāwī surprisingly said: “The most probable meaning is this one! Even if we can accept the apparent meaning.” This is not surprising for someone prone to philosophizing about interpreting the Qur'ān and explaining the ḥadīths, may Allah forgive him.¹⁷³

¹⁶³ Touched it rightfully: in obedience to Allah, following the Sunna, it is not praising the stone itself. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229-230/9).

¹⁶⁴ Reported by Aḥmad in *al-musnad* (266/1), H. 2398. Authenticated by al-Albānī in *Ṣaḥīḥ al-jāmi'* (436/1) H. 2184.

¹⁶⁵ It will come easily, See: *Fayḍ al-qadīr* (345/5).

¹⁶⁶ It will testify in their favour. See: *Mirqāt al-mafātīḥ sharḥ mishqāt al-maṣābīḥ*, (229-230/9) 'Umdat al-Qāri (341/9), *Tuḥfa al-'uḥūdhi* (31/4).

¹⁶⁷ Reported by ad-Dārimī in his sunan (63/2), H. 1839, and Ibn Māja (982/2), H. 2944. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (24/3) H. 2400.

¹⁶⁸ Allah will raise it or revive it: *yab'athannahou* with the meaning of making it appear. Al-ba'th, resurrection, concerns dead people. The Prophet (s) informed us that Allah is capable of giving life to the stone in order to speak; He will provide it with organs for bearing witness; as dead people are dust and bones and will be resurrected, the two stones will receive life. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229/9), *Tuḥfa al-'uḥūdhi* (31/4).

¹⁶⁹ Two eyes to see therewith: it will know who touched it. See: *Tuḥfa al-'uḥūdhi* (31/4).

¹⁷⁰ Reported by at-Tirmidhī (294/3), H. 961, who made it good (ḥassan). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (493/1), H. 961.

¹⁷¹ Abū Qubays is a mount; it overlooks the Great Mosque at Mecca. Its foothill is aṣ-Ṣafā'. The name was given after a man from Madhḥija known as ḥaddād Yukanna Abū Qubays, who is said to have been the first to build on it. The mount was named al-amīn before, as the Stone was stored in it. See: *al-'abbāb az-zākhir* (162/1).

¹⁷² Reported by Aḥmad in his musnad (211/2), H. 6978 and Ibn Khuzayma in his *Ṣaḥīḥ* (221/4), H. 2737. Al-Albānī said about it ḥassan (good) due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (29/2), H. 1145.

¹⁷³ *Tuḥfa al-'uḥūdhi*, al-Mubārkaḥawrī (31/4), *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229-230/9).

Part VI
Enjoying and celebrating the House and the Stone

Among the virtues of the Ancient House and the Black Stone is that the Prophet (s) recommended enjoying and making the most of them both before they are raised, by multiplying ṭawāf (circumambulations) around the House, touching, kissing and clinging to the Black Stone. Among the virtues of the Stone is also the fact that the Prophet (s) was very careful, assiduous and attentive about it; he always exhorted his community to do so; many ḥadīths testify this, among them:

1. Ibn 'Umar (r2) narrated: Allah's Messenger (s) said: **Make the most of this House as it has been destroyed twice¹⁷⁴ and it will be raised up the third^{175, 176}.**

Making the most of the House means multiplying the ṭawāf, pilgrimage, 'Umra, spiritual retreat and keeping one's eyes on the Ka'ba in contemplation¹⁷⁷; the ḥadīth also insists on multiplying ṭawāf even without accomplishing Ḥajj or 'Umra¹⁷⁸ as the believer enjoys good deeds.

The Prophet (s) celebrated the Stone and exhorted the faithful to pass their hands over it:

2. 'Abd Allah Ibn 'Amrū (r2) said: Jibrīl (p) brought the Stone down from Heaven and he placed it where you see it, and you will always feel good as far as you can see it, so make the most of it as he is just about coming back to bring it back from where he came.¹⁷⁹

If this speech comes from 'Abd Allah Ibn 'Amrū (r2), it is elevated and attributed to the Prophet (s) and therefore cannot be interpreted nor debated. The meaning of taking the most from the Stone is passing one's hand over it and kissing it rightfully, stroking it and greeting it. The greeter of the stone is a greeter of the House, as the Stone is its heart and core.

3. Suwayd Ibn Ghafala (r) said: I saw 'Umar (r) kissing the Stone and clinging to it; he said: **I saw Allah's Messenger (s) having great love¹⁸⁰ for you^{181, 182}.**

¹⁷⁴ In *al-Kashshāf* (414/1): the first who built it was Ibrāhīm, (p), then an Arab tribe of Jurhum, then it collapsed and the 'Amaliqa rebuilt it, then it collapsed, then the Quraysh rebuilt it.

¹⁷⁵ It will be raised up the third: after its destruction by Dhu as-Suwayqatayn and its rebuilding: it cannot be raised up after being destroyed: if a house is destroyed, it cannot be named a house if there is no construction. See: Ṣaḥīḥ Ibn Khuzayma (128/4), *at-taysīr bi sharḥ al-Jāmi' as-ṣaghīr* (150/1).

¹⁷⁶ Reported by Ibn Khuzayma in his Ṣaḥīḥ (128/4), H. 2506. Authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (225/1), H. 955.

¹⁷⁷ *Fayḍ al-qadīr* (500/1).

¹⁷⁸ See: *Iḥyā' ulūm ad-dīn*, al-Ghazzālī (240/1).

¹⁷⁹ Reported by al-Azraqī in *Akhbār makka* (63-64/1), n°325, and al-Fākihī in *Akhbār makka* (91/1) n°25, his word, chain ḥassan. See: *Faḍā'il Makka al-wārīda fī as-sunna jam'an wa dirāsa*, dr. Muḥammad al-Ghabbān (715/2), n°384.

¹⁸⁰ Having great love: paying great attention to it, clinging to it, being very fond of it, affectionate. See: *Mukhtār aṣ-ṣiḥāḥ* p. 145, *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (17/9).

Al-Baghawī (m) said: The opinion of the scholars about this matter is that it is praiseworthy (mustahabb) for Muslims to kiss the Black Stone; if it is not possible, they pass their hands over it and kiss their hands; they do so for every circumambulation (ṭawāf); if they cannot, for every odd circumambulation, and if their hands cannot reach the Stone, they greet it with their hands from a distance at its level and say “Allahu Akbar”; this is the opinion of Ash-Shāfi‘ī.

Abū Sulaymān al-Khaṭṭābī said about the ḥadīth of ‘Umar: We understand here that it is a religious duty to follow the traditions, even without knowing their reasons and reasonable causes; and that perpetrating them is an argument in the favour of who teaches them, even without catching their meanings. **And it is well known** and clear that embracing the stone is an honour, praise to its right and a benediction. Allah preferred some stones to others, as He preferred some regions and lands to others, and some nights, days and months; all this for us to submit to His will.¹⁸³

4. ‘Ābis Ibn Rabī‘a related that ‘Umar (r) once came to the Black Stone and kissed it saying: **No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allah's Messenger (s) kissing you, I would not have kissed you.**¹⁸⁴

Ibn al-Jawzī (m) said: We may find in this ḥadīth two teachings: **the first one is** that ‘Umar (r), because he knew very well pre-Islamic habits concerning worship of stones, spoke as if he was apologizing for touching the Stone; he made it clear that if doing so was not a permitted act, he would not have done such a thing. **The second one is** that ‘Umar (r) followed traditions (sunna) even if he had not learn their meanings, despite the known reason of exalting the Stone.¹⁸⁵

The Black Stone honoured by the Prophet’s kiss (s):

In addition to all the Black Stone’s aforementioned virtues, the Prophet (s) granted it even more honour and pride by kissing it. There is for the Muslims’ kissing and touching of the Black Stone a very specific point, namely to put their mouth at a place where the Prophet (s) laid down his lips as well as the prophets who preceded him, peace and blessings of Allah upon them; and to touch with their hands this venerated Stone where the prophets put their noble hands. Isn’t it true that every Muslim who keeps this in his mind hastens to kiss the Stone and to pass his hand over it?¹⁸⁶

Scholars spoke about this great honour:

1. **Ad-Dhahabī** (m) said: Kiss the honoured stone which descended from Heaven, and place your mouth kissing the place kissed by the master of mankind (s) with certainty. May Allah bless you with what you have been given, for there is no greater boast than that.¹⁸⁷

¹⁸¹ To you: the Stone. The objective was to be heard by the people around, for them to imitate him, not to praise the Stone itself like an idol. The purpose is to glorify the Lord and imitate the Prophet (s). See: *Hāshiyā as-sanādī ‘alā sunan an-Nasā‘ī* (227/5).

¹⁸² Reported by Muslim (926/2), H. 1271.

¹⁸³ *Sharḥ as-sunna* (113/7).

¹⁸⁴ Reported by al-Bukhārī (579/2), H. 1520.

¹⁸⁵ *Kashf al-mushkil min ḥadīth aṣ-ṣaḥīḥayn* (96/1).

¹⁸⁶ *Tārīkh al-qawīm li-makka wa bayt Allah al-karīm*, Muḥammad Ṭāhir al-Kurdī (299/3).

¹⁸⁷ *Syar a‘lām an-nubalā’* (42/4).

2. **Ibn Jamā'a** (m) said: If someone wants to kiss a spot certainly kissed by the Messenger of Allah (s), then let him embrace the Stone and kiss it, if possible. I did it personally many times, by the grace of Allah.¹⁸⁸

Suspicion and its answer:

Suspicion: Some people who developed a bitter hatred against religion and Muslims entertain extremely dangerous doubts about believers praise for the Ka'ba, their circumambulations of it and about the fact that they kiss and touch the Black Stone. These furious people claim that all these practices are nothing other than paganism and remnants of the influence of their forefathers' religion.

The answer: The firm faith within the believers' souls is the real secret of their obedience to the orders of their Lord; they believe that time and space have no grace by themselves and no eminence in their own essence; grace and eminence stem from totally external causes. Allah's wisdom decreed some places to be preferred to others, and some periods of time to be better than others in order to put to the test the monotheistic believers, examine their sincerity and distinguish them from others. He Most High then gave them tasks and orders linked to these places and times. When the believers carry out these tasks and accomplish their duties, they submit themselves to the absolute divine order and they actually worship Allah, exalted be He, not a stone, a house, nor a specific time.

Their acts of worship such as circumambulations around the Ka'ba and kissing the Black Stone are in absolute compliance with the orders of Allah Most High, and Allah, exalted be He, is the one who ordered them to worship Him alone and forbade them to bow before idols or stones or believing in their power to do good or evil. He almighty is the one who ordered the veneration of the Ka'ba, which is made out of stones, and the veneration of the Black Stone, which is a stone. Allah Most High is observing the behaviour of the monotheistic believers concerning His orders, exalted be He, to make known to everyone that respect is due to the divine orders as well as submission to the will of the Lord, neither to a stone, in spite of its virtues, blessings or eminence, nor anything else. In this submission lies the true meaning of surrendering and giving oneself to Allah Most High, which is actually the core and essence of religion. By executing the divine orders, the believers are like the noble angels, peace be upon them, when their Lord, the Exalted Majestic, commanded them to prostrate before Adam (p); they understood that this prostration was not an act of worship of Adam, nor a way of winning his favour, but the execution of the divine order, the submission to His lordly will and adoration of Allah alone; and this was the salvation of them all.

When Ibliss the cursed transgressed the order and went against them because of a deficiency of comprehension and because of his blindness and pride, he ruined himself and sent himself to destruction: he threw himself out of Allah's mercy. Humanity can be divided into no more than two groups: the group of the noble angels, peace be upon them, and the party of Shayṭān.

Section IV

¹⁸⁸*Hidāya as-sālik ilā al-madhāhib al-arba'a fi al-manāsik* 'Abd al-'Azīz Ibn Badr ad-dīn Ibn Jamā'a (821/2).

The Yemeni Corner's virtues

This section is divided into two parts:

The first part: The Yemeni Corner lies on the foundations of Ibrāhīm (p).

The second part: Touching the Yemeni Corner expiates sins.

Part I

The Yemeni Corner lies on the foundations of Ibrāhīm (p)

The Yemeni Corner is the southern corner of the Honourable Ka'ba; it is a corner that lays on the foundations of Ibrāhīm al-Khalīl (p), Allah's friend. This is why the Prophet (s) gave it very special attention and cared about touching it as he used to do with the Black Stone. Many established ḥadīths underlined this, among them:

1. 'Abd Allah Ibn 'Umar (r2) narrated that **Allah's Messenger (s) touched only the Stone and the Yemeni Corner.**¹⁸⁹
2. 'Abd Allah Ibn 'Umar (r2) narrated: **I did not see Allah's Messenger (s) touching any part of the House except the two Yemeni corners**^{190, 191}
3. Ibn 'Umar (r2) narrated: **I have not failed to touch these two corners since I saw Allah's Messenger (s) touching them, the Yemeni Corner and Black Stone, either in hardship or ease.**¹⁹²
Ibn 'Umar (r2) was one of the companions most concerned with imitating the Prophet (s) in his habits or acts of worship, without any distinction between both.
4. Ibn 'Abbās (r2) narrated: **I did not see Allah's Messenger (s) touching other than the two Yemeni corners.**¹⁹³

The Yemeni Corner lies on Ibrāhīm's foundations (p):

5. 'Abd Allah Ibn 'Umar (r2) narrated: I did not see Allah's Messenger (s) gave up the touching of the two corners which are adjacent to the Ḥijr, but for the reason that they were not amongst the foundations laid by Ibrāhīm.¹⁹⁴
6. Ibn 'Umar (r2) was informed about the statement of 'Ā'isha (rh) that a portion of the Ḥijr is a part of the Ka'ba. Ibn 'Umar said: By Allah, I think that she must have heard it from Allah's Messenger (s). I think that Allah's Messenger (s) had not given up touching both of them but

¹⁸⁹ Reported by Muslim (924/2), H. 1267.

¹⁹⁰ The two Yemeni corners: the corner of the Black Stone and the Yemeni corner are named the two Yemeni corners. See: *Ṣaḥīḥ Muslim bi sharḥ al-Nawawī* (14/9).

¹⁹¹ Reported by Muslim (924/2), H. 1267.

¹⁹² Reported by Muslim (924/2), H. 1268

¹⁹³ Reported by Muslim (925/2), H. 1269.

¹⁹⁴ Reported by al-Bukhārī (573/2), H. 1506, and Muslim (969/2), H. 1333.

for the reason that they were not amongst the foundations of the House, nor did the people circumambulate the House beyond the Ḥijr for this reason.¹⁹⁵

Words of scholars:

Is it a sunna to touch the Yemeni Corner in addition to the Black Stone Corner without the two other corners? Scholars answered this question:

1. Abū Ja'far at-Ṭahāwī (m) said: Unanimously agreed: the two Yemeni Corners are the only to be touched, as the two others are not part of the House.¹⁹⁶
2. Ibn Baṭṭāl (m) said: The majority of ulama agreed about touching the two Yemeni Corners, this is the word of Mālik, Abū Ḥanīfa, ash-Shāfi'ī, Aḥmad and Ishāq.¹⁹⁷

To sum up:

The Noble Ka'ba has four corners: the Black Corner, the two Levantine corners and the Yemeni Corner. The Black Corner and the Yemeni Corner are named the two Yemeni Corners and **they are built on the foundations laid by Ibrāhīm (p), unlike the two other corners** that were altered as the Ḥijr is adjacent to them, which is completely or partially part of the House.

The Black Corner has two virtues: it bears the Black Stone and it is built on the foundations of Ibrāhīm (p); the two Levantine Corners do not have these qualities. Things to be known:

The sunna concerning the Black Stone: touching it and kissing it.

The sunna concerning the Yemeni Corner: touching it without kissing it.

The sunna concerning the two Levantine Corners: not touching them nor kissing them.

The Black Corner distinguished itself for it is touched and kissed because it has two specificities, the Yemeni Corner is only touched, as it has only one special quality, and the two other corners are deprived of these virtues.¹⁹⁸

Part II

Touching the Yemeni Corner expiates sins

Among the virtues of the Yemeni Corner is the fact that touching it and stroking it expiates sins; it shares this great quality with the Black Stone. As we said previously, it erases minor sins, not major ones which require a true specific repentance. Some ḥadīths explain this, among them:

1. 'Abd Allah Ibn Ubayd Ibn 'Umayr narrated he heard his father telling Ibn 'Umar (r2): Why is it I see you touching only these two corners: the Black Stone and the Yemeni Corner? Ibn

¹⁹⁵ Reported by Abū Dāwūd (176/2), n° 1875. Authenticated by al-Albānī in his *Ṣaḥīḥ sunan Abī Dāwūd* (524/1) n° 1875.

¹⁹⁶ *Sharḥ ma'ānī al-'āthār* (184/2).

¹⁹⁷ *Sharḥ ṣaḥīḥ al-Bukhārī* (291/4).

¹⁹⁸ *Al-Majmū'* (37/8).

‘Umar (r2) answered: I do so because I heard Allah’s Messenger (s) saying: **Touching both of them removes sins.**¹⁹⁹

2. In another version: **Passing one’s hand over them both removes sins.**²⁰⁰
3. In another version: **Passing one’s hand over them both removes mistakes.**²⁰¹
4. Ibn ‘Ubayd Ibn ‘Umayr narrated from his father: Ibn ‘Umar (r2) used to compete with others to touch both corners (i.e. the corner of the Black Stone and the Yemeni Corner) in a way the like of which I have never seen any one of the companions of the Prophet do. I said to him: O Abū ‘Abd ar-Rahmān! You compete with others to touch both corners in a way the like of which I have never seen any one of the companions of the Prophet do. He said: Yes, I do. I heard the Messenger of Allah (s) say: **Passing the hand over them expiates sins.**²⁰²
5. Ibn ‘Umar (r2) narrated: the Prophet (s) said: **Passing one’s hand over the Yemeni Corner and the Black Corner truly removes sins.**²⁰³

It is preferred to touch both corners in each ṭawāf (circumambulation):

It is better for the person circumambulating to touch the Black Stone and the Yemeni Corner for every turn as explained by most of the scholars²⁰⁴ and confirmed by this ḥadīth related by Nāfi’ from Ibn ‘Umar (r2) who said: **The Messenger of Allah (s) did not give up touching the Yemeni Corner and the Black Stone in each of his circumambulations.** ‘Abd Allah Ibn ‘Umar used to do so.²⁰⁵

Al-Māwardī (m) said: **Touching them is recommended (mustaḥabb) for each circumambulation**, and if it is not possible, every odd turn, which we prefer than every even turn because of the word of the Prophet (s): **Allah is Witr (single, odd) and loves what is Witr.**²⁰⁶ Moreover, odd turns means touching them for the first circumambulation and the last one, and it is more times than even turns.²⁰⁷

It is **recommended** (mustaḥabb) to kiss and touch the Stone and touch the Yemeni Corner when approaching them for each circumambulation, when arriving at their level; it is better for the odd turns, as odds are preferred.²⁰⁸

It is **not recommended** for women to touch or kiss them except when the place is empty by night, or not at all.²⁰⁹

To sum up:

¹⁹⁹ Qoted previously.

²⁰⁰ Reported by Aḥmad in *al-musnad* (95/2), H. 5701. ḥassan (good) according to the investigators of the chain (514/9), H. 5701.

²⁰¹ Qoted previously.

²⁰² Qoted previously.

²⁰³ Quoted previously.

²⁰⁴ See: *Tabīyn al-ḥaqā’iq* (18/2), *al-Umm* (170/2), *al-mubdi’* (216/3).

²⁰⁵ Reported by Dāwūd (176/2), H. 1876. Al-Albānī made it ḥassan (good) in *Ṣaḥīḥ sunan Abī Dāwūd* (524/1), H. 1876.

²⁰⁶ Reported by Muslim (2062/4), H. 2677 from the ḥadīth of Abū Hurayra elevated and attributed to the Prophet (s).

²⁰⁷ *Al-Ḥāwī al-kabīr* (140/4).

²⁰⁸ *Ash-sharḥ al-kabīr*, ar-Rāfi’ī (320/7).

²⁰⁹ *Rawḍa at-ṭālibīn wa ‘Umdat al-muftīn*, al-Nawawī (85/3).

It is a sunna to kiss the Black Stone if it is possible. If not, to touch it with one's hand and kiss one's hand or with a staff and kiss the staff. If this is not possible, to point at it without kissing what pointed at it. There is nothing permitted to do with the other corners except the Yemeni Corner which is good to touch and nothing more;²¹⁰ and if it is not possible to touch it, one cannot point one's hand at it.²¹¹

We previously said that the wisdom of touching the Yemeni Corner without kissing it is due to one special virtue, namely its position on the foundations laid by Ibrāhīm (p). There is also another special virtue tied to this corner that explains the wisdom of touching it: touching it erases sins; even if the Yemeni Corner will not testify itself for who touched it or passed his hand over it, as it is the case for the Black Stone, a particular virtue among so many others that distinguished it from the Yemeni Corner.

Section V Virtues of circumambulating the Ka'ba

The circumambulation (ṭawāf) of the House is probably one of the most amazing acts of worship that Allah Most High appointed to His servants. It is a fascinating act of adoration in its appearance as well as in its essence.

In its appearance, we find a wondrous harmony between the monotheistic believers of Allah Most High and the movement of the universe. The whole universe is permanent and continuous circles and spirals, from the smallest thing, the atom and its components, to the biggest: the galaxy and its system.

In its essence, one stays bewildered, puzzled in front of these people coming from all over the world to carry out this divine order and accomplish its rites. And the hearts of those who could not go crave coming there and executing this divine order. If you look for the secret of this, you would find one and only one answer that explains it: the magnifying of the sacred injunctions of Allah surely is from devotion of the hearts.

This is why circumambulation encompasses numerous virtues and graces mentioned in many ḥadīths, among them:

1. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates seven times counted is rewarded as though he had freed a slave.** And I heard him say: **And for each step he takes, Allah erases him a sin and writes him a ḥasana.**²¹²

²¹⁰ *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (13-14/9). See: *Ḥajja an-nabī (S) reported by Jābir (r)*, al-Albānī p. 56.

²¹¹ *Manāsik al-Ḥajj wa al-'umra*, al-Albānī p. 21.

²¹² Reported by at-Tirmidhī (292/3), H. 959, he made it ḥassan (good). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (491/1), H. 959.

2. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates the Ka'ba and then prays two rak'a is rewarded as though he had freed a slave.**²¹³
3. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates seven times, it is like freeing a slave.**²¹⁴
4. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates seven times counted and then prays two rak'a is rewarded as though he had freed a slave.**
He said (r2): I heard him (s) say: **For every step taken circumambulating the House,**²¹⁵ **Allah writes 10 ḥasana, erases 10 sayy'a and raises the believer by 10 degrees.**²¹⁶
5. Narrated by him (r2): I heard Allah's Messenger (s) say: **No one circumambulates the House, without Allah recording a ḥasana for him for every step he takes and effacing a sin from him, raising him by a degree for it.** And I heard him say: **And whoever counts seven turns, will have a reward equivalent to that for setting free a slave.**²¹⁷
6. Reported by Muḥammad Ibn al-Munkadir related from his father: Allah's Messenger (s) said: **Whoever circumambulates the House seven times without speaking ill speech, will have a reward equivalent to that for setting free a slave.**²¹⁸
7. Ibn 'Umar (r2) said: The Prophet (s) said: **Concerning your prayer of two rak'a after ṭawāf,**²¹⁹ **you will have a reward equivalent to that for setting free a slave from among the descendants of Ismā'īl (p) ...**
And when you perform ṭawāf around the House after that,²²⁰ **and you circumambulate without committing sins, an angel comes and puts his hands between your shoulders and says: Act for your future, certainly you have been forgiven what you have done in the past.**²²¹
8. Reported by 'Ubāda Ibn aṣ-Ṣāmit (r): Allah's Messenger (s) said: **Concerning your farewell ṭawāf,**²²² **it purifies you from your sins as you were the day you were born.**²²³

It appears clearly through the ḥadīths presented above that ṭawāf (circumambulation) is equivalent to freeing a slave. **We notice here an obvious sign of the**

²¹³ Reported by Ibn Māja (985/2), H. 2956. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Ibn Māja* (27/3), H. 2411.

²¹⁴ Reported by an-Nasā'ī (221/5), H. 2919. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (319/2), H. 2919.

²¹⁵ See: the following version reported by Ibn Khuzayma.

²¹⁶ Reported by Aḥmad in *al-Musnad* (3/2), H. 4462. Al-Albānī said about it in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (26/2), H. 1139: ṣaḥīḥ (authentic) due to corroborating narrations.

²¹⁷ Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (227/4), H. 2753. Al-Albānī said about it in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139: ṣaḥīḥ (authentic) due to corroborating narrations.

²¹⁸ Reported by al-Bukhārī in *at-Tārīkh al-kabīr* (35/8), H. 2063. Al-Albānī said it was ṣaḥīḥ due to corroborating narrations in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139.

²¹⁹ Ṭawāf here is ṭawāf al-quḍūm.

²²⁰ Ṭawāf al-ifāḍa, during the pilgrimage.

²²¹ Reported by al-Bazzār in his *Musnad* (317/12), H. 6177. Al-Albānī said it was ḥassan (good) due to corroborating narrations in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (9/2), H. 1112.

²²² Ṭawāf al-wadā' during the pilgrimage.

²²³ Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (16/3), H. 2320. Al-Albānī said it was ḥassan (good) due to corroborating narrations in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (11/2), H. 1113.

celebration of liberty by Islam and its legislation. Human beings are created by Allah Most High totally free, but over centuries humanity seized their freedom as well as their will and reduced them to enslavement.

To these smooth talkers about human rights and freedom we say: look how Islam combined one of the most important religious rituals with the release of people from slavery and giving them their liberty; exalting the lofty value of freedom by making it tied to this great practice.

Circumambulation (ṭawāf) of the House is equivalent to prayer:

Among the virtues of circumambulating the Ka'ba is the fact that the Prophet (s) made it equivalent to prayer, except that speaking in it is allowed, in a proper manner, as explained by the following ḥadīths:

1. Ibn 'Abbās (r2) narrated that the Prophet (s) said: **Ṭawāf around the House is similar to prayer, except that you speak in it. So he who speaks then let him not say except good things.**²²⁴

In another version: **Ṭawāf around the House is prayer.**²²⁵

Significance: There is a similarity in the rules as proven by the exception mentioned in his word: **except than you speak in it.** It is as if he said: it is similar to prayer in its rules, like the condition of purity, except that speaking is allowed, only for oneself.²²⁶

At-Tirmidhī (m) said: On this matter, according to most scholars: they recommended (mustaḥabb) avoiding speaking during ṭawāf, except if necessary or for remembrance (dhikr) of Allah Most High, or for sharing knowledge.²²⁷

Al-Baghawī (m) said: In the ḥadīth, there is proof that the circumambulation (ṭawāf) of someone who lost his ablution is not accepted and not permissible; this is the opinion of most scholars.²²⁸

The Imam Mālik (m) was asked about a person who would lose his ablutions during ṭawāf. He answered: Someone in this situation who partially accomplished ṭawāf or finished it but has not prayed the two rak'a of it must perform his ablutions, finish his ṭawāf and then pray its two rak'a.²²⁹

2. Ibn 'Abbās (r2) narrated that Allah's Messenger (s) said: **Ṭawāf around the House is prayer, but Allah Most High allowed talking in it, so if you talk say only good words.**²³⁰
3. Ibn 'Abbās (r2) narrated that the Prophet (s) said: **Ṭawāf is prayer, so avoid speaking too much in it.**²³¹

²²⁴ Reported by at-Tirmidhī (293/3), H. 960. Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (492/1), H. 960.

²²⁵ Reported by at-Tirmidhī in *at-targhīb wa at-tarhīb* (123/2), H.1726. Authenticated by al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1141.

²²⁶ *Sharḥ Faḥ al-Qadīr* (50/3), as-Suyuwāsī.

²²⁷ *Sunan at-Tirmidhī* (293/3).

²²⁸ *Sharḥ as-sunna* (125/7).

²²⁹ *Al-Muwaṭṭa'*, Imam Mālik (367/1).

²³⁰ Reported by Ibn Ḥibbān in his *Ṣaḥīḥ* (143/9), H. 3836. Its chain was authenticated by Ibn Ḥajar in *Talkhīṣ al-ḥabīr* (130/1). Authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (733/2), H. 3954.

'Abd al-Karīm Ibn Abī al-Makhāriq related that Ṭāwūs told us: When I am circumambulating, don't ask me anything, as ṭawāf is prayer.²³²

Section VI

The virtues of the Maqām Ibrāhīm (the Station of Ibrāhīm)

This section is divided into three parts:

Part I: Description of the Maqām Ibrāhīm.

Part II: The Maqām Ibrāhīm is a jewel from Heaven.

Part III: Summary of the Maqām's virtues.

Part I

Description of the Maqām Ibrāhīm (The Station of Ibrāhīm)

The Station of Ibrāhīm (Maqām Ibrāhīm) (p) is a stone from Heaven; the faithful Jibrīl brought it down and gave it to Ibrāhīm al-Khalīl, Allah's friend (p), for him to stand on in order to complete the building of the Honourable Ka'ba. Its size is 40 X 40 cm and its height about 50 cm. When Ibrāhīm stood on it, his two feet sank into the stone by a depth of 10 cm, leaving a footprint of 22 cm in length and 11 cm in breadth. After he finished the building, he stood on the stone and called the people to the Ḥajj (Pilgrimage) as his Lord, exalted and blessed, ordered him.

The Maqām is situated at the East of the Black Stone at a distance of 14.5 metres from it and it is 13.25 metres away from the Shādhirwān of the Ka'ba.

The Maqām has not moved from its place since the period of Ibrāhīm (p), but in 17 of the Hegira, a violent flood (the "Umm Nahshal Flood") uprooted it and threw it to the bottom of Mecca (a place called al-Misfala). 'Umar Ibn al-Khaṭṭāb (r) put it back in its place after having personally checked its measurements with al-Muṭṭalib Ibn Abī Wadā'a (r), who used to keep them.²³³

The first person who ornamented the Maqām with gold was the Abbasid Caliph al-Mahdī in 161 of the Hegira. He was afraid it would crumble so he took care of its renovation and put it inside a copper square compartment made of a cupola laying on four pillars; the size of this structure was 18 square metres: 6 X 3.

In 1967 CE (1387 of the Hegira), this compartment was removed in order to widen the space for circumambulation and the Maqām was put in a box of strong thick glass on a marble base with a copper structure; it was 2.345 square metres (130 X 180) and its height 3 metres.

²³¹ Reported by aṭ-Ṭabarānī in *al-kabīr* (40/11), H. 10976, authenticated by Ibn Ḥajar in *Talkhīṣ al-ḥabīr* (130/1) and al-Albānī in *Ṣaḥīḥ al-Jāmi'* (733/2), H. 3956.

²³² aṭ-Ṭabaqāt al-kubrā, Ibn Sa'd (539/5).

²³³ See: *Akhbār Makka*, al-Azraqī (33/2), *al-iṣāba fī tamyīz aṣ-ṣaḥāba*, Ibn Ḥajar (316/8).

The last renovation of the Maqām took place in 1997 (1418 H.) during the reign of the Custodian of the two Holy Mosques, the King Fahd Ibn ‘Abd al-‘Azīz (m).²³⁴

Part II

The Maqām is a jewel from Heaven

Among the virtues of the Maqām Ibrāhīm (p) is that it is truly a jewel from amongst the jewels of Heaven; many clear ḥadīths underline this fact, among them:

1. Anas (r) narrated: Allah’s Messenger (s) said: **The (Black) Corner and the Maqām are two jewels from amongst the jewels of Heaven.**²³⁵
2. ‘Abd Allah Ibn ‘Amrū Ibn al-‘Āṣ (r2) narrated: I heard Allah’s Messenger (s) say: **The Corner and the Maqām are two jewels from amongst the jewels of Heaven, Allah erased their light, if He did not erase their light, they would have shone from the Orient to the Occident.**²³⁶
3. In a second version of the ḥadīth narrated by ‘Abd Allah Ibn ‘Amrū (r2), Allah’s Messenger (s) said: **Certainly the (Black) Corner and the Maqām are two jewels from amongst the jewels of Heaven, if the sins of Adam’s sons had not touched them and erased their light they would have illuminated everything between the Orient and the Occident, and no ill or sick would have touched them without being healed.**²³⁷

The wisdom of having erased their light is for the people to have a real faith based on the Unseen. If their light was still shining, having faith in both of them would have been a faith based on something visible, whereas the only rewardable faith is a faith based on the Unseen.²³⁸

Part III

Summary of the virtues of the Maqām Ibrāhīm

The Maqām Ibrāhīm has various and numerous virtues that show its eminence and importance; here are some of them:

²³⁴ See: *Tārīkh al-qawīm li-Makka wa bayt Allah al-karīm*, al-Kurdī (122/3), *Makka al-mukarrama tārīkh wa ma‘ālim*, p. 60.

²³⁵ Quoted previously.

²³⁶ Quoted previously.

²³⁷ Quoted previously.

²³⁸ *Ḥāshiya al-Bajīrmī ‘alā sharḥ manhaj aṭ-ṭullāb* (163/2).

1. Allah Most High immortalized its remembrance in the Noble Qur'an in two verses:
 - **Firstly:** "And take, (O believers), from the Station of Ibrāhīm (Maqām Ibrāhīm) a place of prayer" Surat Al-Baqara (The Cow) verse 125.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

- **Secondly:** "In it are clear signs such as the Station of Ibrāhīm (Maqām Ibrāhīm)" Surat 'Āli 'Imrān (Family of Imran) verse 97.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

2. Allah Most High gave it great signs, namely²³⁹:

- The footprints of Ibrāhīm's two noble feet on a solid rock.
- His feet sank into the rock until the ankles.
- Some parts of the rock went soft, other did not.

Ibn al-'Arabī (m) said: It was designated as a sign for the people, because it is a hard inanimate rock on which Ibrāhīm (p) stood and his footprints appeared on it as a miracle that will remain until the Day of Resurrection.²⁴⁰

- It has not been affected by the passing of time and it will remain as it is.
- It has been preserved in spite of its numerous enemies, ranging from polytheists, people of the Book, atheists, etc for thousands of years.
- It was saved from being worshipped by the polytheists.
- It is a sign that remains, unlike the other prophets' signs, peace be upon them; a particular miracle granted to Ibrāhīm (p).
- The Maqām is a sign of Allah's great omnipotence, exalted be He.
- The Maqām is a miracle given to Ibrāhīm (p) and a proof of the veracity of his prophethood.
- The Maqām is a strong argument of Allah's oneness against all the polytheists, from the people of the Book to the unbelievers of Quraysh, etc; an argument in favour of the uniqueness of Allah, the only one deserving to be worshipped.
- It is an honour granted to Ibrāhīm (p) that Allah decreed its Maqām to be taken as a place for prayer; and nowadays, there is not a moment when this place is empty of people performing prayer.

Al-Jaṣṣāṣ (m) said: This Maqām is a sign of Allah's oneness and of Ibrāhīm's prophethood (p): only Allah is able to make the rock damp as clay until Ibrāhīm's feet entered it, no one can do such a thing but Him. And it is at the same time a miracle for Ibrāhīm (p) proving his prophethood.²⁴¹

²³⁹ See: *Aḥkām al-qur'ān*, al-Jaṣṣāṣ (92/1), *Aḥkām al-qur'ān*, Ibn al-'Arabī (52/1), *al-Kashshāf*, az-Zamakhsharī (415/1), *at-Tafsīr al-kabīr*, ar-Rāzī (53/4), *al-Baḥr al-muḥīṭ*, Abī Ḥayyān (8/3), *Tafsīr Abī as-Sa'ūd* (388/1).

²⁴⁰ *Aḥkām al-Qur'ān* (51/2).

²⁴¹ *Aḥkām al-Qur'ān* (92/1).

Section VII Zamzam water's virtues

This section is divided into five parts:

- Part I: Description of Zamzam water.
- Part II: The best water on the face of the Earth.
- Part III: Zamzam water is complete nourishment.
- Part IV: Zamzam water is healing from sickness.
- Part V: Zamzam water is for whatever it is drunk for.

Part I Description of Zamzam water

The Zamzam water is the blessed water that gushes forth from the Zamzam well. It started spurting from there as an honour towards the family of Ibrāhīm and it continues to flow nowadays, until Allah Most High wants. The Zamzam well is located east from the Honourable Ka'ba, 21 metres away from it. Its depth reaches 30.5 metres. Kings, Caliphs and rulers were very thoughtful about it and took great care of it, they took charge of the construction and architecture of the well; and **when the Saudi era came, even greater care was given to it.** Buckets were used to extract the water, until a pump was installed in 1953 (1373 H.) that pumped the water to the taps distributed around the well. The taps were used next to the buckets as desired, until it became necessary to extend the Mosque. Then the opening of the well was reduced down the ground of the space for circumambulation, and next to the well were set up drinking fountains for distributing Zamzam water in a large room, after going down stairs. The room was divided into two: a room for women and a room for men; this put the time of the buckets to an end. But over time, this situation appeared dangerous for public safety: deplorable events occurred, sometimes ending in deaths. The stairway leading to the underground room of the well's mouth was closed and the drinking fountains were rebuilt on the ground floor, next to aṣ-Ṣafā'. **The outcome of this last measure was many advantages,** among them the following:

Firstly: The circumambulating area was widened.²⁴²

²⁴² The circumambulating area (maṭāf): it is a roofless yard, its ground used to be land until 91 H., when the Umayyad Caliph al-Walīd Ibn 'Abd al-Malik ordered to tile it with marble. During the following centuries, a lot of buildings were added to the maṭāf, among them: the building of the Zamzam well, the pulpit (minbar), the structure around the Maqām Ibrāhīm, the four mihrāb (mihrāb: semicircular niche in the wall of a mosque that indicates the qibla) one for each of the four madh'hab (Muslim school of law or *fiqh*, religious jurisprudence). During the fifties, the number of pilgrims increased considerably and the buildings that were in the maṭāf were removed to facilitate the circumambulation of the pilgrims. In 1978 another adjacent piece of land called al-Ḥaṣāwī was

Secondly: Ease of access to get to Zamzam water.

Thirdly: Safety requirements are fully met.

In addition to these drinking fountains, Zamzam water is available all over Mecca's Honourable Sacred Mosque by means of water dispensers (water coolers) distributed in a coordinated manner everywhere. We can also find in some areas of the Sacred Mosque installations providing Zamzam water. Fresh water drawn from Zamzam well free of any additive, sterilized and cooled down, is also available by drinking fountains and water dispensers at the King 'Abd al-'Azīz road in the neighbourhood of Kudai.

Interesting information: The Zamzam well receives its waters from benthic rocks through three rocky cracks that extend from down the Honourable Ka'ba to the side of aṣ-Ṣafā' and al-Marwa and meet in the well.

According to the pump figures, between 11 to 18.5 litres of water are pumped out in only one second. Then try to measure how much water has been pumped out from the well since Jibrīl (p) scraped the ground with his heel and made the water spout up for Ismā'īl and Hājir, peace be upon both of them! How many people find and have found their thirst quenched by it! Generations and generations of people!²⁴³

Zamzam water singularity in its physical and chemical properties:

A lot of separate scientific studies have been conducted on the chemical analysis of this blessed water which was described as **complete nourishment** by the Truthful Trustworthy (s); here are some of the outcomes:

1. Zamzam water is singular in its physical and chemical properties, it is gaseous raw water rich in beneficial chemical elements and components: around 2000 mg per litre; whereas the rate of minerals in the waters of other Meccan neighbouring wells and rivers don't exceed 260 mg per litre. This suggests how far away its origin should be compared with the other sources around Mecca and the excellence of its chemical composition and physical qualities.
2. Zamzam water is difficult to crystallize by cooling: its volume is reduced as far as 1000 times compared with it distilled.²⁴⁴
3. Zamzam water is pure, it has no colour and no smell, a slightly salty taste, but Zamzam water's pH is about 7.5. For this reason, it is alkaline to a certain extent whereas the total average of its soluble salts reaches 1488 ppm; this indicates that Zamzam water has a medium salinity while all cations and ions meet the World Health Organization standards (except sodium).
4. More than 30 elements have been identified in Zamzam water by means of neutron activation analysis conducted in an American laboratory.
5. Chemical analyses and their comparison with international standards, especially those of the World Health Organization, proved that Zamzam water is completely potable and even healthy. Moreover, it appears through comparison that its sodium content is high, but there are no limits determined within the published international standards concerning the highest

added to the mataf and tiled with marble, the total area of the mataf reached 17,000 square metres. See: *Makka al-mukarrama tāriḫ wa ma'ālim* p. 58.

²⁴³ See: website: الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي:

²⁴⁴ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 89.

sodium content, while the four most toxic elements, namely arsenic, lead, cadmium and selenium, are below the harmful level for human consumption.²⁴⁵

Part II

The best water on the face of the Earth

Among the virtues of Zamzam water is that it is the best water on the face of the Earth, as narrated by Ibn 'Abbās (r2): Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**²⁴⁶

Zamzam water has no equivalent:

Zamzam water has no equivalent on Earth, and how would it be possible for another water to equal a water which was the fruit of the supplication of Ibrāhīm al-Khalīl, Allah's friend (p); it is one of the greatest benefits and graces, its blessed source gushed forth by Jibrīl, (p), it washed the heart of the purest creature, our Noble Prophet (s) before his ascension to Heaven, its water is never ending, drinking it makes the invocations granted; it is a distinguishing sign that separate the believer from the hypocrite and it is a blessed water, as narrated in the ḥadīth of Abū Dharr (r): The Prophet (s) said about Zamzam water: **Verily it is blessed.**²⁴⁷

Ibn al-Qayyim (m) said: Zamzam water is the best and the most noble of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It is Jibrīl's Blow²⁴⁸ and is the water with which Allah quenched the thirst of Ismā'īl.²⁴⁹

Zamzam source is a clear sign:

Zamzam is one of the clearest signs of Allah, pointing at His oneness, great mightiness and His mercy on His Creation; on the top of the House is guidance, under its basement are healing, nourishment and watering that suffice the creatures and, with Allah's permission, that cures diseases.

Among its miracles: it quenches the thirst of all the drinkers, even if they are millions, and when they stop drinking, it stops pumping without leaking on the ground, it does not overflow.

Some Pakistani researchers, in cooperation with the Saudi Ḥajj center of research discovered through their studies on Zamzam that it was surprisingly different from others by its composition: the more it is examined, the more it reveals its secrets and the more water is drawn from the well, the more it gushes forth. Moreover, it is clean and pure and it does not contain a single germ!²⁵⁰

Among its miracles: it gushes forth from igneous metamorphic complex rocks of high crystallization, the rocks are massive, impermeable without porosity, and this is visible to the naked eye. More impressive is the continuous flow of its albuminous water over more than four thousand years, despite its presence in a low rainfall continental region and despite its burying and its boring many

²⁴⁵ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya aṣ-ṣaḥīḥa*, Muḥammad Sāmī Muḥammad, p.137-139.

²⁴⁶ Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (179/4), *al-kabīr* (98/11), H. 11167. Al-Albānī said it was ḥassan (good) in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (40/2), H. 1161.

²⁴⁷ Reported by Muslim (1922/4), H. 2437.

²⁴⁸ Jibrīl hit the ground with his foot, which caused it to subside, and the water spouted. See: *Mu'jam mā ista'jam* al-Kibrī (701/2), *al-Nihāya* (262/5), *Tāj al-'arūs* az-Zubaydī (97/34).

²⁴⁹ *Zād al-ma'ād* (392/4).

²⁵⁰ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya aṣ-ṣaḥīḥa*, Muḥammad Sāmī Muḥammad, p.134.

times over different periods. It is a blessed well, Allah Most High burst it forth as a grace for Ibrāhīm al-Khalīl and his family, peace be upon them.²⁵¹

Part III Complete nourishment

Among the virtues of Zamzam water is the fact that it is a good blessed food; it plays the role of nourishment in feeding and strengthening the body. Contrary to all other waters, the person who drinks it can even refrain from eating, as indicated by many ḥadīths, among them the following:

Zamzam water: complete nourishment for thousands of years:

1. The story of Hājir: When "Ibrāhīm brought her and her son Ismā'īl while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water ... Ismā'īl's mother went on suckling Ismā'īl and drinking from the water she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismā'īl) tossing in agony ... She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place ..."²⁵²

The Prophet (s) said: **Ismā'īl's mother started drinking from the water and her milk increased for her child.**²⁵³

Significance: Allah Most High sent the angel to gush the water forth and He gave it the quality of food.²⁵⁴ Here is clear indication that she used to eat her fill only with Zamzam water and it was sufficient for her for food and drink.²⁵⁵

Zamzam water: complete nourishment for the companions (rp):

2. Abū Dharr (r) narrated that after his conversion to Islam; he entered the Sacred Mosque in Mecca and stayed 30 days inside the Sanctuary when the Prophet (s) asked him: **How long have you been here?** Abū Dharr said: I have been here for thirty days and nights. The Prophet (s) said: **Who has been feeding you?** He said: I have had nothing but Zamzam water, and I have become so fat that I have folds of fat on my stomach.²⁵⁶ I do not feel any of the tiredness or weakness of hunger and I have not become thin.²⁵⁷ The Prophet (s) said: **Verily, it is blessed, it is food that nourishes**^{258, 259}.

In another version: **Zamzam water is food that nourishes and healing from sickness.**²⁶⁰

²⁵¹ See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 87.

²⁵² Reported by al-Bukhārī (1227-1228/3), H. 3184.

²⁵³ Reported by al-Bukhārī (1230/3), H. 3185.

²⁵⁴ *Aḥkām al-Qur'ān*, Ibn al-'Arabī (97/3).

²⁵⁵ *Fatḥ al-Bārī'* (403/6).

²⁵⁶ See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (28/16).

²⁵⁷ See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (29/16).

²⁵⁸ Food that nourishes: it is nutritious food; it satisfies hunger like food for who drinks it. See: *al-Taysīr bi-sharḥ al-Jāmi' as-ṣaghīr* (531/1).

²⁵⁹ Reported by Muslim (1921-1922/4), H. 2473.

²⁶⁰ Reported by al-Bazzar in his *Musnad* (361/9), H. 3929. Authenticated by Ibn Ḥajar in *al-Maṭālib al-'āliya* (137/7), H. 1312 and al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (40/2), H. 1162.

- Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**²⁶¹

Some names of Zamzam water and its description by the Arabs:

- Ash-Shubā'a (the one that satisfies hunger):**

Ibn 'Abbās (r2) narrated: We used to name it ash-Shubā'a (Zamzam water), and we used to find it of great help for our families (as it is nourishing).²⁶²

Al-Azharī (m) said: We used to call it Shubā'a during the time of Ignorance, because it is water that quenches the thirst and satisfies the hunger.²⁶³ Whoever drinks Zamzam wishing satiation, Zamzam becomes for him like a lavish meal.

- Mughdhiya (the nutritive):**

Among its names is also the nutritive, *mughdhiya*, from *ghidhā'* (food), which gives the body strength and helps it to develop.²⁶⁴

Words of virtuous Muslims taking nourishment by drinking Zamzam:

There is much information about virtuous servants of Allah who used to content themselves with drinking Zamzam water for many days, among them:

- What has already been mentioned about **Abū Dharr** (r) entering Mecca and staying there 30 days without anything else than Zamzam water.
- The word of **Ibn al-Qayyim** (m) about Zamzam water: 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 ṭawāf along with the other people just as they did. He told me that he consumed nothing but Zamzam water for forty days and that he had the strength to have intercourse with his wife, to fast and to perform ṭawāf numerous times.²⁶⁵
- The word of 'Abd ar-Rashīd Ibn Ibrāhīm **at-Tatārī** (m) (died in 1944), one of the Tatarī ulama during the Ottoman era, about himself: I spent weeks with nothing else but Zamzam water to satisfy my hunger, it was a really conclusive experiment, beyond the shadow of a doubt.²⁶⁶

Part IV Healing from sickness

Among the virtues of Zamzam water is that Allah Most High made it a healing from sickness for whom Allah Most High wants healing between His Servants, as underlined in the following ḥadīths:

- Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**²⁶⁷
- Abū Dharr (r) narrated: Allah's Messenger (s) said: **Zamzam is food that nourishes and a healer from sickness.**²⁶⁸

²⁶¹ Quoted previously.

²⁶² Reported by aṭ-Ṭabarānī in *al-kabīr* (271/10), n°10637. Al-Albānī said it was ṣaḥīḥ due to corroborating narrations *Ṣaḥīḥ at-targhīb wa at-tarhīb* (41/2), n°1163.

²⁶³ *Tahdhīb al-lughā* (284/1). See: *an-Nihāya* (441/2), *Mu'jam al-buldān* (317/3).

²⁶⁴ See: *al-Maḥkam wa al-muḥīṭ al-a'zam* Ibn Sayyid (47/6), *Lisān al-'Arab* (119/15).

²⁶⁵ *Zād al-ma'ād* (393/4).

²⁶⁶ *Al-'ālam al-Islāmī*, 'Abd ar-Rashīd at-Tatārī (in Turkish), translation: Kamal Khuja, *Faḍl mā' Zamzam* p. 105.

²⁶⁷ Quoted previously.

²⁶⁸ Quoted previously.

The Prophet's guidance (s) about the healing with Zamzam water:

Healing with Zamzam water was a sunna and prophetic guidance, it was a practical application of his word "a healer from sickness". Many ḥadīths describe this tradition, among them the following:

1. 'Ā'isha (rh) said: **Allah's Messenger (s) used to carry Zamzam in pitchers and water skins. He used to sprinkle it over the sick and make them drink it.**²⁶⁹
2. The Prophet (s) informed us that there is a cure against fever in Zamzam water. Abū Jamra aḍ-ḍubaī (m) narrated: I used to sit with Ibn 'Abbās in Mecca. Once I had a fever and he said to me: Cool your fever with Zamzam water, for Allah's Messenger (s) said: **It, (the fever) is from the heat of the Hellfire;²⁷⁰ so cool it with water.** Or he said **Zamzam water.**²⁷¹

The reporter of this ḥadīth had a doubt: it would have been an order for people of Mecca to drink Zamzam, as it is easy for them and for other people, any water.²⁷²

The same ḥadīth exists with another chain of narration without any doubt: Abū Jamra (m) said: I was pushing the people away from Ibn 'Abbās (r2) (for them not to bother him with too many questions); and I was absent for some days. He asked me: What happened to you? I said: I got fever. He said: Allah's Messenger (s) said: **It, (the fever) is from the heat of the Hellfire; so cool it with Zamzam water.**²⁷³

This stems from the prophetic medicine which, without any doubt, leads to healing and any doctor or his fellows who would refute this is mistaken and is not trustworthy.²⁷⁴

Among Zamzam's names: 'Āfiya (health, vitality, wellness):

The Arabs used to describe and name Zamzam 'Āfiya, because whoever drinks it is taking medicine and is healing physical and psychological illnesses and ailments, Allah willing. Al-Qazwīnī (m) (died in 682 H.) said: Zamzam water is appropriate for all different kinds of diseases; they used to say: if we count all the people who were treated by doctors, they won't represent the half of those who were healed by Allah Most High by drinking Zamzam.²⁷⁵

Examples of healing by Zamzam water:

There is no doubt that the number of people who were blessed by Allah Most High receiving healing through Zamzam water against incurable diseases is countless. This healing by Zamzam has continued for thousands of years until today and it will continue until the Day of Resurrection, Allah willing. Among those who have been granted healing by Allah Most High, according to what has been recorded in books, are the following:

1. **Imam Aḥmad (m):** 'Abd Allah Ibn Aḥmad Ibn Ḥanbal (m) said about his father's state: I saw him many times drinking Zamzam water and getting cured, he used to rub his hands and face with it.²⁷⁶
2. **Ibn al-Qayyim (m)** said about his own state: 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 Allah.²⁷⁷

²⁶⁹ Reported by al-Bukhārī in *at-Tārīkh al-kabīr* (189/3), H. 639. Authenticated by al-Albānī in *as-Silsila aṣ-ṣaḥīḥa* (543/2), H. 883.

²⁷⁰ See: *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (421/9).

²⁷¹ Reported by al-Bukhārī (1190/3), H. 3088.

²⁷² *Zād al-ma'ād* (29/4).

²⁷³ Reported by Aḥmad in *al-Musnad* (291/1), H. 2649 and al-Ḥākim in *al-Mustadrak* (223/4), H. 7439 he said: ṣaḥīḥ according to the two sheikhs and they didn't reject it by its context.

²⁷⁴ *Umda al-Qārī* (164/15).

²⁷⁵ *Marvels of creatures and Strange things existing*, Zakariya Ibn Muḥammad al-Qazwīnī p. 93.

²⁷⁶ *Masā'il Aḥmad Ibn Ḥanbal riwāya ibnihi 'Abd Allah*, p. 447.

²⁷⁷ *Zād al-ma'ād* (393/4).

He also said: Whilst I was in Mecca, I spent a period of time unwell and could neither find doctor nor medication. So I began to treat myself with “It is You we worship and You we ask for help” **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** (Surat al-Fātiḥa: 5) by taking some Zamzam water and reciting over it a number of times before drinking it. I found in it a complete recovery whilst doing so and began to rely on this as a method of cure for all my pains and ailments and I benefited greatly from it.²⁷⁸

3. **Zīn ad-Dīn al-‘Irāqī (m)**: his disciple al-Fāsī (m) said about him: He used to drink Zamzam water for different reasons, among them for treating a certain disease he had on his stomach and he healed without any medicine.²⁷⁹
4. **‘Abd ar-Rashīd at-Tatārī (m)**. A Tatar scholar who lived during the Ottoman era. He said about himself: Zamzam water is for whatever it is drunk for, I experienced this and it is absolutely true, without any doubt, but one must have a pure intention and firm conviction. I drank a lot of Zamzam water for treating many diseases, especially diseases of the bladder, internal diseases and eye pains and the results of these experiences were really obvious.²⁸⁰

How many times did we hear stories of people who drank Zamzam water with a pure intention, willing to cure against some physiological diseases or others and who completely recovered thanks to Allah through this blessed water?

Zamzam water provides the cells of the body with vitality:

The chemical elements in Zamzam water play an important role in the biological activity of the cells of the human body. It gives these cells what they lack.

There is a close relationship between a deficiency of the chemical composition of the human body and many diseases. It is well known that mineral waters, drinkable or not, have been used for centuries in the treatment of various diseases, so what about a water such as Zamzam which is rich in beneficial elements and chemical components, about 2000 mg per litre? There is no doubt that it contains a healing from sickness according to the words of the Truthful Trustworthy (s) who does not speak from his own inclination; it is not but a revelation revealed.²⁸¹

Healing with Zamzam, a particularity that will remain until the Day of Resurrection:

There is no doubt that Zamzam water is a healing from sickness since the day Allah created it until the day He will inherit Earth and what is on it. This singularity is not limited to a certain period of time and it is not the exclusivity of one nation; it is going to remain until the end of time on the Day of Resurrection. Ibn al-‘Arabī (m) spoke about this specificity and said: Healing by Zamzam will remain possible until the Day of Resurrection for those who have a true and pure inner intention and who are not denying its virtue nor testing Allah by drinking it, for Allah is with those who rely on Him, and He will unmask those who test Him.²⁸²

Zamzam water’s terms of use:

We notice in the word of Ibn al-‘Arabī (m) that there are conditions in order to enjoy the healing effects of Zamzam water. If these conditions are satisfied, and with the permission of Allah, the drinker will recover with Zamzam, but if these requirements are not met, drinking it will be useless. The conditions are the following:

1. The absolute certainty in the sincerity of the Messenger (s) when he said it was a healer from sickness for who drinks it for this purpose, Allah willing.

²⁷⁸ Ibid. (178/4).

²⁷⁹ *Shifā’ al-gharām bi-Akhhbār balad Allah al-ḥarām* (255/1).

²⁸⁰ *Al-‘ālam al-Islāmī*, ‘Abd ar-Rashīd at-Tatārī (in Turkish), translation: Kamal Khawja, from *Faḍl mā’ Zamzam*, p. 118.

²⁸¹ See: *al-i’jāz al-‘ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 90.

²⁸² *Aḥkām al-Qur’ān* Ibn al-‘Arabī (98/3), and see: *Tafsīr al-Qurṭubī* (370/9).

2. The purity of intention. It is necessary, in addition to faith and certainty, to have a good intention.
3. Trust in Allah Most High. The person intending healing by drinking Zamzam water has to know that Zamzam is a cause among others that has been given by Allah Most High to His servants, as a mercy towards them. He ordered through the mouth of His Messenger (s) to use material means without being bound to them; as the attachment is due only to the cause of causes: Allah Most High, the only one to be trust, exalted be He, in accordance to His word: “And whoever relies upon Allah - then He is sufficient for him”

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

(Surat Aṭ-Ṭalāq - The Divorce - verse 3) and sufficient is Allah as accountant.

4. To avoid having in mind the idea of testing Allah, as Allah Most High refuses to be put to the test by His servant. Some drinkers believe and give credibility to the beneficial effects of Zamzam water as far as they get them. If they do not get them, their faith is undermined and they become sceptic. Instead, their motto should be a complete faith in the power of Zamzam. If someone gets its beneficial effects and gets healed, it is a grace of Allah and His blessing, exalted be He. If he does not get the beneficial effects of Zamzam and does not recover from sickness, he has to believe in divine decree and Destiny, claiming his leitmotiv in this situation: the word of Allah Most High: “Perhaps you hate a thing and it is good for you”

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

(Surat Al-Baqara - The Cow: verse 216); what Allah Most High chose for His servant is always all the best.

Part V

Zamzam water is for whatever it is drunk for

Jābir Ibn ‘Abd Allah (r2) narrated: I heard Allah’s Messenger (s) say: **Zamzam water is for whatever it is drunk for.**²⁸³

Al-Ḥakīm at-Tirmidhī (m) said: The drinker of Zamzam water, if he drinks to satisfy his hunger, Allah makes him full up, if he drinks to quench, Allah quenches his thirst, if he drinks for healing, Allah heals him, if he drinks to rid himself of bad behaviour, Allah improves his behaviour, if he drinks because he feels anxiety, Allah calms him down and gives him relief, if he drinks to enrich his mind, Allah makes him rich, if he drinks for a need, Allah provides it to him, if he is smitten with fear, Allah gives him serenity, if he drinks because of a plight, Allah makes it disappear, if he drinks for a victory, Allah will grant it to him, and whenever he drinks it with a good intention and goodness, Allah will guarantee it to him, as he asked by means of a gift from Heaven descended by Allah Most High for help.²⁸⁴

Significance: In this speech is a proof that Zamzam water is favourable for the drinker, whatever he drinks it for, may it be a reason linked to this world or the hereafter; “whatever” means anything, generally speaking.²⁸⁵

This benefit of Zamzam water is not limited to a certain time or a certain era; it is permanent and will remain until Allah inherits Earth and what lays on it, as Zamzam water was poured out by Allah; it is His help for His friend’s son and it stayed helpful for those who came after him. Therefore, whoever drinks it with sincerity will enjoy his help.

²⁸³ Reported by Ibn Māja (1018/2), H. 3062. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (2502), (59/3).

²⁸⁴ *Nawādir al-uṣūl fī aḥādīth ar-rasūl* (274/3).

²⁸⁵ *Nayl al-awṭār*, ash-Shawkānī (170/5).

Al-Ḥakīm at-Tirmidhī (m) said: This depends, concerning the servants, on their objectives and sincerity towards these objectives and their intentions; for the monotheist when he is concerned about a matter, he turns to Allah to beg His help and therefore receives it to the extent of his intentions.²⁸⁶

Models of pure intentions when drinking Zamzam water:

Many Pious Predecessors among the companions and many Followers and Followers of the Followers until today have drunk Zamzam water and formulated good intentions for satisfying their needs and achieving their objectives in this world or the hereafter, having faith in the word of the Truthful Trustworthy (s) and confirming him that **Zamzam water is for whatever it is drunk for**.

The following are blessed intentions and lofty aspirations:²⁸⁷

1. Imam **Abū Ḥanīfa (m)**:

In *Nashr al-ʿās*, Az-Zamzī quotes Ghassān al-Wāʿiz ar-Rūmī (*Qurrat al-ʿAyn*): Imam Abū Ḥanīfa (m) drank Zamzam so that he may be among the most knowledgeable scholars, and he was, and not to mention his science, goodness and grace.²⁸⁸

2. **Ibn al-Mubārak (m)**:

Suwayd Ibn Saʿīd (m) said: I saw ʿAbd Allah Ibn al-Mubārak in Mecca, he came to Zamzam, drank some water, faced the Kaʿba and said: O Allah, Ibn Abī al-Mawālī told us from Muḥammad Ibn al-Munkadir from Jābir (r) that Your Prophet (s) said: **Zamzam water is for whatever it is drunk for**, so I am drinking it to ward off thirst on the Day of Resurrection.²⁸⁹

3. **Ibn Khuzayma (m)**:

Abū Bakr Muḥammad Ibn Jaʿfar said: I heard Ibn Khuzayma was asked: From where did you gain knowledge? He said: Allah’s Messenger (s) said: **Zamzam water is for whatever it is drunk for** and when I drank it I asked Allah for beneficial knowledge.²⁹⁰

4. **Al-Khaṭīb al-Baghdādī (m)**:

It is reported from al-Khaṭīb al-Baghdādī that when he performed Ḥajj he drank Zamzam three times and asked Allah the Exalted for three things, taking into account the ḥadīth: **Zamzam water is for whatever it is drunk for**.

The first thing: To narrate the history of Baghdad.

The second one: To dictate ḥadīths in the *Jāmiʿ al-Manṣūr*.

The third one: To be buried next to the grave of Bishr al-Ḥāfi.

Allah decreed all of the above to take place.²⁹¹

5. **Ibn al-ʿArabī (m)**:

Ibn al-ʿArabī said: I was staying in Mecca in Dhul Ḥijja in the year 489. I drank a lot of Zamzam water and every time I drank it it was with the intention of increasing my knowledge and

²⁸⁶ *Fatḥ al-Qadīr*, al-Manāwī (404/5).

²⁸⁷ Note: These scholars did not content themselves with drinking Zamzam water; staying home and giving up their studies and researches, advancing this ḥadīth for doing nothing. On the contrary, they worked days and nights looking for knowledge!

²⁸⁸ *Faḍl māʾ Zamzam*, p. 135.

²⁸⁹ Reported by al-Mundhiri in *at-targhīb wa at-tarhīb* (136/2) n°1817. Ibn al-Qayyim made it ḥassan (good) in *Zād al-maʿād* (393/4), and al-Albānī made it weak in *ḍaʿīf at-targhīb wa at-tarhīb* (375/1), n°751.

²⁹⁰ *Siyar Aʿlām an-nubalāʾ* (370/14), *Tārīkh al-Islām* (423/23).

²⁹¹ *Tārīkh madīna Dimashq* (34/5), *Muʿjam al-ʿudabāʾ* (498/1), *Siyar aʿlām an-nubalāʾ* (279/18).

faith, until Allah opened for me knowledge from its blessing in a period that He made easy for me. However I forgot to drink it for action, if only I had drunk it for them both! So that Allah gave me an opening in them both, but He did not decree this, and my desire towards knowledge is more than that of action. We ask Allah for protection and success through his mercy.²⁹²

6. Imam ash-Shāfi'ī, al-Ḥākim and Ibn Ḥajar:

Ibn Ḥajar (m) said: It has become well known regarding **ash-Shāfi'ī**, the Imam, that he drank Zamzam water for archery, such that he would hit his target nine times out of ten.

Al-Ḥākim Abū 'Abd Allah drank water from Zamzam and asked Allah for excellence in writing books and he became the best author of his time.

There are an incalculable number of imams who drank it and had their prayers fulfilled.

Al-Ḥāfiẓ Zīn ad-Dīn al-'Irāqī, mentioned that he drank it for a certain thing and obtained it.

And I (**Ibn Ḥajar**) drank it on an occasion and asked Allah, this was at a time when I was at the beginning of my study of ḥadīth; that He blesses me with the rank of adh-Dhabābī in terms of memorisation of ḥadīth. I then performed Ḥajj again after a period of approximately 20 years and I found in myself a desire to exceed this rank, so I asked Him for even a higher rank, and I hope to reach it.

Al-Ḥakīm at-Tirmidhī mentioned **his father** in *Nawādir al-uṣūl*: he was performing ṭawāf by night during the period of the Ḥajj and he had to urinate but he did not want to go out of the mosque, in fear of being soiled because of the people's dirt. So he went to drink Zamzam water for this reason and went back to ṭawāf. He said: I did not feel I needed to urinate until the mourning.²⁹³

Section VIII

Multiplication of ḥasanāt next to the Ka'ba

Among the greatest virtues provided by Allah Most High for distinguishing His Sacred House is the multiplication of ḥasanāt (unity of reward for good deeds, in opposition to sayy'a) and the increasing of the reward for those who worship in the vicinity of this great House: "And Allah multiplies (His reward) for whom He wills"

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ^ق

(Surat Al-Baqara -The Cow - verse 261).

The prayer is one of the actions the reward for which is multiplied near the Sacred House; many ḥadīths indicates this fact, among them:

1. Jābir (r) narrated: Allah's Messenger (s) said: **One prayer performed in the Sacred Mosque is better than a hundred thousand prayers performed in any other mosque.**²⁹⁴

²⁹² *Aḥkām al-Qur'ān* (98/3).

²⁹³ It is in this narration that appeared the quoted ḥadīth: Zamzam water is for whatever it is drunk for. Ibn Ḥajar (p. 15); *Mawāhib al-jalīl li-sharḥ mukhtaṣar Khalīl*, Ibn al-Ḥaṭṭāb (116/3).

²⁹⁴ Reported by Ibn Māja (451/1), H. 1406. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Ibn Māja* (421/1), H. 1163.

2. 'Abd Allah Ibn Zubayr (r2) narrated: Allah's Messenger (s) said: **One prayer performed in my Mosque is better than a thousand prayers performed in any other mosque excepting the Sacred Mosque, and a prayer in the Sacred Mosque is better than a hundred prayers performed in my mosque (the Mosque of Medina).**²⁹⁵

Significance: The Sacred Mosque is the best mosque, as the reward of one prayer in it is equivalent to a hundred thousand prayers performed anywhere else, except the Mosque of Medina where a prayer is equivalent to a hundred prayers performed anywhere else.

If the reward of the prayer is multiplied by a hundred thousand according to the words of Allah's Messenger (s), therefore it makes no difference for this bounty of Allah to encompass all acts of worship and good deeds. The Holy Mosque is the House of Allah on Earth, its visitor is the visitor of Allah Most High, and Allah is worthy to show great hospitality, honour His guests and bestow His grace upon them. It is a mark of His bounty and generosity, exalted be He, to welcome His visitors by multiplying and increasing their reward.

Chapter IV Specificities of the Ka'ba

This chapter is divided into 10 sections:

Section I: The first house established for worshipping Allah Most High.

Section II: Allah ordered the purification of the Ka'ba.

Section III: The honourable attribution of the Ka'ba to Allah.

Section IV: In it is the Maqām Ibrāhīm.

Section V: The craving of hearts for the Ka'ba.

Section VI: Undertaking a journey to the Ka'ba.

Section VII: The Ka'ba is the qibla of the Muslims.

Section VIII: The legality of ṭawāf around the Ka'ba.

Section IX: The source of Zamzam is next to it.

Section X: The Ka'ba is the centre of the World.

²⁹⁵ Reported by Ibn Ḥibbān in his *Ṣaḥīḥ* (499/4), H. 1620. Authenticated by al-Albānī in *Ṣaḥīḥ mawārid az-ẓama'ān* (429/1), H. 856.

Section I

The first house established for worshipping Allah Most High

Among the most evident characteristics of the Old House is that it is the very first house established on Earth for all the peoples, for their rituals and worship. Allah Most High said: **“Indeed, the first House (of worship) established for mankind was that at Bakka, a blessed place, a guidance for the worlds”** (Surat ‘Āli ‘Imrān - Family of Imran – verse 96).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Meaning of the primacy in this verse:²⁹⁶

1. It is the first house that received Allah’s blessing and that was established for worshipping; this is the opinion of ‘Alī Ibn Abī Ṭālib (r) among others.
2. It is the very first house that existed on Earth, according to as-Suddī.
3. It was created before all the Earths which were placed beneath it after its creation. This is the view of ‘Abd Allah Ibn ‘Amrū Ibn al-‘Āṣ (r2).
4. The location of the Ka’ba is the location of the very first house Allah placed on Earth, according to Qatāda (m).

The true opinion is the first, the view of ‘Alī Ibn Abī Ṭālib (r) and the attribution of this speech to him is authentic. Therefore this opinion cannot be subject to debate nor interpretation, as ‘Alī could not have said so except if he had heard it from Allah’s Messenger (s). This speech is therefore elevated and attributed to the Prophet (s). Moreover, this view is shared by Ibn Jarīr at-Ṭabarī, Ibn Kathīr and other investigators.²⁹⁷

Concerning the three other speeches, they do not rely on proofs or any text from the Qur’ān or the Sunna whereas they broach a subject linked to the Unseen.²⁹⁸

View of the exegetes concerning the interpretation of the verse:

1. **Ibn Kathīr (m):** Allah Most High informs us that the first House appointed for mankind, for all people, for their acts of worship and religious rituals, for going around in circumambulation (ṭawāf), praying in its vicinity and remaining in its area in retreat **was that at Bakka (Mecca),** **لَلَّذِي بِبَكَّةَ** meaning the Ka’ba that was built by Ibrāhīm al-Khalīl (p).²⁹⁹

²⁹⁶ See: *Tafsīr at-Ṭabarī* (592/5), *Tafsīr al-Baghawī* (71/2), *Tafsīr Ibn Kathīr* (384/1), *Tafsīr ar-Rāzī* (126/8), *at-Taḥrīr wa at-tanwīr* (160/3).

²⁹⁷ See: *Bayt Allah al-ḥarām al-Ka’ba*, p. 77.

²⁹⁸ See: *Ibid*, p. 76.

²⁹⁹ *Tafsīr Ibn Kathīr* (384/1).

2. **Ar-Rāzī (m):** Know that this verse necessarily denotes the primacy of the House in honour and grace, because the first aim of mentioning this primacy is a blessing, giving it preference over the Mosque in Jerusalem... **The nations agreed:** the builder of this House is Ibrāhīm al-Khalīl (p) and the builder of Jerusalem's Mosque is Sulaymān (p). There is no doubt that Ibrāhīm is higher in degree and more eminent than Sulaymān (p). In this regard, the Ka'ba has to be more venerable than Jerusalem's Mosque.³⁰⁰
3. How beautiful is the word of **Ibn 'Āshūr (m):** Without any doubt the Ka'ba was built by Ibrāhīm (p), this is mentioned many times in the Qur'ān. If it had been built before him by other prophets, this would have been mentioned and this would have increased its eminence. It is impossible that the first building established on earth was at the time of Ibrāhīm (p) as there were other nations and eras that had buildings... The objective is not to know who the first builder in History was, but who paved the way for guidance. Primacy in the verse is given to underline the beginning of monotheism and its importance: the House was the first built for the true worship of the one God, it has been "established for mankind" **وُضِعَ لِلنَّاسِ**, in their interest. If it was an inhabited house, the verse would have said that the people established it. This is backed by the following words "guidance" and blessed " **مُبَارَكًا وَهُدًى**.³⁰¹

The Ka'ba is the first structure set up for the oneness of Allah:

As Ibn 'Āshūr (m) confirmed: No doubt the first sanctuary established for the proclamation of the oneness of Allah and His transcendence and for eliminating idolatry is the Ka'ba which was built by Ibrāhīm (p); the first to argue with the idolaters with proofs, the first who fought idolatry with the power of his hands crushing the idols into dust. He set up this great structure for immortalizing the remembrance of Allah and His oneness, for everyone who will come to visit it to know that it was built to make vain the worship of idols. Ages have passed on this House and its vision became a reminder of Allah Most High; it has the quality of primacy and the prestige of having been built by the hands of Ibrāhīm and his son Ismā'īl (pb) themselves alone. In this regard, it is the most ancient tangible proof regarding monotheism and its message, which are both the two poles of the believers, and nothing is equivalent to it in this characteristic.

Then, the Ḥajj was instituted to renew this remembrance and to generalize it to the other nations. It is therefore not surprising that the Ka'ba became the most visited place on Earth by those who want to evoke the majesty in the oneness of the true Lordship and no house of Allah was built except long centuries later, like the al-Aqṣā Mosque in Jerusalem (the Temple of Sulaymān) which was the qibla (direction) of the Muslims.³⁰²

The Ka'ba transformed the abstract conceptual monotheism into concrete physical reality:

The Ka'ba symbolizes monotheism. Monotheism is fixed in the heart and it is an abstract concept. The human being always needs something concrete and physical symbolizing abstract concepts he bears inside himself, and here comes the Honourable Ka'ba; this is the secret of the attachment of the souls and the craving of the hearts for it.

³⁰⁰ *At-Tafsīr al-kabīr* (427/8).

³⁰¹ *At-Taḥrīr wa at-tanwīr* (160/3).

³⁰² *At-Taḥrīr wa at-tanwīr* (32/2).

The Honourable Ka'ba draws its greatness and sanctity from this pure monotheism which unifies the hearts of the monotheist believers in Allah Most High and makes them as the heart of one single person.

The Ka'ba also unified the direction of the believers: it is their qibla for the prayers, their destination for the Hajj. It changed the abstract concept of monotheism into a tangible concrete reality; we notice that in the *talbiya* recited by the pilgrims: Here I am O Allah! (in response to Your call – *talbiya* in Arabic) Here I am! Here I am, You have no associate, here I am! Affirming by these words a pure monotheism purified from idolatry and dedicated to Allah Most High and His oneness which transcends all stains of polytheism. This *talbiya* is recited only on one occasion: when one is heading to the Ka'ba, the Sacred House of Allah, claiming this relation between pure monotheism for Allah Most High and the Ka'ba, the Ancient House.

Section II

Allah ordered the purification of the Ka'ba

Among the virtues of the Sacred House is that Allah Most High ordered its physical and moral purification for it to become a place to worship Allah by different religious rituals and good deeds. Allah exalted chose for this mission Ibrāhīm al-Khalīl (p) and his son Ismā'īl (p) when He said: "And We charged Ibrāhīm and Ismā'īl, (saying): Purify My House for those who perform ṭawāf and those who are staying there for worship and those who bow and prostrate in prayer"

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ
(Surat al-Baqara – The Cow – verse 125).

And He Most High said: "And purify My House for those who perform ṭawāf and those who stand in prayer and those who bow and prostrate"

وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

(Surat al-Ḥajj – The Pilgrimage – verse 26).

General meaning:

His words exalted be He: "Purify my House" طَهِّرَا بَيْتِيَ i.e. We revealed them both, We ordered them both³⁰³, or it is said: We charged them, We appointed them to do so.³⁰⁴

His word, exalted be He: "My House" بَيْتِيَ i.e. the Ka'ba. He attributed it to Himself and gave it preference, in other words: Build it both of you on the basis of purity and monotheism.³⁰⁵

³⁰³ See: *Tafsīr as-Sa'dī*, p. 65.

³⁰⁴ See: *at-Tafsīr al-kabīr* (598/1).

³⁰⁵ See: *Tafsīr al-Baghawī* (114/1).

Allah Most High revealed them both to purify His sacred House; on a moral basis from polytheism, unbelief, the worship of idols and disobedience, and on a physical basis from uncleanness, impurities and dirt.

“In the verse, the meaning of “those who perform ṭawāf” means the circumambulators of the House; “those who are staying for worship and those who bow and prostrate” means those who pray; i.e. purify My House for the worshippers in ṭawāf or prayer, the bowers and the prostrators.”³⁰⁶

Different forms of purification of the House:

Ibn ‘Āshūr (m) said: **What is meant by purification of the House is on the one hand the physical meaning of the term purify:** to protect it from dirt and filth so the worshipper can practise his cult without being disturbed; **and on the other hand a moral purification:** to move away from it what stands against the purpose of its construction, such as idols and acts contrary to Truth like aggression, immorality or performing ṭawāf naked for men and women.

Here there is a hint that the polytheists are not worthy of the edification of the Sacred Mosque as they did not purify it from what it should be purified of; Allah Most High said: “They obstruct people from the Sacred Mosque and they were not fit to be its guardians”

وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ

(Surat Al-Anfāl – The Spoils of War: 34), and “indeed the polytheists are unclean”

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

(Surat at-Tawba: 28).³⁰⁷

Completion of the purification by rejecting the polytheists

After the rise and victory of the Islamic religion, the Prophet (s) forbade idolaters to perform Ḥajj or to circumambulate the House naked.

It has been narrated that Allah's Messenger (s) sent Abū Bakr aṣ-Ṣiddīq (r) during the Ḥajj before his Farewell Pilgrimage to make a public announcement to the people on the Day of Naḥr: **No idolater is allowed to perform Ḥajj after this year and no naked person is allowed to perform ṭawāf around the Ka'ba.**³⁰⁸

The Prophet's purification (s) of the Ka'ba is the continuation of Ibrāhīm's purification (p):

If Allah Most High gave the honour of building and purifying the Ka'ba to Ibrāhīm and Ismā'īl, peace be upon both of them, He gave our beloved Prophet Muḥammad (s) a greater, more beautiful and more complete honour: the purification of the House from the stain of polytheism and from all the idols around it brought by the infidels and the associators which were worshipped instead of Allah exalted be He. In the beginning, Ibrāhīm built the Ka'ba purely for Allah Most High without associating anything with him; but with the passage of time the polytheists surrounded it with idols worshipped with Allah the exalted Majestic. This mission on the shoulders of our Prophet Muḥammad (s) was greater and this responsibility was bigger and he accomplished it perfectly. More than this, he reached the highest honour when Allah Most High ordered that neither idolater nor

³⁰⁶ *Aḍwā' al-bayān* (456/4).

³⁰⁷ *At-Taḥrīr wa at-tanwīr* (114/1).

³⁰⁸ Reported by al-Bukhārī (158/4), H. 1622.

infidel will make the Ḥajj anymore, nor practise anything that is incompatible with ethics and morality; he delimited the sanctity of the place with beacons to prevent any infidel or idolater entering it, as a hyperbola in the purification of the Sanctuary and of this Honourable Ka'ba. Allah Most High guaranteed this purity until the Day of Judgment as a great honour to our Prophet Muḥammad (s).

Section III

The honourable attribution of the Ka'ba to Allah

Among the particularities of the Sacred House is that Allah Most High honoured it and elevated it by linking it to His honourable self in many verses of His Noble Book, which indicates the extent of His care, exalted be He, of this great House, His praising of it by quoting it, His laudation of it and His exaltation of its status, as in the following verses:

1. "Purify My House" طَهِّرَا بَيْتِي Surat al-Baqara – The Cow: 125.
2. "and purify My House" وَطَهِّرْ بَيْتِي Surat al-Ḥajj – The Pilgrimage: 26.

There is no doubt that the addition of a possessive pronoun referring to Allah is an honour and praise to the Sacred House, this addition suffices as a blessing and homage.³⁰⁹

Lessons to draw from the addition of the pronoun:

Among the lessons to draw from this blessed addition: what was reported by as-Sa'dī (m): The Creator linked the House to Himself by the addition of the pronoun for us to draw some lessons; **among them:** that this bond required the full attention of Ibrāhīm and Ismā'īl (pb) to purify the House, Allah's House, they both then devoted all their efforts and energy to the task. **Another lesson** is that the addition of the pronoun implies honour and respect and therefore it implies an order to His Servants to praise it and respect it. **This addition** is also the reason for the attraction of the hearts towards it.³¹⁰

Truly, this attribution has turned the hearts of the Universe towards it, it gave love for it to the souls and made them crave for the vision of it, it is the meeting place of the lovers of Allah, and they never get weary of coming there, the more they visit it, the more they love it and crave for it.³¹¹

3. His word Most High: "Let them worship the Lord of this House"

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ Surat Quraysh: 3.

This House is the Honourable Ka'ba, the demonstrative here is for exaltation³¹², Allah bestowed Lordship on the House, as a grace and honour, is He not the Lord of everything, exalted be He?³¹³

³⁰⁹ See: *at-Tahrīr wa at-tanwīr* (241/17).

³¹⁰ *Tafsīr as-Sa'dī* p. 65.

³¹¹ *Ibid.* p. 140.

³¹² *Tafsīr ar-Rāzī* (101/32).

There are two aspects in the introduction of Himself as the Lord of this House: the first one: the Quraysh used to worship idols and Allah distinguished Himself from them. **The second one:** the Quraysh were honoured by the House above all the Arabs and He reminded them of this blessing from Him.³¹⁴

4. His word Most High: "I have only been commanded to worship the Lord of this land, who made it sacred and to whom belongs all things"

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ط

Surat an-Naml – The Ants: 91.

Here Allah linked Himself to the land, i.e. Mecca the Honoured.

It means: I was ordered to devote my adoration and monotheism to Allah who is the Lord of this land, Mecca. He singled it out among all lands by mentioning it; as it is linked to Him and it is most beloved and honoured by Him. He designated it in order to exalt it, for it is the land of His Prophet and the land of His Revelation.³¹⁵ In it are His Sanctuary and His House.

Wisdom of choosing Mecca for the Ka'ba:

One may ask, or one can wonder: if Allah Most High related the House to His honourable self, **what is the wisdom behind choosing Mecca for it to be built on? An arid and sterile land** while everywhere on Earth are lands where rivers flow and gardens bloom, does it fit with the honour of being related to Allah Most High? Let us leave it to the Prince of poets Aḥmad Shawqī to answer this question with his magnificent words:

If Allah Most High wanted, He would have built His House in Egypt, near a munificent river and a valley full of gardens; if Allah wanted, He would have taken His House to the Levant between shady brooks and hills capped with flowers, warbling birds, picking busy paths, branches laden with fruit easy to gather; if Allah wanted He would have unleashed His power and elevated His House under the very noses of the powerful, kings of bygone eras, above their important gods superimposed on one another in elevated chambers with ornamented domes, **but He Most High looked at The Mother of Cities (Mecca), and He saw in it a humbling to the power of His Majesty, a lack of His richness and bounty**, He saw a humbleness that was in accordance with faith, a sobriety that was fit for worship, He saw an isolation going in the sense of monotheism. He then ordered Ibrāhīm, His intimate and close friend, His Prophet, to elevate in this valley the foundations of His House, He established between these rocks the lighthouse of His oneness... and the House was constructed, majesty as covering curtain and veil, truth as walls, monotheism as appearance and finality, the prophets as its constructors and builders, and Allah almighty as its Lord and neighbour... Allah awarded it elegance in remembrance and eminence such as no other place in the past or recently: righteousness of worship, grace of Ḥajj, honour of the builder, splendour of majesty and prestige of History.³¹⁶

Section IV

In it is the Maqām Ibrāhīm

³¹³ See: *Tafsīr as-Sa'dī*, p. 935.

³¹⁴ *Tafsīr al-Māwardī* (348/6).

³¹⁵ *Tafsīr al-Khāzin* (191/5).

³¹⁶ Aḥmad Shawqī, *al-a'māl an-nathariya, al-majlis al-a'lā li-thaqāfa*, Egypt (2007), p. 731-733.

Among the specificities of the Old House is that in it is the Maqām Ibrāhīm (p) (the Station, the Standing place of Ibrāhīm), the stone upon which he stood when he was building the upper parts of the House; he had difficulty reaching the top of the structure, so he used to stand on the stone and build while Ismā‘īl (p) handed him the stones and followed him all around the House until he finished.³¹⁷

Maqām Ibrāhīm in the Qur’ān:

Allah Most High mentioned the Maqām Ibrāhīm (p) twice in the Noble Qur’ān:

The first time: “And take, (O believers), from the Station of Ibrāhīm a place of prayer.”

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّىٰ

Surat al-Baqara: 125.

It was reported that ‘Umar Ibn al-Khaṭṭāb (r) said: O Allah's Messenger, I wish we took the Station of Ibrāhīm as our praying place for some of our prayers. So came the Divine Inspiration: “And take, (O believers), from the Station of Ibrāhīm a place of prayer.”³¹⁸

It was narrated that ‘Abd Allah Ibn ‘Umar (r2) said: **The Prophet arrived and circumambulated the Ka’ba seven times and then offered a two rak’a prayer behind the Maqām Ibrahim.**³¹⁹

The second time: His word Most High: “In it are clear signs (such as) the Station of Ibrāhīm”

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامِ إِبْرَاهِيمَ

Surat ‘Āli ‘Imrān: 97.³²⁰

Az-Zamakhsharī (m) said: The expression “clear signs” indicates a plural whereas the Maqām is one. There are two explanations: **firstly** because this stone itself gathers many signs showing the power of Allah and the prophethood of Ibrāhīm (p) with the appearance of the footprints of Ibrāhīm’s feet on a solid rock. Allah said: “Indeed, Ibrāhīm was a comprehensive leader” *إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً* Surat an-Naḥl: 120. **Secondly:** it encompasses many signs: the footprints on a solid rock is a sign, his feet sinking into it until the ankles is a sign, only some parts of the rock going soft is a sign and for it to remain, unlike all the other prophets’ signs, peace be upon them, is a particular sign for Ibrāhīm (p). Moreover, it has been preserved in spite of its numerous enemies, ranging from polytheists, people of the Book and atheists for thousands of years.³²¹

The signs of the Maqām Ibrāhīm (p) whose footprints entered a solid rock demonstrate Allah’s power and the sincerity of Ibrāhīm (p).³²²

The Maqām prevented from being associated to idolatrous practices:

In addition to all the previously quoted indications and signs found concentrated on the Maqām Ibrāhīm (p); the miracle reached its climax in that Allah Most High prevented it from being taken as an idol and worshipped throughout the ages of polytheism, granting it even more honour.

³¹⁷ See: *Tafsīr aṭ-Ṭabarī* (232/13).

³¹⁸ Reported by al-Bukhārī (157/1), H. 393.

³¹⁹ Reported by al-Bukhārī (588/2), H. 1547.

³²⁰ See: *at-Tibyān fī rāb al-Qur’ān*, Abū al-Baqā’ al-‘Akbarī (281/1). *Al-Kashshāf* (415/1).

³²¹ Ibid.

³²² *Zād al-masīr*, Ibn al-Jawzī (427/1).

Allah, exalted be He, protected the footprints of His prophet Ibrāhīm (p), the love of the people for him and the remains of his law and cult. Though idolatrous practices were widespread at that time, no idolater ever venerated the Maqām or the Black Stone. In this lies manifest wisdom: if they had been worshipped during the time of ignorance of divine guidance, before Islam came to exalt them by prescribing the touching of the Black Stone and the prayer behind the Maqām, hypocrites and enemies of Islam would have argued that Islam established the respect of some idols and did not get rid of the stain of polytheism, and that whoever used to worship one of them clung to this custom.³²³

There never was among all the nations a vestige preserved by Allah Most High through the passing ages like the Maqām Ibrāhīm and the Black Stone among the Islamic community, and they will remain safeguarded until the Day of Resurrection.

Newly invented matter in religion and heretical doctrine (bid'a):

Among the innovations invented by some people at the Maqām: **they touch it and kiss it** without any justified ground in the Islamic law. Qatāda (m) said on this matter: People were ordered to pray behind it, they were not ordered to touch it; those people constrained themselves to do something that never anyone constrained himself to do previously.³²⁴

Though such a custom is heretical innovation, it does not represent any aspect of polytheism; it has emerged from some ignoramuses controlled by their emotions; the innovation appeared because they were carried away by their passion, it is neither the expression of a religious belief nor a creed.

Section V

The craving of hearts for the Ka'ba

Among the most obvious virtues of the Old House is the craving of hearts towards it and the clinging of souls to it; Allah Most High said about that: "When We made the House a place of recourse for the people and a place of security" Surat al-Baqara – The Cow: 125.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا

It is a reminder and a notice of Allah's grace and bounty to His servants: He made the Sacred House, for the Arabs in general and the Quraysh especially, a place of recourse (*mathāba*) for the people, i.e. a place of return every year; *thāba* in Arabic means returning.³²⁵

"A place of recourse" (mathāba) in the language:

Ar-Rāzī (m) said: **The linguists said:** *mathāba* derives from the verb *thāba*, which stands for returning; it is said: the water returned (*thāba*) to the river after an interruption, or so-and-so recovered (*thāba*) his reason, i.e. his reason returned; or if a group of people was separated and then gathered again.³²⁶

³²³ *Maqām Ibrāhīm*, Muḥammad Ṭāhir al-Kurdī al-makki, p. 107.

³²⁴ *Al-Manāsik*, Ibn Abī 'Arūba, p. 35.

³²⁵ *Aḥkām al-Qur'ān*, Ibn al-'Arabī (57/1).

³²⁶ *At-Tafsīr al-kabīr* (57/4).

The meaning: We made the House a place of recourse; they visit it every year and return to their homes, and then visit it again and never feel bored.³²⁷

Summary of the interpretation of the verse:

Ibn Kathīr (m) said: “These Imam’s interpretations of this verse is that Allah Most High honoured the Sacred House, in His legislation and in the Unseen. Allah made it a safe refuge and safe haven, a place of recourse. Therefore, the souls are eager, never bored, to conduct short visits to the House, even every year. This is because Allah accepted the supplication of His Khalīl Ibrāhīm (p), when he asked Allah to make the hearts of people eager to visit the House. Ibrāhīm said: “O! Our Lord! I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So make the hearts of the people incline towards them and provide for them from the fruits that they might be grateful...”

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَتَشْكُرُونَ

رَبَّنَا وَتَقَبَّلْ دُعَاءِ

... and accept my invocation.” Surat Ibrāhīm: 37 - 40.³²⁸

The wisdom behind making the House a place of recourse:

Allah Most High decided so for it has benefits for the worldly life and the Hereafter. **Among the benefits in this life:** people of East and West gather there and make profitable commercial exchanges. Moreover, thanks to the Ḥajj, roads are built and the country develops itself. It also makes it possible to contemplate all the diversity of this world gathered there. **Among the religious benefits:** the person heading to the House intending to accomplish his religious rituals, to get closer to Allah Most High, to show Him his devotion, to be assiduous in his ‘Umra and ṭawāf, to pray in this honoured Mosque and to make a retreat in it will harvest a great reward from Allah Most High.³²⁹

The Ka’ba and its religious and worldly benefits:

Among the religious and worldly assets: the gathering of Muslims every year makes it possible to get acquainted with their way of living, conditions and affairs, knowing that it is a worldwide gathering without any equivalent, second to none, unequalled. Nothing can gather so many people from different colours, diverse tendencies and various origins except for the Ḥajj to the Sacred House of Allah, with all claiming the oneness of their Lord Most High, showing the power of Islam, its strength and invincibility, striking the eyes of the whole world and drawing its attention to religious rituals venerated by Muslims. How many people converted to Islam because of this majestic sight? How many Muslims who were going astray repented and turned to Allah after seeing this most noble spectacle?!

The attraction of hearts for the Ka’ba is greater than the magnetic attraction of steel:

³²⁷ *Tafsīr aṭ-Ṭabarī* (532/1).

³²⁸ *Tafsīr Ibn Kathīr* (169/1).

³²⁹ *At-Tafsīr al-kabīr* (57/4).

Ibn al-Qayyim (m) said in this regard: The secret of this preference and particularity appears in the attraction of hearts, their passion, love and sympathy for this secure city (Mecca); its force of attraction on hearts is greater than the magnetic attraction for steel; for this reason Allah Most High defined it as a place of recourse for the people, they return to it year after year from all countries and they do not get bored; on the contrary, the more they visit it the more they crave for it.

By Allah! How many people died, were despoiled or hurt; how much money was spent, how many self-sacrifices for the vision of the Ka'ba? And the lover finds satisfaction in leaving his own flesh and blood and family, his beloved and his homeland, facing all kinds of fears and heading for vast deserted lands, dangerous places and hardship; he is valuing it and savouring it. He considers all this better and sweeter than comfort, pleasures and amenities if the power of love is shining in his heart.³³⁰

Section VI Undertaking a journey to the Ka'ba

Among the virtues of the Ka'ba is that it is the first and the best of the three mosques to undertake a journey to.

Evidence:

1. Abū Sa'īd al-Khudrī (r) narrated: the Prophet (s) said: **Journey³³¹ should not be undertaken to visit a mosque except towards three: The Sacred Mosque, this mosque of mine and the Mosque of al-Aqṣā (The Mosque of Jerusalem³³²).**³³³
2. Abū Hurayra (r) narrated: Allah's Messenger (s) said: **One should undertake journey to three mosques: the mosque of the Ka'ba, my mosque and the mosque of Elia^{334, 335}**
3. Abū Hurayra (r) narrated: he said: I went out to aṭ-Ṭūr (Mount Sinai) and met Baṣra Ibn Abī Baṣra al-Ghifārī (r). He said: From where have you come? I said: From aṭ-Ṭūr. He said: If I had met you before you went there, you would not have gone. I said to him: Why? He said: I heard the Allah's Messenger (s) say: **A mount is not saddled for a journey³³⁶ especially to visit a mosque except three: The Sacred Mosque (in Mecca), my mosque (in Medina) and the Mosque of Bayt al-Maqdis (Jerusalem).**³³⁷

³³⁰ *Zād al-ma'ād* (51/1).

³³¹ See: *Fath al-Bārī*' (64/3).

³³² The Mosque of al-Aqṣā: "The Farthest Mosque" named al-Aqṣā for its distance from the Sacred Mosque. See: *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (168/9).

³³³ Reported by al-Bukhārī (703/2), H. 1893, Muslim (1014/2), H. 1397.

³³⁴ The mosque of Elia: Bayt al-Maqdis (Jerusalem). See: *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (168/9).

³³⁵ Reported by Muslim (1015/2), H. 1397.

³³⁶ See: *an-Nihāya fī gharīb al-ḥadīth wa-l-'āthār* (301/3) and (340/4).

³³⁷ Reported by an-Nasā'ī (114/3), H. 1430 authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (461/1), H. 1429.

4. Jābir Ibn ‘Abd Allah (r2) narrated: Allah’s Messenger (s) said: **The best journey undertaken to visit a mosque is this mosque of mine and the Old House.**³³⁸

The meaning: these three mosques are distinguished among all others, they have eminence and travelling to visit them is of great merit.

The reason of undertaking a journey to visit them:

The reason for distinguishing the visit to these three mosques from all others among the houses of Allah is that they are prophets’ mosques, peace be upon them: the Sacred Mosque is the qibla (direction) of the people and they perform Ḥajj in it, the Prophet’s Mosque (in Medina) was built on the consciousness of Allah and the al-Aqṣā Mosque was the qibla (direction) of the nations that preceded³³⁹. The Sacred Mosque comes first because of its eminence above both of them.

Imam Mālik (m) said: Whoever takes the vow to pray in a mosque he can only reach by travelling has to pray in his country; except if his vow was to pray in the mosque of Mecca, Medina or Jerusalem; in which case he has to go there.³⁴⁰

During the pre-Islamic time of ignorance, people used to visit some allegedly venerated places, seeking blessing there, whereas they were openly and publicly full of misrepresentation and distortion. The Prophet (s) put an end to corruption to avoid Islamic rituals being mixed with idolatrous practices and so there would not be any pretext to worship other than Allah.³⁴¹

Ibn Ḥajar (m) reported from as-Sabakī (m) this word:

There is no place on Earth enjoying a grace in itself that deserves to undertake a journey to visit it except the three mosques. What I mean by grace is a grace validated by Islamic law and followed by a religious duty; other countries can be visited, not for any grace in themselves but for purposes like tourism, jihad, science or any other permitted reason.³⁴²

The Mosque of the Ka’ba is the best of the three to undertake a journey to:

The Mosque of the Ka’ba comes in precedence before the Mosque of Medina and the al-Aqṣā Mosque for all its excellence, virtues and qualities over both of them; it is the best to undertake a voyage to.³⁴³

The Sacred Mosque substitutes for the two other mosques to fulfil a vow:

In order to be more specific about what has been previously quoted about the Sacred Mosque’s superiority over the two others is the fact that if a Muslim takes the vow to make a retreat or to pray in one of these two, the Sacred Mosque compensates for both of them, without expiation, and he does not have to travel to them, according to the majority of the ulama except for the Mālikī School which prefers Medina.³⁴⁴

Cause of its superiority:

³³⁸ Reported by Aḥmad in *al-Musnad* (350/3), H. 14824. Authenticated by al-Albānī in *silsilat al-aḥādīth aṣ-ṣaḥīḥa* (392/2), H. 1648.

³³⁹ See: *‘Umda al-qārī Sharḥ ṣaḥīḥ al-Bukhārī*, al-‘Aynī (253/7).

³⁴⁰ *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (1015/3), *al-istidhkār* Ibn ‘Abd al-Birr (41/2).

³⁴¹ Ḥujja Allah al-bāligha, Shāh Walī Allah ad-Dihlawī, p. 408.

³⁴² *Faṭḥ al-Bārī’ Sharḥ ṣaḥīḥ al-Bukhārī* (66/3).

³⁴³ See: *Sharḥ ma’ānī al-‘āthār* (125/3), *Sharḥ Faṭḥ al-Qadīr* (128/3), *Bidāya al-mujtahid* (312/1), *al-Mughnī* (83/3).

³⁴⁴ See: *Sharḥ Faṭḥ al-Qadīr* (128/3), *Bidāya al-mujtahid* (312/1), *al-Mughnī* (83/3).

The Muslim who took a vow can go to Mecca to accomplish his duty and more; whereas the two other mosques cannot fulfil that function and they do not cancel the obligation, as they are inferior considering their positions and virtues; the inferior cannot take the place of what is above it.³⁴⁵

Evidence:

1. Ibn 'Umar (r2) narrated that 'Umar (r) said: O Messenger of Allah! I vowed to perform a retreat for one night in the Sacred Mosque during the pre-Islamic period of ignorance. The Prophet (s) said: **Fulfill your vow.**³⁴⁶
2. Jābir Ibn 'Abd Allah (r2) narrated that a man stood on the day of the Conquest of Mecca and said: Messenger of Allah, I have vowed to Allah that if He grants conquest of Mecca at your hands, I shall pray two rak'a in Jerusalem. He replied: **Pray here.** He repeated his statement to him and he said: **Pray here.** He again repeated his statement to him. He (the Prophet) replied: **Pursue your own course, then.**³⁴⁷
3. It has been reported that a woman fell ill and she said: In case Allah cures me I will certainly go and perform prayer in Jerusalem. She recovered and then made preparations to go out to that place. She came to Maymūna, the wife of Allah's Messenger (s) and after greeting her she informed her about it, whereupon she said: Stay here, eat the provisions (which you had made) and observe prayer in the mosque of the Messenger (s) for I heard Allah's Messenger (s) say: **Prayer in it is better than a thousand prayers performed in other mosques except the Mosque of the Ka'ba.**³⁴⁸

Significance: The Mosque of the Ka'ba comes in precedence to undertake a voyage to, before the Mosque of Medina and the al-Aqṣā Mosque in Jerusalem, regarding its excellence, virtues and qualities over both of them.

Sa'īd Ibn al-Musayyib (m) said: Whoever took the vow to make a retreat in the Mosque of Elia (the al-Aqṣā Mosque in Jerusalem), he can go for his retreat in the Mosque of the Prophet (s) which is a substitute for it, without expiation; and whoever took the vow to make a retreat in the Mosque of the Prophet (s), he can go for his retreat in the Sacred Mosque, which is a substitute for it, without expiation.³⁴⁹

Section VII

The Ka'ba is the qibla of the Muslims

This section is divided into three parts:

³⁴⁵ Ibid.

³⁴⁶ Reported by al-Bukhārī (2464/6), H. 6319.

³⁴⁷ Reported by Abū Dāwūd (236/3), H. 3305. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (326/2), H. 3305.

³⁴⁸ Reported by Muslim (1014/2), H. 510.

³⁴⁹ *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (179/3).

- Part I: Muslims' qibla for their prayers.
 Part II: The wisdom of changing the qibla.
 Part III: Repetition of the order about facing the Ka'ba.

Part I
 Muslims' qibla for their prayers

Among the specificities of the Sacred House is that Allah Most High established it as a qibla³⁵⁰ for the Muslims, they face it every day for all their prayers until the Day of Judgment.

Allah's Messenger (s) used to face Jerusalem and the Ka'ba together for three years when he was in Mecca, before he migrated to Medina³⁵¹. After his migration to Medina, he kept on facing only Jerusalem for all his prayers during sixteen or seventeen months in accordance with an order from Allah Most High³⁵². After that, the qibla was changed towards the Ka'ba and all over the world Muslims performing their prayers are facing it until the Hour comes.

Evidence:

1. Ibn 'Abbās (r2) narrated: **The Prophet (s) used to face Jerusalem for prayer when he was in Mecca and the Ka'ba was in front of him; and sixteen months after he migrated to Medina the qibla was changed towards the Ka'ba.**³⁵³

In this ḥadīth there is an insinuation: When the Prophet (s) was in Mecca, it was possible for him to combine his heart's inclination, namely praying towards the Ka'ba, with the divine order of praying towards Jerusalem. He was facing the Ka'ba and Jerusalem at the same time. When he migrated to Medina, which is located to the North of Mecca, he could not face Jerusalem and the Ka'ba together anymore; he then prayed towards Jerusalem, obeying to His Lord, in spite of his own feelings, until Allah asked him to turn his noble face towards the Ka'ba.

2. Al-Barā' Ibn 'Āzib (r2) narrated: **Allah's Messenger (s) used to pray towards Jerusalem for sixteen or seventeen months but he loved to face the Ka'ba, so Allah revealed: "Verily, We have seen the turning of your face to the heaven! And We will surely turn you to a qibla with which you will be pleased" (2:144).**

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

So the Prophet (s) faced the Ka'ba.³⁵⁴

³⁵⁰ Linguists say that qibla had the original meaning of direction, orientation, face; the Ka'ba was named qibla, as the people performing their prayers face it and it faces them. See: *al-Majmū'* (191/3).

³⁵¹ See: *Tafsīr Ibn Kathīr* (158/1), *Faḥ al-Bārī'* (502/1).

³⁵² See: *Faḥ al-Bārī'* (502/1).

³⁵³ Reported by Aḥmad in *al-Musnad* (325/1), H. 2993. Investigators of the musnad (136/5), H. 2991 said it is ṣaḥīḥ (sound) according to the standards of the two sheikhs.

³⁵⁴ Reported by al-Bukhārī (155/1), H. 390.

The combination of the two narrations:

The ḥadīth narrated by Ibn ‘Abbās (r2) indicates that the Prophet (s) and his companions (rp) kept on praying towards Jerusalem after their arrival at Medina for sixteen months, whereas in the ḥadīth narrated by al-Barā' Ibn ‘Azib (r2) there is a doubt about this period: sixteen or seventeen months. This is why **the ulama diverged**: an-Nawawī (m) gave preference to sixteen months³⁵⁵, while al-Qāḍī ‘Ayyāḍ claimed seventeen months was correct³⁵⁶, others combined both opinions, like Ibn Ḥajar (m) who said: It is easy to combine the two narrations: some concluded the period was of sixteen months, they added the month of the shift to the month of the arrival and withdrew some days; others claimed it was seventeen months by counting those days; those who doubted hesitated as the month of the arrival was rabī‘ al-awwal without divergence, and the change occurred in the middle of the month of rajab in the second year of the Hegira (migration), this is what the majority said.³⁵⁷

Part II

The wisdom of changing the qibla

The change of the qibla from Jerusalem to the Sacred House of Allah is a great event in the History of the Muslim community. It contained many obvious wisdoms and important benefits; we mention some of them as follows:

1. **Revealing who would obey the rule of Allah Most High and who would reject it;** Allah exalted be He said: “And We did not make the qibla which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels” (Surat al-Baqara – The Cow: 143).

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَيَّ
عَقِبَيْهِ

The believers submitted and the foolish turned their backs as the Lord of Glory described them: “The foolish among the people will say: What has turned them away from their qibla, which they used to face? Say: To Allah belongs the east and the west. He guides whom He wills to a straight path”

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ عَن قِبْلَتِكُمْ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ
الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

(Surat al-Baqara – The Cow: 142).

The foolish here were a small group of insignificant people assembling Arab idolaters, rabbis and hypocrites.³⁵⁸

This event was an examination and a final test for the Prophet (s) to discern who was with him body and soul and who was with him only in appearance; especially because formidable tasks and grandiose objectives were in store for the Muslims. They needed to

³⁵⁵ See: *al-Majmū‘* (190/3).

³⁵⁶ See: *Ikmal al-mu‘lim sharḥ ṣaḥīḥ Muslim*, al-Qāḍī ‘Ayyāḍ (250/2).

³⁵⁷ *Fatḥ al-Bārī‘* (96-97/1).

³⁵⁸ See: *Tafsīr aṭ-Ṭabarī* (230/2), *al-Kashshāf* (223/1), *Tafsīr Ibn Kathīr* (190/1).

clean their ranks of hypocrites, people without courage and defeated, in order to become stronger for carrying out their tasks and achieve those great objectives; and for the Prophet to enter this new period in the life of the community safe, confident and in full possession of his faculties.

2. **The Prophet used to love praying towards the Ka'ba, as it was the qibla of his father Ibrāhīm (p)**, Allah Most High addressed him saying: "We have certainly seen the turning of your face, (O Muḥammad), towards the heaven, and We will surely turn you to a qibla with which you will be pleased" (Surat al-Baqara – The Cow: 144).

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Hearts and minds are bound and linked to the Ka'ba for this excellence that Allah bestowed upon it and which distinguishes it from everything else: is it not the craving and yearning of souls after it? The Prophet's heart was bound to the Ka'ba; he was pining for it until his Lord granted his prayer, answered his request and fulfilled his wish.

In this lies another good: it reflects the eminence of the Prophet before his Lord Most High and Allah's generosity upon him by realizing what came to his mind and what his heart was craving for, but this reason was not the sole cause as we shall see:

3. **The distinction of the Muslims from the idolaters and the Jews.** Allah Most High ordered the Muslims to turn towards Jerusalem, when they were in Mecca, to distinguish themselves from the idolaters; but after they migrated to Medina where Jews lived, they were ordered to face the Ka'ba, in order to distinguish themselves from the Jews.³⁵⁹
4. **Depriving the Muslims of any type of vanity and clannishness and making them sincere about Allah in all their affairs.** During the pre-Islamic period of ignorance, the Arabs used to venerate the Sacred House and to consider it as the jewel of their national glory. Allah put His servants to the test by shifting their qibla from the Ka'ba to Jerusalem first, and then towards the Ka'ba again, in order to purify their hearts and souls from the remains of the period of ignorance, to break their commitment to other things that Allah Almighty and also for relieving them from chauvinism, national fanaticism and sectarianism based on historical grounds.³⁶⁰
5. **Conditioning the Muslims to conform to the orders of Allah Most High without controversy or question.** If the order comes from Allah Most High, the Muslims have to listen and obey, without looking for wisdom or motive behind the order, as the essence of wisdom is the order itself, coming from Allah Most High to His servants.
6. **Paving the ground for the acceptance of the Prophet's message (s).** He was sent with the same message of the prophets before him, without innovations.

Ibn al-Qayyim (m) said in this regard: The deep wisdom in the rule of the prayer firstly towards Jerusalem lies in the fact that it used to be the qibla of the prophets. The Prophet was sent with the same message of the prophets before him, a message known by the People of the Book. The facing of Jerusalem for prayer was a way of confirming his prophethood: he came with what came the prophets before him and his preaching was the preaching of all the messengers in its essence; he is not an innovator regarding the messengers and he is not opposing them, instead he came to confirm them and to believe in them. When the signs of his prophethood were well established, the evidence of his sincerity

³⁵⁹ *At-Tafsīr al-kabīr* (87/4).

³⁶⁰ See: *Fī zilāl al-Qur'ān*, Sayyid Quṭb (126/1).

in all aspects confirmed and when the hearts bore witness that he was really Allah's messenger, in spite of their denial of his message with stubbornness, jealousy and envy, Allah knew that it would be in his favour and good, as well as his community to face the Ka'ba of the Sacred Mosque, the best place on Earth, the most loved by Allah, the most great, blessed and honoured of all houses.³⁶¹

7. **In the changing of the qibla towards the Ka'ba is a divine statement containing many points**, among them the following:
- Transmission of the prophethood from the blessed family tree** of the descendants of Iṣḥāq, son of Ibrāhīm (pb), to the descendants of Ismā'īl, son of Ibrāhīm (pb), who helped his father in the construction of the Ka'ba and whose name was bound to it.
 - Transmission of the Trust of preaching and conveying the Message to the community of Muḥammad (s)**, and transmission with it of the preference which was previously bestowed to the Children of Israel: Muslims enjoin what is right, forbid what is wrong and believe in Allah.
 - For the Muslim community to become the community of the golden mean**, not only from the perspective of values, ideals, principles, legislations and beliefs, but also for its location; for the golden mean is the best and most honourable thing, and there is no place on Earth more honoured and better than the Ka'ba, the Sacred House of Allah.

Part III

Repetition of the order about facing the Ka'ba

The verses concerning the change of the qibla:

The Prophet (s) loved facing the qibla of Ibrāhīm al-Khalīl (p) and he remained constantly for sixteen or seventeen months eagerly looking up to the sky, praying fervently to his Lord Most High, until he received from Him the order to turn his face towards the Ka'ba. In this regard, Allah Most High revealed verses that will be recited until the Day of Resurrection:

- “We have certainly seen the turning of your face, (O Muḥammad), towards the heaven, and We will surely turn you to a qibla with which you will be pleased. So turn your face towards the Sacred Mosque”

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ

Surat al-Baqara – The Cow: 144.

- “So from wherever you go out for prayer, (O Muḥammad) turn your face towards the Sacred Mosque”

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Surat al-Baqara – The Cow: 149.

³⁶¹ Miftāḥ dār as-sa'āda (30/2).

3. “And from wherever you go out for prayer, turn your face towards the Sacred Mosque. And wherever you (believers) may be, turn your faces toward it”

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ

Surat al-Baqara – The Cow: 150.

Opinions of the ulama about the repetition of the order of facing the Ka'ba:

Opinions of ulama are numerous concerning the repetition of this divine order, and the benefits of it are the following:

1. The repetition comes to insist on the abrogation as it was the very first abrogation that occurred in Islam. The insistence put a stop to the desire of the people of the Book to see the Muslims returning to their qibla.³⁶²
Al-Qurṭubī (m) said: They ulama unanimously agreed that the qibla was the very first abrogation to appear in the Qur'ān.³⁶³
2. The first time, the order came for those who could see the Ka'ba, the second time for those in Mecca who could not see it and the third for the rest of the people outside Mecca.³⁶⁴
3. The first time, the order came for those in Mecca, the second time for those outside Mecca and the third for the people travelling; al-Qurṭubī gave his preference to this opinion.³⁶⁵

Section VIII

The legality of ṭawāf around the Ka'ba

Definition of ṭawāf:

In the Arabic language ṭawāf means rotation, whirling.³⁶⁶

In religious terminology it means circumambulating the Ka'ba in obedience to Allah Most High³⁶⁷; His word: “those who perform ṭawāf” **لِلطَّائِفِينَ** Surat al-Ḥajj: 26. And His word: “perform ṭawāf around the Ancient House” **وَلْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ** Surat al-Ḥajj: 29.

Ṭawāf is an exclusivity of the Old House:

Allah Most High characterized His Sacred House among all the nations on Earth with a religious practice that is forbidden elsewhere: it is ṭawāf; this unique ritual in its aspects and meaning. It is utterly forbidden except around the Ka'ba and anyone circumambulating something

³⁶² See: *an-Nāsikh wa al-mansūkh*, al-Qāsim Ibn Salām, p. 20, *Tafsīr aṭ-Ṭabarī* (502/1).

³⁶³ *Tafsīr al-Qurṭubī* (151/2).

³⁶⁴ See: *Tafsīr Ibn Kathīr* (196/1).

³⁶⁵ See: *Tafsīr al-Qurṭubī* (168/2).

³⁶⁶ See: *Lisān al-'Arab* (225/9), *Mu'jam lugha al-fuqahā'*, Dr. Muḥammad Rawwās Qal'ah, p. 293.

³⁶⁷ *Faḥ al-Bāri'* (470/3).

else like a tree, a stone, a tomb or a mosque has gone astray; and anyone believing ṭawāf around anything else is a religious act or a way of getting closer to Allah almighty is an idolater infidel; we ask Allah salvation.³⁶⁸

This is the difference between ṭawāf around the House and ṭawāf around anything else. Ṭawāf around the Ka'ba has a particular form and ritual defined by the honourable Islamic legislation (sharia) to become an act of worship of Allah Most High. It has the meaning of obedience, observance and submission to Allah Most High who forbade all kinds of ṭawāf and defined them as idolatry – we seek refuge in Allah – except around the Ka'ba; for the believer to know that Allah imposes on His servants the rituals He wants. The servant has no choice but to carry out the order of Allah without using his mind and reason; the Muslim has to obey as the order comes from his Lord Most High. This is one of the meanings contained in the ṭawāf around the Old House.

The legality of ṭawāf around the Ka'ba gives it a particularity and eminence that make it unique among all the countries and nations on Earth, which therefore honours it and exalts it.

The order of making the most of the ṭawāf:

Ṭawāf around the Old House is an opportunity to seize as long as it is possible, as we were ordered by the Noble Messenger (s), for we may be prevented from it soon. The reason for him (s) to speak about the necessity of making the most of the ṭawāf before it is too late is expressed in this ḥadīth: Ibn 'Umar (r2) narrated: Allah's Messenger (s) said: **Enjoy this House, for it has been destroyed twice and it will be raised the third.**³⁶⁹

Types of Ṭawāf:

There are six types of ṭawāf³⁷⁰ as explained below:

1. **Ṭawāf when entering Mecca:** it has many names: it is called ṭawāf al-quḍūm (the arrival ṭawāf), the first of the covenant, the entry, the meeting, the arrival, the arriving, the first, the greeting. The most known of these names is ṭawāf al-quḍūm (the arrival ṭawāf).
2. **Ṭawāf al-ifāḍa**³⁷¹: it is called ṭawāf of the visit, the pillar, the duty, the heart.
3. **Ṭawāf al-wadā'**: it is called ṭawāf of the return, the end of the covenant. It starts before leaving Mecca after having accomplished all the rituals.

These three types of ṭawāfs are obligatory during the Ḥajj; I will broach the subject more deeply, Allah willing.

4. **What is permitted outside the Ḥajj.**
5. **Ṭawāf nadhr**, vow ṭawāf.
6. **Ṭawāf tatawu'**, spontaneous ṭawāf.³⁷²

No doubt the grace of ṭawāf is great because Allah ordered it in His Noble Book. The Prophet (s) used to circumambulate a lot and exhorted Muslims to do so. Allah does not order something if there

³⁶⁸ See: *aṭ-Ṭawāf wa aḥamm aḥkāmuhu*, Dr. Sharaf Ben 'Alī ash-Sharīf, majalla al-buḥūth al-islāmiya bi-r-riyad n°44, p. 178.

³⁶⁹ Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (128/4), H. 2506 and authenticated by al-Albānī in *Ṣaḥīḥ mawāriḍ az-ḥama'ān*, (410/1), H. 804.

³⁷⁰ See: *Qawānīn al-'aḥkām*, Ibn Jazī, p. 150, *al-Mabsūṭ* (34/4), *al-Majmū'* (220/8), *al-Mughnī*, *ash-Sharḥ al-kabīr* (469/3).

³⁷¹ After the return of the pilgrim from 'Arafāt.

³⁷² See: *aṭ-Ṭawāf wa aḥamm aḥkāmuhu*, p. 188.

is not a great blessing in it and benefits for the people in this life and the Hereafter and Allah's Messenger would not have done something unless if there was in it benefits for this life and the next, even if it was already enough grace for him to obey Allah and carry out His order.

Section IX

The source of Zamzam is next to it

This section is divided into five parts:

Part I: Zamzam, the fulfilment of al-Khalīl's prayer and Hājir's trust in Allah.

Part II: Gushing of the Zamzam source thanks to Jibrīl (p).

Part III: Zamzam: Among the greatest blessings and benefits.

Part IV: The Heart of the purest creature was cleaned with Zamzam.

Part V: The Zamzam spring is inexhaustible.

Part I

Zamzam, the fulfilment of al-Khalīl's prayer and Hājir's trust in Allah

When Ibrāhīm (p) left Hājir and her son Ismā'īl next to the Sacred House; Ismā'īl's mother followed him saying: O Ibrāhīm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything to enjoy? She repeated that to him many times, but he did not look back at her. Then she asked him: Has Allah commanded you to do so? He said: Yes. She said: Then He will not neglect us. She returned while Ibrāhīm proceeded onwards. Having reached the Thaniya, where they could not see him, he faced Ka'ba, raised both hands and supplicated: "O! Our Lord! I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So make the hearts of the people incline towards them and provide for them from the fruits that they might be grateful." (14:37).

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ

... She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her waterskin with water with her hands, and the water was flowing out after she had scooped some of it.

Ibn 'Abbās (r2) narrated: The Prophet (s) said: **May Allah be merciful to the mother of Ismā'īl! If she had left the water of Zamzam as it was (without constructing a basin for keeping the**

water) (- or he said: **If she had not taken handfuls of its water), it would have been a flowing stream.**³⁷³

Zamzam: tangible evidence for whoever seeks for a model in trust in Allah:

Zamzam will stay as a witness testifying for the trust of Hājir in Allah and her good thoughts about Him, may Allah have mercy on her. She submitted to His will and accepted His order saying: “He will not neglect us”; she then returned confident with a grace from Allah Most High and his care for her and her nursling, as reported in the ḥadīth.

Therefore, Zamzam is not only water pouring out of a source, it is a story of true faith told to anyone who looks at it, a testimony for who understand it. It is the immortalization of the remembrance of such a believing woman confident in the mercy of her Lord and convinced of His grace.

It is tangible concrete evidence for who wants to draw a lesson or wants to take a model of trust on Allah and good thoughts of Him. Allah gave us an example, neither in writing nor in speech, but a visible one for being more obvious for comprehension and stronger for the soul; for whoever has a heart and reason.

Part II

Gushing of the Zamzam source thanks to Jibrīl (p)

Among the virtues of Zamzam water is that it did gush forth by means of Jibrīl (p) the trustworthy after an order of Allah Most High. If Allah wanted, He could have ordered the water to spurt out by itself, like other sources of water, but He wanted, exalted be He, to show the eminence of this blessed water and this appeared to be another honour, privilege and blessing.

Ibn ‘Abbās (r2) said about the gushing of Zamzam source: When she (Hājir) reached Marwa she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said: O, whoever you may be! You have made me hear your voice; have you got something to help me? And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (he said: or with his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her waterskin with water with her hands, and the water was flowing out after she had scooped some of it.³⁷⁴

In another narration: But suddenly she heard a voice, and she said to that strange voice: Help us if you can offer any help. Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn ‘Abbās (r2) hit the earth with his heel to illustrate it), and so the water gushed out. Ismā‘īl's mother was astonished and started digging. Abū Al-Qāsim (i.e. the Prophet) (s) said: **If she had left the water (flow naturally without her intervention), it would have been flowing on the surface of the earth.**³⁷⁵

Among the names of Zamzam:

³⁷³ Reported by al-Bukhārī (1227/3), H. 3184.

³⁷⁴ Reported by al-Bukhārī (1227/3), H. 3184.

³⁷⁵ Reported by al-Bukhārī (1230/3), H. 3185.

As the water gushed forth by means of Jibrīl (p), the Arabs used to give it names and descriptions linked to this great event:

1. **Jibrīl's Flapping (Rakḍa Jibrīl)**: i.e. beating and fluttering of his wings. The origin of the word *rakḍ* means to stamp one's foot on the ground or the moving of wings. The source was so named because Jibrīl (p) hit the ground with his wing and then the water spurted out.³⁷⁶
2. **Jibrīl's Blow (Hazma Jibrīl)**: He beat the earth with his foot and levelled the place and the water gushed out³⁷⁷. Al-Hazma means to beat the ground with one's heel³⁷⁸; it is said: Jibrīl defeated the earth, breaking its face, so it started to cry the pure abundant water.³⁷⁹
3. **Jibrīl's Strike (Hamza Jibrīl)**: so named because Jibrīl struck the ground with his heel and the water spurted out.³⁸⁰

As-Suhaylī (m) said: Jibrīl burst the spring with his heel instead of his hand or something else: this shows that this spring was intended for Ismā'īl's descendant, namely Muḥammad (in Arabic *'aqib* stands for heel and descendant). Allah said:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

“And he made it a word remaining among his descendants” Surat 43:28; the community of the Prophet (s).³⁸¹

4. **Waṭ'atu Jibrīl**: i.e. flapping of his wing³⁸².

Zamzam water spurted out in the purest land:

Among the virtues and blessings of Zamzam water is the fact that Allah Most High chose the purest land on earth for it to gush forth, near His venerated House, in a deserted valley devoid of life, to demonstrate the greatness of the decrees of His Providence. He chose for Zamzam this sacred place, which He surrounded with this unique and rare particularity, making it a blessed place for quenching the thirst of pilgrims of the Old House and everyone else.

Part III

Zamzam: Among the greatest blessings and benefits

Zamzam was among the greatest blessings, benefits and grace bestowed by Allah Most High on Ibrāhīm al-Khalīl (p) as a fulfilment of his prayer. This blessed water was a primary cause for the foundation of Mecca, the establishment of life and its flourishing with the passing years. On the top of the prosperity of the city comes the construction of the Sacred House and its consequences: the coming of the people from every distant pass that they may witness benefits for themselves in this life and the Hereafter; Allah Most High said:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

³⁷⁶ See: *an-Nihāya* (259/2), *Lisān al-'Arab* (160/7).

³⁷⁷ See: *Mu'jam mā ista'jam* (701/2), *an-Nihāya* (262/5), *Tāj al-'arūs* (97/34).

³⁷⁸ See: *Akhbār Makka*, al-Fākihī (10/2).

³⁷⁹ See: *Lisān al-'Arab* (608/12).

³⁸⁰ See: *ar-Rawḍ al-'unuf*, Ibn Hishām (213/1).

³⁸¹ *Ar-Rawḍ al-'unuf* (257/1), see: *Subul al-hudā wa ar-rashād fī sīra khayr al-'ibād*, aṣ-Ṣāliḥī (187/1).

³⁸² See: *Akhbār Makka*, al-Fākihī (9/2).

“And proclaim to the people the Ḥajj; they will come to you on foot and on every lean camel; they will come from every distant pass” Surat al-Ḥajj: 27.

Zamzam was the first brick in the edification of the Sacred City, it was the first mean for the accomplishment of its construction, and it was the first indication that attracted people, city dwellers and nomads, to this place to become settled as we see it today.

Among the greatest benefits that can be seen by the pilgrims and the visitors to the Sanctuary: the privilege of Zamzam water; they drink it until they are full, they take from it goods and blessings, their prayers are granted by drinking it; because Zamzam water is for whatever it is drunk for, for matters of this world or the Hereafter; it is for real among the greatest graces of Allah Most High which He granted to the believers in this pleasant and blessed place, near His Sacred House.

And how many sick were blessed by Allah, receiving from Him healing from severe disease through the holy Zamzam water, whereas neither physician nor the wisdom of the wise could do anything.³⁸³

Zamzam virtues are countless:

Zamzam water is blessed, it is located in the most venerated place on earth, next to the Sacred House of Allah, it is the fruit of a divine order carried out by Jibrīl to save the family of His prophet Ibrāhīm (p); Allah Most High characterized Zamzam with countless virtues “and who could count its virtues? How many afflicted were relieved thanks to it, by staying close to its well, by drinking it or cleaning themselves with it, after having tried all the other waters of the world and having gotten bogged down in them! How many bottles of it were carried to the farthest countries, for healing or washing one’s clothes with it, expecting blessings or grace?”³⁸⁴

The Zamzam spring is a clear sign:

Among the greatest and most obvious signs at the Sacred House is the Zamzam source³⁸⁵, its status is the same as the Maqām Ibrāhīm, the Black Stone, the Yemeni Corner, the Ḥaṭīm etc., Allah Most High said:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦) فِيهِ ءَايَاتٌ بَيِّنَاتٌ
مَّقَامُ إِبْرَاهِيمَ

“Indeed, the first House (of worship) established for mankind was that at Bakka - blessed and a guidance for the worlds. In it are clear signs such as the Station of Ibrāhīm” (Surat 3: 96-97).

Part IV

The heart of the purest creature was cleaned with Zamzam

Among the virtues and blessings of Zamzam water is that Allah Most High chose it among all other waters for cleaning the heart of His Beloved and Chosen among all creatures (s); He used this water to extract from his heart the part of Satan, to strengthen him and prepare him to receive the

³⁸³ *Faḍl mā’ Zamzam*, Sā’id Bakdāsh, p. 90.

³⁸⁴ *Thimār al-qulūb fī al-muḍāf wa al-mansūb*, ath-Tha’ālabī, p. 559. See: *Tahdhīb al-lughā* (92/4).

³⁸⁵ See: *Tafsīr al-Qurṭubī* (139/4).

revelation; His noble breast was opened four times, and each time his heart was cleaned with Zamzam water.³⁸⁶

1. Anas Ibn Mālik (r) narrated that **Jibrīl (p) came to the Messenger of Allah (s) while he was playing with his playmates. He took hold of him, laid him prostrate on the ground, tore open his breast, took out the heart from it, then he extracted a blood-clot out of it and said: That was the part of Satan in you. Then he washed it with the water of Zamzam in a golden basin and then it was joined together³⁸⁷ and restored to its place. The boys came running to his mother, i.e. his nurse³⁸⁸, and said: Verily Muḥammad has been murdered. They all rushed towards him (and found him all right), his colour was changed. Anas (r) said: I myself saw the marks of needle on his breast.³⁸⁹**
2. Anas Ibn Mālik (r) narrated: Abū Dharr (r) used to relate that Allah's Messenger (s) said: **The roof of my house was made open while I was in Mecca and Jibrīl (p) descended. He opened up my chest and washed it with the water of Zamzam. He then brought a golden basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then he took hold of my hand and ascended to the nearest heaven...³⁹⁰**

The wisdom in washing his heart (s) with Zamzam water:

Ibn Ḥajar (m) explained the wisdom of washing the Prophet's heart (s) with Zamzam water: In it lays the excellence of Zamzam water above all waters; Ibn Abī Jamra said: It was not washed with water from Heaven, as Zamzam water is by its nature a heavenly water that was established on earth; the aim was to keep the blessing of the Prophet (s) on earth. As-Suhaylī (m) said: as Zamzam was the Blow of Jibrīl the Holy Spirit, for the mother of Ismā'īl, the grandfather of the Prophet (s), it is suitable that his heart was washed with this water for entering the Divine Presence and its depths.³⁹¹

The Prophet (s) blessed Zamzam spring by his noble saliva:

Allah Most High granted the saliva our Prophet (s) obvious virtues and many impressive miracles: his honourable saliva was a healing for the sick, a drink, a food, a blessing, a force and strength. How many sick did he (s) heal and definitely cure³⁹² on the spot, thanks to Allah Most High, with his blessed saliva? Among them the following:

1. The story of 'Alī (r) the day of the Battle of Khaybar: **the Prophet spat in his eyes and invoked good on him. He at once got cured as if he had no ailment at all; and the Prophet gave him the flag...³⁹³**
2. The story of the day of Ḥudaybiya, when a small amount of water sufficed thousands of people as narrated by al-Barā': **There were a thousand-and-four-hundred of us on the day of Al-Ḥudaybiya, and at Al-Ḥudaybiya there was a well. We drew out its water not leaving even a single drop. The Prophet (s) sat at the edge of the well and asked for some water**

³⁸⁶ *Fatḥ al-Bāri'* (460/1), (481/13).

³⁸⁷ See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (216/2).

³⁸⁸ See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (217/2).

³⁸⁹ Reported by Muslim (147/1), H. 162.

³⁹⁰ Reported by al-Bukhārī (135/1), H. 342.

³⁹¹ *Fatḥ al-Bāri'* (205/7).

³⁹² See: *Faḍl mā' Zamzam*, p. 99.

³⁹³ Reported by al-Bukhārī (1357/3), H. 3498.

with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.³⁹⁴

3. About the Prophet blessing Zamzam source with his noble saliva, the narration of Ibn ‘Abbās (r2) who said: The Prophet (s) came to the Zamzam well; we pulled him a bucket of water and he drank some of it and spit some out in the bucket which we emptied in the well. The Prophet (s) said: **If I did not fear to see you arguing about it, I would have drawn it myself.**³⁹⁵
4. ‘Abd al-Jabbār Ibn Wā’il narrated from his father (r): **The Prophet (s) received a bucket of Zamzam water, he rinsed his mouth and threw some water out in the bucket and it was more perfumed than musk; and he blew his nose outside of the bucket.**³⁹⁶

Part V

The Zamzam spring is inexhaustible

Among the virtues and characteristics of Zamzam water is that its source is inexhaustible and its flow never stops in spite of its permanent use for about five thousand years.

Among the names of Zamzam:

Among the names and descriptions of Zamzam water among the Arabs: **it never dries up** (*lā tunzaf*) and **never runs dry** (*lā tudhamm*)³⁹⁷; i.e. its flow remains continuous even if it is drawn permanently.³⁹⁸

The three meanings of *lā tudhamm*:

The first: it is never blamed or disparaged.

The second: it is never reprimanded, belittled or humiliated.

The third: there is never a shortage of it, it is never lacking. It is said about a well *dhimma*, if there is only a bit of water in it.³⁹⁹

Al-Aṣma‘ī and as-Suhaylī preferred the third meaning⁴⁰⁰.

Abū ‘Ubayd said: al-Aṣma‘ī said: *adh-dhamma* means little water, it is said: a well of little water.⁴⁰¹

There is no doubt that the third meaning is the correct one, as Zamzam water is actually blamed or belittled by the hypocrites.

³⁹⁴ Reported by al-Bukhārī (1311/3), H. 3384.

³⁹⁵ Reported by Aḥmad in *al-Musnad* (372/1), H. 3527, authenticated by Aḥmad Shākir in *Sharḥ al-Musnad* (177/5) and the investigators of the musnad (467/5), H. 3527.

³⁹⁶ Reported by Aḥmad in *al-Musnad* (318/4), H. 18894. Investigators of the musnad said it was ḥassan (good) (167/31), H. 18874.

³⁹⁷ See: *Sīra Ibn Ishāq* (4/1), *Maṣnaf ‘Abd ar-Razzāq* (115/5), N°9117, *Akhbār Makka*, al-Azraqī (44/2), *Akhbār Makka*, al-Fākihī (12/2).

³⁹⁸ *An-Nihāya* (41/5), *Lisān al-‘Arab* (326/9), *Tāj al-‘arūs* (396/24).

³⁹⁹ *Tahdhīb al-lughā*, al-Azraqī (300/14). See: *an-Nihāya* (169/2), *Tāj al-‘arūs* (209/32).

⁴⁰⁰ See: *ar-Rawḍ al-‘unuf* (286/1).

⁴⁰¹ *Tahdhīb al-lughā*, al-Azraqī (299/14).

Many narrations come to confirm the third meaning, among them the following:

Ibn 'Abbās (r2) said about the Zamzam spring: The Prophet (s) said: **May Allah be merciful to the mother of Ismā'īl! If she had left the water of Zamzam as it was, (without constructing a basin for keeping the water) (- or he said: If she had not taken handfuls of its water), it would have been a flowing stream.**⁴⁰²

In another version, the Prophet (s) said: **If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.**⁴⁰³

He said: Then she drank (water) and suckled her child. The angel said to her: Do not be afraid of being neglected.⁴⁰⁴

Ibn Ḥajar (m) said: His word **Do not be afraid of being neglected** means do not be afraid of death. In the ḥadīth of Abū Jahm: **Do not be afraid of exhaustion of the water**; and in the narration of 'Alī Ibn al-Wāzi' reported by Ayyūb and quoted by al-Fākihī: **Do not be afraid of thirst for the people of this valley, the guests of Allah will drink from this spring.**⁴⁰⁵ Abū Jahm related: **She said: Allah gives you good tidings.**⁴⁰⁶

The testimony of History about Zamzam water:

Great tangible evidence of the fact that the Zamzam well is inexhaustible is the reality of this water: it never ran out since it gushed forth for Ismā'īl (p), though it is heavily drawn and tremendous quantities are pumped, especially during Ramaḍān and the Ḥajj these years.

A person looking at the well of Zamzam would notice that its level never changes, it remains always the same, it neither increases nor reduces, whatever is drawn from it. It neither spurts so abundantly that the water would spill on the ground, nor does it ever decrease: this is unprecedented.⁴⁰⁷

Section X

The Ka'ba is the centre of the World

This section is divided into four parts:

Part I: The orientation of the Ka'ba towards the Frequented House.

Part II: The Ka'ba is the centre of earth according to the earliest ulama.

Part III: The Ka'ba, centre of the Old and the New worlds.

Part IV: The corners of the Ka'ba indicate strategic positions.

Part I

⁴⁰² Reported by al-Bukhārī (1228/3), H. 3184.

⁴⁰³ Reported by al-Bukhārī (1230/3), H. 3185.

⁴⁰⁴ Reported by al-Bukhārī (1228/3), H. 3184.

⁴⁰⁵ Reported by al-Fākihī in *Akḥbār Makka* (6/2), H. 1051.

⁴⁰⁶ *Fatḥ al-Bārī'* (402/6).

⁴⁰⁷ *Faḍl mā' Zamzam* p. 175.

The orientation of the Ka'ba towards the Frequented House

The Frequented House (al-Bayt al-Ma'mūr): It is a house on the seventh heaven, it is named aḍ-ḍurāḥ, and its existence is confirmed by the Qur'ān and the Sunna. Allah Most High swore by it in His noble Book, exalted be He:

وَالْبَيْتِ الْمَعْمُورِ

“By the Frequented House” (Surat aṭ-Ṭūr: 4).

It is frequented “all the time by noble angels, peace be upon them, every day until the Day of Resurrection seventy thousand of them enter it, worship their Lord inside it and then never return to it.”⁴⁰⁸

Evidence:

1. Mālik Ibn Ṣa'ṣa'a (r2) narrated: the Prophet (s) said: **Then I was shown the Frequented House. I asked Jibrīl about it and he said: This is the Frequented House where 70,000 angels perform prayers daily and when they leave they never return to it.**⁴⁰⁹
2. Anas Ibn Mālik (r) narrated: Allah's Messenger (s) said: **Then I was taken up to the seventh heaven. Jibrīl asked that the gate be opened. It was said: Who goes there? He said: Jibrīl. It was said: Who is with you? He replied: Muḥammad (s). It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened for us and there I found Ibrāhīm (p) reclining against the Frequented House and there enter into it seventy thousand angels every day, never to visit (this place) again.**⁴¹⁰

Ibn Kathīr (m) said: “The angels worship Allah inside it and perform ṭawāf around it just as the people of the earth perform ṭawāf around the Ka'ba. The Frequented House is the Ka'ba of those who reside in the seventh heaven. Ibrāhīm Al-Khalīl (p) was reclining with his back on the Frequented House as it was Ibrāhīm who built the Ka'ba on earth, and surely, the reward is compatible with the action.”⁴¹¹

Some scholars thought the meaning of the Frequented House is the Honourable Ka'ba itself, as reported by az-Zamakhsharī (m): It is the Ka'ba, as it is frequented by the pilgrims, visitors and neighbours.⁴¹² As-Sa'dī (m) said: The frequented House is the Sacred House of Allah; it is frequented by those who perform ṭawāf and prayers, and those who remember Allah all the time, in addition to all the groups of pilgrims and visitors.⁴¹³

Ash-Shawkānī (m) combined both opinions: The Frequented House: is in the seventh heaven; or according to others in the first heaven; a third group of people believe it is the Ka'ba. Concerning the two first opinions, it is described as frequented considering the angels who enter it and worship Allah

⁴⁰⁸ *Tafsīr as-Sa'dī* (813/1).

⁴⁰⁹ Reported by al-Bukhārī (1173/3), H. 3035 and Muslim (150/1), H. 149.

⁴¹⁰ Reported by Muslim (146/1), H. 162.

⁴¹¹ *Tafsīr Ibn Kathīr* (240/4).

⁴¹² *Al-Kashshāf* (411/4).

⁴¹³ *Tafsīr as-Sa'dī* (813/1).

inside it. The third opinion describes, literally or metaphorically, those who worship Allah and frequent the House among the sons of Adam on Earth.⁴¹⁴

Therefore there is no contradiction between the two opinions, one is frequented on earth and the other one is frequented in heaven.

The Frequented House is above the Ka'ba:

Some narrations come to confirm that the Frequented House is above the Ka'ba in its alignment, like the following:

1. Khālid Ibn 'Ar'ara narrated that a man asked 'Alī (r): What is the Frequented House? He said: A house in heaven, it is called aḍ-ḍurāḥ, **it is facing the Ka'ba from above**, its sanctity in heaven is like the sanctity of the House on earth, every day seventy thousand angels pray in it and then never return to it.⁴¹⁵
2. Qatāda (m) narrated: we were told that one day, Allah's Prophet (s) told his companions: **Do you know what the Frequented House is?** They said: Allah and His Messenger know better. He said: **a mosque in heaven, the Ka'ba is below it, if it falls, it will fall on it...**⁴¹⁶

The ulama said in this regard:

Many scholars reported that the Frequented House is above the Ka'ba, among them:

1. **Aṭ-Ṭabarī (m):** It is a house in heaven facing the Ka'ba on earth, as it was reported.⁴¹⁷
2. **Al-Baghawī (m):** It is a house in the seventh heaven down the Throne and facing the Ka'ba, it is called aḍ-ḍurāḥ and its sanctity in heaven is like the sanctity of the Ka'ba on earth.⁴¹⁸
3. **Ibn Kathīr (m):** It is facing the Ka'ba.⁴¹⁹

The worshipping of Allah, a continuous line between the two Houses:

The fact that the Ka'ba is facing the Frequented House in heaven grants it honour and blessings, as for the land around it. It is like if there was a connection between earth and sky joining these two houses. One single thing unites them: the worship of Allah Most High.

The similarity between the Frequented House, which is the place of pilgrimage for angels, and between the Sacred House, the place of pilgrimage for humans, is a clear sign and an obvious indication of the unity of religion, unity of its source and origin; a blessing and honour for the sons of Adam who proclaimed the oneness of Allah and believed in His messengers: they resemble the noble angels, sharing with them specific religious rituals and specific worship, namely the pilgrimage, at the Frequented House on heaven and at the Sacred House on earth.

⁴¹⁴ *Fatḥ al-Qadīr* (94/5).

⁴¹⁵ Reported by Ibn Jarīr in his *Tafsīr* (16/27). Al-Albānī said in his commentary of ḥadīth n°477, first part, in *Silsila al-aḥādīth aṣ-ṣaḥīḥa* (859/2): transmitters in the chain are trustworthy except Khālid Ibn 'Ar'ara who is unknown.

⁴¹⁶ Reported by Ibn Jarīr in his *Tafsīr* (17/27). Al-Albānī said in his commentary of ḥadīth n°477, first part, in *Silsila al-aḥādīth aṣ-ṣaḥīḥa* (859-860/2): isnād mursal (hurried) ṣaḥīḥ (sound), all transmitters received approval of the two cheikhs, except Bishr, who is Ibn Hilāl aṣ-Ṣawāf; quoted by Muslim alone, facing the Ka'ba is an addition, clear by all means, and the origin of the ḥadīth is clear.

⁴¹⁷ *Tafsīr aṭ-Ṭabarī* (16/27).

⁴¹⁸ *Tafsīr al-Baghawī* (237/4).

⁴¹⁹ *Tafsīr Ibn Kathīr* (240/4).

Part II

The Ka'ba is the centre of earth according to the earliest ulama

The earliest ulama discovered that the Ka'ba and the Holy city are the centre of earth, the heart of the world; as reported by scholars specialized in the language and interpretation of the Qur'ān:

1. **Ibn 'Aṭīya al-Andalusī** (m) (died in 546 H.) mentioned that the cause of the denomination “the Mother of cities” comes back to four aspects: 1. it is the birthplace of religion and its law. 2. It has been reported that earth was spread starting from Mecca. 3. It is the centre of earth and a central point for the cities. 4. It is the qibla of all cities; it is their mother and the rest of the cities are its daughters, according to Islamic legislation.⁴²⁰
2. **Yāqūt al-Ḥamawī** (m) (died in 626 H.) said: It has been reported that the first place created by Allah was the spot of the Ka'ba and that He spread earth from underneath it. It is therefore the centre of earth in the middle of the world and the mother of cities. First comes the Ka'ba, then Bakka around Mecca; around Mecca the Sanctuary and around the Sanctuary the rest of the world.⁴²¹
3. **Al-Qurṭubī** (m) (died in 671 H.) said in his interpretation of the word of Allah Most High:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“Thus We have appointed you a middle nation” (Surat al-Baqara – The Cow: 143): The meaning is: as the Ka'ba is the middle of earth, We made you a middle community, i.e. We made you below the prophets and above the nations. The middle means being just; the origin of this is that we say: the best of things is the right medium or the golden mean.⁴²²

4. **An-Nasafī** (m) (died in 710 H.) said: it was named the Mother of cities because it is the middle of earth, the qibla of the people of all cities; it is the most eminent city and people are heading towards it.⁴²³
5. **Abū Ḥayyān al-Andalusī** (m) (died in 745 H.) said: It was named like this as it is the birthplace of religion; earth was spread starting from it and it is the centre of earth, the qibla, the place of Ḥajj and the place of the first House (of worship) established for mankind.⁴²⁴
6. **Ibn al-Qayyim** (m) (died in 751 H.) said: He said that He made them a middle community on purpose; He chose for them the most just and best direction to face, as He chose them the best prophet, legislated them the best religion, brought down upon them the best book, made them witnesses over the whole world for the perfection of their grace, knowledge and justice. His wisdom appeared in His choice for them of the best and most eminent qibla, to perfect all aspects of grace in their right to their qibla, messenger, book and legislation.⁴²⁵

He said in another source: The one who guides whoever He wants to a straight path is the one who guided them to this qibla, a the qibla that suits them, they are its people, it is

⁴²⁰ *Al-Muḥarrir al-wajīz fī Tafsīr al-kitāb al-'azīz* (322/2).

⁴²¹ *Mu'jam al-buldān* (463/4).

⁴²² *Al-Jāmi' li-aḥkām al-Qur'ān* (153/2).

⁴²³ *Tafsīr an-Nasafī* (334/1).

⁴²⁴ *Al-Baḥr al-muḥīṭ* (183/4).

⁴²⁵ *Miftāḥ dār as-sa'āda* (31/2).

the most just and the best qibla, they are the best and most just of all nations. He chose the best qibla for the best people, as He chose them the best of all prophets, the best of all books; He made them appear at the best age, He granted them the best of all legislation, bestowed upon them the best morality and populated them in the best place on earth.⁴²⁶

Summary:

It appears clearly to us through what was quoted from the earliest ulama that the Ka'ba and the Holy City are in the centre of earth, from a linguistic perspective of the name of Mecca, according to the description of it in the Qur'ān, or through the understanding and interpretation of some verses. It is the Mother of all cities.

The Ka'ba's centrality, a spiritual dimension and a physical one:

Earliest ulama combined between the concept of being central (i.e. being at the best place) for the community in justice and eminence and between being central physically in a geographical location. Centrality took two dimensions: **an abstract spiritual dimension** embodied in the preference of the Muslim community above all others and its eminence and lofty position chosen by Allah Most High; and **a physical dimension** embodied in its location in the centre, to allow the community to spread its message from this point, for its light to shine forth in the four corners of earth in a similar and equivalent way, which was made possible by its presence in the very heart of the world.

The choice of the earliest ulama fell on this opinion which combines centrality of location and eminence; they considered it as an approval and help of Allah Most High for them. Then came modern science to validate and confirm them.

Part III

The Ka'ba, centre of the Old and the New Worlds

Modern scientific studies proved that the Ka'ba and the Holy city are located in the centre of earth, for the Old World (Asia, Africa and Europe) and the New World (the Americas, Australia and Antarctica); i.e. land on the surface of the globe is equally and orderly distributed around the Holy City of Mecca, as explained here:

Firstly: the Ka'ba is the centre of the Old World:

Nine cities and islands were chosen for being the frontiers of the Old World. Their location and distance from the Holy City of Mecca were calculated and it appeared that the arch distance between these cities and islands from Mecca was about 8039 km on average; which means that Mecca is situated at the centre of a circle that encompasses the three continents (Asia, Africa and Europe) which constituted the Old World before the discovery of the Americas.

Secondly: the Ka'ba is the centre of the New World:

⁴²⁶ *Zād al-ma'ād* (68/3).

The distance between Mecca and the following cities has been calculated:

1. The city of Wellington which is located in **New Zealand**, east of the Australian continent: it was found that its distance from Mecca is 13,040 km.
2. The city of Cape Horn, the southernmost tip of **South America**: its distance from Mecca is 13,120 km.
3. The north of the state of Alaska, the northernmost headland of **America**: its distance from Mecca is 13,600 km.

Stemming from this: the average distance between the most remote places of the New World and the Holy City of Mecca is about 13,253 km, which also means that Mecca is located in the centre of a circle encompassing the frontiers of the continents constituting the New World; and this circle also goes through the eastern and western frontiers of the South pole.⁴²⁷

Great wisdom in the choice of the location of Mecca:

This vast universe and all the phenomena and creatures composing it deeply move the hearts and astound the minds. It is not by coincidence nor is it the work of Nature; instead it is the stamp of the Creator, exalted be He, who has created each thing and determined its measure precisely, according to minute order, without flaws or defects and with immeasurable wisdom, except for Him the Mighty and Majestic. Sometimes He reveals parts of it to some of His servants, for the people to know the greatness of the Creator and His inimitable miracles.

Among these matters that underline for us the greatness of the Creator is the choice of the location of the Holy City of Mecca, appointed to bear the Honourable Ka'ba, the qibla of Muslims. It is a divine choice, reflecting the greatest wisdom, meant to be known only after the emergence of modern scientific discoveries and facts. Therefore, when the Muslims turn their faces towards the Ka'ba to pray, they face a position considered the centre of earth, whereas all their eyes and hearts converge, as if they were all looking at each other; a phenomenon made possible only by looking at the centre of the circle.

The wisdom of the Creator, exalted be He, appears in the location of the Ka'ba and the Holy City in the middle of the world; making it easy to reach them wherever one comes from all over the planet. The central position of the Sacred House from all the continents facilitates access to it, may it be by land, sea or air and reduces trouble and costs of the journey; which is particularly helpful regarding the great duty linked to this place: the Ḥajj and 'Umra. Imagine the exhaustion and the costs if the Ka'ba was at one extremity of the earth, how much trouble to undergo for a traveller coming from the opposite side? **It is as if there was another piece of wisdom here, the fairness in the geographical distribution:** any point around the Holy City has its equivalent; therefore there is equity in the trouble undergone by two travellers coming each of them from two different cities situated at the very same distance from Mecca, which is like a centre of symmetry.

⁴²⁷ See: *Ithbāt tawassuṭ Makka li-l-yābisa*, Dr. Yaḥya Muḥammad Wazīrī, professor of architecture and lecturer in the faculty of archeology, Cairo University. Research presented at the first scientific conference: "*Makka al-mukarrama, markazan li-l-yābisa bayna an-nathariya wa-at-taṭbīq*" under the supervision of Sharika sā'a Makka al-'ālamīya, Doha, Qatar, April 2008.

The Meccan Meridian before the Greenwich Meridian

The very unique meridian of the Holy City of Mecca (39 degrees 49 minutes) drove a European researcher, Arnold Keyserling, to ask to take it as the main meridian instead of the one in Greenwich in England, which was imposed on the world in 1882 without any clear scientific or logical reason. **The main cause** of taking Greenwich as the first meridian was that the British Empire used to be the major power in the world at that time.⁴²⁸

Part IV

The corners of the Ka'ba indicate strategic positions

Modern studies have been conducted to know which direction of the inhabited land indicates each corner of the original Honourable Ka'ba; the results of these studies are the following:

1. The corner known as **the Iraqi Corner** actually points to the west of Iraq, and the last part of land that this corner indicates is the region known as The East European Plain located at the frontier between Europe and the Asian continent; which means that **this corner points to the European continent.**
2. The corner known as **the Levantine Corner** does not point to any country of the Levant at all; instead it points to the West Coast of the United States of America; which means that **this corner points to America.**
3. The corner known as **the Yemeni Corner** does not point to the Yemen at all; it indicates the eastern coast of Africa, more precisely the eastern coast of Mozambique, a strategic position just between Australia and South America; which means that **this corner points to the African continent.**
4. **The Black Stone Corner** indicates the western Irian islands (on the Asian continent) located between the Australian continent and Asia; which means that **this corner points to the Asian continent.**

The previous results demonstrate that the corners of the Ka'ba point to strategic geographical locations of the inhabited earth; each location is situated between two continents of the six inhabited continents. This underlines that **the real denominations of the corners of the Honourable Ka'ba are actually:** the European Corner, the American Corner, the African Corner and the Asian Corner. **This reveals the universality of the Honourable Ka'ba;** which was actually established for all the people in the centre of earth, as a confirmation of His word, exalted be He:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Indeed, the first House (of worship) established for mankind was that at Bakka - blessed and a guidance for the worlds” Surat 'Āli 'Imrān: 96.

The universal names of the Ka'ba's corners:

Considering these facts, the universal names of the Ka'ba's corners are the following:

⁴²⁸ See: *al-Ka'ba al-musharrafā dirāsa taḥlīl li-l-khaṣā'ish at-taṣmīmiya*, Dr. Yaḥya Muḥammad Wazīrī, researches for the 15th international conference Interbuild, p. 5, Cairo, 2007.

- The European Corner (currently the Iraqi Corner).
- The American Corner (currently the Levantine Corner).
- The African Corner (currently the Yemeni Corner).
- The Asian Corner (currently the Black Stone Corner).⁴²⁹

Summary:

The position of the Honourable Ka'ba is very unique: modern scientific studies proved that the Ka'ba is in the centre of the Earth for both the Old World (Asia, Africa and Europe) and the New World (the Americas, Australia and Antarctica). The Holy City of Mecca is therefore characterized by an exclusive location, no other city or position can compete with it; this is why the Noble Qur'an described it as The Mother of cities.

Chapter V The rules concerning the Ka'ba

This chapter is divided into five sections:

Section I: The Maqām Ibrāhīm.

Section II: The multiplication of the prayer's reward.

Section III: The rules concerning ṭawāf.

Section IV: The rules concerning the Ḥijr.

Section V: The rules about facing the Ka'ba for the prayer.

Section I The Maqām Ibrāhīm (The Station of Ibrāhīm) (p)

This section is divided into two parts:

Part I: The position of the Maqām Ibrāhīm (p).

Part II: The rule about praying behind the Maqām.

Part I The position of the Maqām Ibrāhīm (p)

⁴²⁹ See: *Ithbāt tawassuṭ Makka al-mukarrama li-l-yābisa*, a study based on pictures and measurements realized with satellites, dr. Yaḥya Wazīrī, The International Islamic Council for Da'wah and Relief, with the cooperation of the Commission on Scientific Signs in the Qur'an and Sunna, Cairo, 2009.

The ulama diverged on the position of the Maqām Ibrāhīm (p) in the past because of two opinions. **The prevailing one** affirms that the position of the Maqām during the pre-Islamic period of ignorance has remained the same until the time of the Prophet (s) and the caliphates of Abū Bakr and ‘Umar (r2). When ‘Umar Ibn al-Khaṭṭāb (r) was caliph, a violent flood removed it from its place, and ‘Umar put it back to its proper place in the presence of a group of Muslims after having checked its correct location. This is the opinion of most scholars, like al-Azraqī (m) who reported it from Pious Predecessors⁴³⁰; Ibn Hajar⁴³¹ also backed this opinion as well as Muḥibb ad-Din aṭ-Ṭabarī⁴³².

Evidence:

1. Ibn Abī Mulayka (m) narrated: The position of the Maqām today is the position it had during the pre-Islamic period of ignorance and at the time of the Prophet (s), Abū Bakr (r) and ‘Umar (r); until the violent flood removed it under ‘Umar’s caliphate. Then the Maqām was put against the Ka’ba, before the caliph restored it to its original place after ascertaining that it was the proper site in the presence of a group of people.⁴³³
2. The ḥadīth narrated by Jābir (r) in his description of the Ḥajj of the Prophet (s): After the Prophet (s) performed his ṭawāf, he went forward to the Station of Ibrāhīm and recited

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“And take the Station of Ibrāhīm as a place of prayer” (Surat al-Baqara – The Cow: 125). While praying two rak’a he kept the Station between him and the House.⁴³⁴

Muḥibb ad-Din aṭ-Ṭabarī (m) said: What comes to mind when hearing this ḥadīth is that the Maqām did not cling to the House: it has never been mentioned that he went forward to it and put it elsewhere. It was possible for him to turn his back to it while facing the Ka’ba for praying or for it to be in front of him; so if it clung to the House, he could only face it, nothing else.⁴³⁵

3. Al-Muṭṭalib Ibn Abī Wadā’a as-Sahmī reported from his father, who reported from his grandfather: The floods were entering the Sacred Mosque from the big Bani Shayba gate before ‘Umar Ibn al-Khaṭṭāb erected the higher dam. This gate was named the gate of the flood. The floods probably moved the Maqām from its place and maybe threw it near the Ka’ba. During the caliphate of ‘Umar Ibn al-Khaṭṭāb (r), a flood named Umm Nahshal (after Umm Nahshal, the daughter of ‘Ubayda Ibn Abī Aḥīḥa Sa’īd Ibn al-‘Āṣ who drowned in it) moved the Maqām from its place. It was found at the bottom of Mecca and then brought back and tied to the curtains of the Ka’ba.

This incident was reported to ‘Umar (r) who came in a hurry; he entered the Mosque for a ‘Umra during the month of Ramaḍān and the Maqām was not where it used to be as it had been swept away by the flood. ‘Umar started to call people saying: By Allah! I am looking for someone who has knowledge about this Maqām! Al-Muṭṭalib Ibn Abī Wadā’a as-Sahmī

⁴³⁰ See: *Hāshiyah Ibn Hajar al-Haythamī ‘alā sharḥ al-īdāḥ fī Manāsik al-Ḥajj*, p. 281.

⁴³¹ *Fath al-Bārī* (499/1).

⁴³² *Al-Qirā li-Qāsid Umm al-Qurā*, al-Muḥibb aṭ-Ṭabarī, p. 346.

⁴³³ Reported by al-Azraqī in *Akḥbār Makka* (35/2), quoted by Muḥibb ad-dīn aṭ-Ṭabarī in *Al-Qirā li-Qāsid Umm al-Qurā*, p. 345 and *al-Fāsī in Shifā’ al-gharām* (332/1).

⁴³⁴ Reported by Abū Dāwūd (183/2), H. 1905 and authenticated by al-Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (536/1), H. 1905.

⁴³⁵ *Al-Qirā li-Qāsid Umm al-Qurā*, p. 346.

said: Me, Commander of the Faithful, I have this knowledge! I was fearing this for it, so I calculated the distance between the Maqām and the corner, between it and the door of the Ḥijr and between the Maqām and the Zamzam well with a well-twisted rope which I have in my house.

‘Umar told him: Sit here with me and send someone to pick it up. When the rope arrived, he spread it and found its original place. He asked the people and sought advice from them, they said: Yes! This is its place! When ‘Umar (r) checked and ascertained everything, he ordered the building of a base for the Maqām and a structure around it. It is still today at this very place. He said (al-Muṭṭalib): ‘Umar bridged the higher dam and reinforced it with rocks. Ibn Jarīj said: And not any flood went through it since the time of ‘Umar (r) until today.⁴³⁶

Ibn Ḥajar (m) mentioned these events in *Fath al-Bāri*, confirming the authenticity of the source saying: “al-Azraqī reported in *Akhbār Makka* with authentic chains of narration that the Maqām at the time of the Prophet (s), Abū Bakr and ‘Umar (r2) was at the same place as it is now. During the caliphate of ‘Umar, a flood took away the Maqām to the bottom of Mecca. It was then tied to the curtains of the Ka’ba until ‘Umar came to restore it to its original place after ascertaining that it was the proper site. He reinforced its base and built a structure around it, as it is today.”⁴³⁷

The inspiration of al-Muṭṭalib Ibn Abī Wadā’a about measuring the position of the site, fearing an unforeseen event like a flood, is a blessing of Allah Most High and irrefutable evidence that this House and its surroundings are under Allah’s protection, exalted be He.

Part II

The rule about praying behind the Maqām

Firstly: It is recommended to pray the two rak’a after ṭawāf behind the Maqām:

It is recommended to pray the two rak’a following the ṭawāf behind the Maqām, if it is possible, even from a certain distance; this is the opinion of the majority.⁴³⁸

Evidence:

1. ‘Abd Allah Ibn ‘Umar (r2) narrated: **Allah’s Messenger (s) came and circumambulated the House seven times and then prayed two rak’a behind the Maqām.**⁴³⁹
2. Jābir (r) narrated in his description of the Ḥajj of the Prophet (s): the Prophet, after performing ṭawāf, **went forward to the Station of Ibrāhīm and recited**

⁴³⁶ *Akhbār Makka*, al-Azraqī (33-34/2).

⁴³⁷ *Fath al-Bāri* (499/1).

⁴³⁸ See: *Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī* (175/8), *‘Umda al-qārī sharḥ ṣaḥīḥ al-Bukhārī* (38/15), *Fath al-Bāri* (488/3), *al-Kharshī ‘alā khalīl* (328/2), *al-Mughnī* (400/3).

⁴³⁹ Reported by al-Bukhārī (588/2), H. 1547.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“And take the Station of Ibrāhīm as a place of prayer.” While praying two rak’a he kept the Station between him and the House. Allah’s Messenger (s) used to recite in the two rak’a قُلْ هُوَ اللَّهُ أَحَدٌ “Say, He is Allah, one” and قُلْ يَا أَيُّهَا الْكَافِرُونَ “Say O infidels”.⁴⁴⁰

Significance: It is recommended to pray the two rak’a following the ṭawāf behind the Maqām.

Secondly: authorization of praying the two rak’a after ṭawāf anywhere:

The sunna and the best thing to do is to pray the two rak’a following the ṭawāf behind the Maqām; but for the person who cannot do this because of the crowd it is possible to pray these two rak’a anywhere in the Sacred Mosque and even outside the Sacred Mosque.⁴⁴¹

Evidence:

1. The Prophet’s wife (s) Umm Salama (rh) narrated: Allah’s Messenger (s) was in Mecca and had just decided to leave the city while she had not yet performed ṭawāf. The Prophet (s) said: **When the Morning Prayer is established, perform ṭawāf on your camel while the people are in prayer.** She did so and did not offer the two rak’a of ṭawāf until she came out of the Mosque.⁴⁴²

Significance: The Prophet (s) allowed Umm Salama (rh) to pray the two rak’a of ṭawāf outside the Sacred Mosque.

Opinions of the scholars:

1. Ibn Ḥajar (m) said: His word “She did not offer the two rak’a of ṭawāf until she came out” i.e. out of the Mosque or out of Mecca indicates the authorization of praying the two rak’a of ṭawāf outside the Mosque; if there was any obligation, the Prophet (s) would not have allowed her to do so.⁴⁴³
2. Al-‘Aynī (m) quoted al-Bukhārī: **Chapter: praying the two rak’a of ṭawāf outside the Mosque:** This is a chapter showing the authorization of praying the two rak’a of ṭawāf outside the Sacred Mosque. Its **conclusion** is that there is no specific place for praying the two rak’a of ṭawāf. It is permitted to perform them anywhere; but the best place is behind the Maqām.⁴⁴⁴
3. An-Nawawī (m) said: It is recommended (mustahabb) to pray them behind the Maqām. If it is not possible, in the Ḥijr under the gutter; if not, in the Mosque; if not, in Mecca, and if not in Mecca, the person performs them in his country or anywhere on earth; it is allowed and permitted without expiation.⁴⁴⁵

⁴⁴⁰ Reported by Abū Dāwūd (183/2), H. 1905. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Abū Dāwūd* (536/1), H. 1905.

⁴⁴¹ See: *Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī* (175/8), ‘*Umda al-qārī sharḥ ṣaḥīḥ al-Bukhārī* (38/15), *Fatḥ al-Bārī*’ (488/3).

⁴⁴² Reported by al-Bukhārī (308/1), H. 1626. Chapter: Praying the two rak’a of ṭawāf outside the Mosque.

⁴⁴³ *Fatḥ al-Bārī*’ (487/3).

⁴⁴⁴ ‘*Umda al-qārī sharḥ ṣaḥīḥ al-Bukhārī* (38/15).

⁴⁴⁵ *Al-Majmū’* (53/8).

He (m) said in another source: It is a sunna for the person to pray them behind the Maqām; if not, in the Ḥijr; if not, in the Mosque; if not, anywhere in Mecca in the Sanctuary and if not, in one's country or anywhere on earth; it is permitted, but the person misses out on its virtue, even if he has to perform the prayer as far as he is alive.⁴⁴⁶

4. The sheikh Ibn Bāz (m) said: It is not compulsory for the person who performed ṭawāf to pray two rak'a behind the Maqām Ibrāhīm, but it is prescribed for him to pray there if it is no trouble. If he performs them anywhere else in the Sacred Mosque or anywhere else in the Sanctuary of Mecca it is permitted. The person cannot bother the circumambulation of others to pray his two rak'a behind the Maqām; instead, he has to move away from the crowd and pray anywhere in the Sacred Mosque; as sometimes 'Umar (r) used to pray the two rak'a of ṭawāf at Dhu Ṭuwā⁴⁴⁷, which is inside the Sanctuary of Mecca but outside the Sacred Mosque. Or like Umm Salama (rh) who prayed for the farewell ṭawāf outside the Sacred Mosque. **It is clear that the reason** for this is the crowd. Or maybe she wanted by doing so to show to the people the flexibility of the Islamic law on this matter.⁴⁴⁸

Evidence of the consensus:

More than one scholar mentioned the consensus on the permission for someone who accomplished his circumambulation to pray the two rak'a of ṭawāf wherever he wants; among them: Ibn al-Mundhir, an-Nawawī and Ibn Ḥajar.

Ibn al-Mundhir (m) said: The ulama agreed unanimously on the validity of the two rak'a of ṭawāf wherever they are performed; except Imam Mālik who disliked the prayer of ṭawāf in the Ḥijr⁴⁴⁹. The majority of scholars said it is permitted to pray them in the Ḥijr or anywhere else.⁴⁵⁰

Ibn Ḥajar (m) said: There is a scholarly consensus on the permission to pray the two rak'a of ṭawāf anywhere; except Imam Mālik who affirmed that the two obligatory rak'a of ṭawāf performed in the Ḥijr have to be performed again.⁴⁵¹

Section II

The multiplication of the prayer's reward

This section is divided into four parts:

Part I: The multiplication of the prayer's reward is specific to the Mosque of the Ka'ba.

Part II: The multiplication of the prayer's reward is specific to the five compulsory prayers.

Part III: The multiplication of the prayer's reward is specific to men.

Part IV: Praiseworthiness of supererogatory prayers (nawāfil) for foreigners in the Sacred Mosque.

Part I

⁴⁴⁶ *Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī* (175/8).

⁴⁴⁷ Reported by al-Bukhārī, in his comment in *The Book of Pilgrimage, chapter: ṭawāf after as-Ṣubḥ and al-'Aṣr* (301/1), and Imam Mālik in *al-Muwatta'* (368/1).

⁴⁴⁸ *Majmū' fatāwa wa maqālāt mutanawwi'a* (228/18).

⁴⁴⁹ *Al-Ijmā'*, p. 55.

⁴⁵⁰ *Al-Majmū'* (62/8).

⁴⁵¹ *Fatḥ al-Bāri'* (488/3).

The multiplication of the prayer's reward is specific to the Mosque of the Ka'ba

The ulama diverged on the multiplication of the prayer's reward. Does it concern the whole Sanctuary of Mecca or only the Sacred Mosque? There are two opinions, both supported by strong evidence and backed by a lot of scholars. I personally incline to favour the view according to which the multiplication applies only to the Sacred Mosque as it shelters the Ka'ba, may Allah Most High increase its honour, which itself benefits from divine protection. It is there that prayers are performed and for it travels are to be undertaken. Moreover, *ṭawāf* and retreat are to be accomplished only inside it and it is for the Mosque that the Sanctuary of the Holy City was blessed above others. This opinion is the opinion of the Mālikī School⁴⁵² and most of the Shāfi'ī⁴⁵³ and Ḥanbalī⁴⁵⁴ scholars.

All agreed on the multiplication of good deeds everywhere in the Sanctuary of the Holy City but concerning the nature of this multiplication, **the prevailing opinion** states that the multiplication of *ḥasanāt* (unity of reward for good deeds) concerns the quality, not the quantity.⁴⁵⁵

Evidence:

1. Maymūna (rh), the Prophet's wife (s) narrated this ḥadīth, elevated and attributed to the Prophet (s): **One prayer in this mosque (the Prophet's Mosque) is better than a thousand prayers in any other mosque except the Mosque of the Ka'ba.**⁴⁵⁶

In the ḥadīth reported by an-Nasā'ī: **except the Ka'ba's Mosque.**⁴⁵⁷

In the ḥadīth narrated by Abū Hurayra (r), elevated and attributed to the Prophet (s): **except the Ka'ba.**⁴⁵⁸

In another ḥadīth narrated by Abū Hurayra (r), elevated and attributed to the Prophet (s): **One should undertake journey to three mosques: the Mosque of the Ka'ba, my mosque, and the Mosque of Elia (Jerusalem's mosque).**⁴⁵⁹

Significance: These different expressions (**the Mosque of the Ka'ba, the Ka'ba's Mosque** or **the Ka'ba** alone) and the words **the Sacred Mosque** (in other narrations) underline that the multiplication applies only to the Mosque around the Ka'ba, not the whole Sanctuary.⁴⁶⁰

2. Abū Hurayra (r) narrated: The Prophet (s) said: **One prayer in my Mosque is better than a thousand prayers in any other mosque except the Sacred Mosque.**⁴⁶¹

Significance: The attention is drawn to the Prophet's Mosque (s), with the exclusion of other mosques in the Sanctuary of Medina; the same is true for the Sacred Mosque.

⁴⁵² See: *al-Fawākih ad-dawānī* (275/2), *al-Mudawwana* by Imam Mālik (401/2).

⁴⁵³ See: *al-Majmū'* (193/1), *Ḥāshiyā al-Bujirmī* (95/2), *I'āna aṭ-ṭālibīn* (359/2).

⁴⁵⁴ See: *al-Furū'* Ibn Mufliḥ (335/1), *Maṭālib 'ulī an-nuhā* ar-Raḥībānī (384/2).

⁴⁵⁵ See: *Faḍā'il Makka al-mukarrama*, dr. 'Abd Allah Ibn Muḥammad Nūrī, p. 150-152.

⁴⁵⁶ Reported by Muslim (1014/2), H. 1396.

⁴⁵⁷ Reported by an-Nasā'ī (213/5), H. 2898. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (313/2) H.2898.

⁴⁵⁸ Reported by an-Nasā'ī (214/5), H. 2899. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (313/2) H.2899.

⁴⁵⁹ Reported by Muslim (1015/2), H. 1397.

⁴⁶⁰ See: *I'lām as-sājid bi-aḥkām al-masājid*, az-Zarkashī, p. 120.

⁴⁶¹ Reported by al-Bukhārī in his version (398/1), H. 1133, and Muslim (1012/2), H. 1394.

3. The expression “The Sacred Mosque” (al-Masjid al-Ḥarām) was given by tradition for what concerns the circumambulation (ṭawāf), with the exclusion of the rest of the Sanctuary or its mosques.⁴⁶²

Ibn Khuzayma (m) said: If the words “The Sacred Mosque” were designating the whole city and the Sanctuary, it would have been prohibited to dig a well or a tomb in it, to urinate or defecate inside it, to throw decaying carcasses or carrion. No scholar ever prohibited or disliked the presence in the city of menstruating women or people in need of ghusl (taking bath for full ablutions), neither did they prohibit sexual intercourse within the walls of Mecca. If this was the case, the retreat would have been allowed everywhere in Mecca, in its houses and shops! But nobody ever said a word about it.⁴⁶³

4. If someone undertakes a voyage towards any mosque of Mecca excepting the Sacred Mosque, it is not permitted and it is even forbidden. The only mosque which can be a destination for a traveller is the one that is characterized by the multiplication of good deeds inside it.⁴⁶⁴

The multiplication takes effect outside the Mosque if the rows are related to each other:

If the rows are connected and if there is no alternative because of the crowd, the people praying outside the well-known limits of the Mosque, outside the limits of the esplanades surrounding it or in the streets connected to it, receive the complete reward as if they were inside. This is among the rules concerning the prayer.

Words of scholars on this matter:

There is no divergence among scholars concerning the validity of the prayer performed outside the Mosque on the condition that the rows outside are connected with the rows inside the Mosque.

1. **Al-Kāsānī (m)** said: If the prayer is performed outside the Mosque by following the movements of the imam inside and if the rows are connected, it is permitted. If rows are not connected, it is not. This position concerning the rule of the connection between the rows is linked to this Mosque, if the imam prays inside it.⁴⁶⁵
2. **Imam Mālik (m)** said: If people pray in a closed place following the imam but not directly connected with the group inside, their prayers are accepted if such a place has windows or openings through which one can see the movements of the people and the imam inside: they bow with him and prostrate with him; this is permitted, except for the Friday prayer. If there are no windows and no openings allowing them to see people inside nor the imam, but they hear him, bow when he bows and prostrate when he prostrates, this is permitted.⁴⁶⁶
3. **Ibn Taymiya (m)** said: About congregational prayer behind the imam for people outside the mosque, or inside it but with an obstacle: **if the rows are connected, the prayer is accepted according to a consensus reached by religious authorities.**⁴⁶⁷

⁴⁶² See: *Shifā’ al-gharām bi-akhbār al-balad al-ḥarām*, al-Fāsī (82/1).

⁴⁶³ *Faḥ al-Bārī’* (451/3).

⁴⁶⁴ See: *Fatāwā ash-sheikh Muḥammad Ibn Ṣāliḥ al-’Uthaymīn* (438/1).

⁴⁶⁵ *Badā’i’ aṣ-ṣanā’i’*, al-Kāsānī (146/1).

⁴⁶⁶ *Al-Mudawwana* (170/1).

⁴⁶⁷ *Majmū’ al-fatāwa* (407/23).

Summary: The people praying outside a mosque get full reward if there is no alternative and if the rows are connected.

Part II

The multiplication of the prayer's reward is specific to the five compulsory prayers (farḍ)

The ulama diverged on the multiplication of the prayer's reward: does it concern the compulsory prayers (farḍ) only or does it include supererogatory prayers (nafl) as well? There are two opinions. **The prevailing opinion** affirms that the multiplication of the prayer's reward applies only to compulsory prayers (farḍ); this view is supported by the majority of Ḥanafī⁴⁶⁸, Mālikī⁴⁶⁹ and Ḥanbalī⁴⁷⁰ scholars.

Evidence:

1. Zayd Ibn Thābit (r) narrated: Allah's Messenger (s) said: **The prayer of a person in his house is better than his prayer in this mosque of mine, except for the compulsory prayers.**⁴⁷¹
Significance: The Mosque of the Prophet (s) is characterized by the multiplication of the prayer's reward inside it, likewise the Sacred Mosque though on a lower scale, but the Prophet (s) conveyed that it is better to perform supererogatory prayers at one's home.
2. Zayd Ibn Thābit (r) also narrated: Allah's Messenger (s) made a small room in the month of Ramaḍān (Zayd said: I think that it was made of a mat). He prayed there for a few nights and some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said: **I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers.**⁴⁷²
Significance: The ḥadīth informed us that it is better to perform supererogatory prayers at one's house, in spite of the greatness of the mosque.
3. The Prophet (s) used to perform supererogatory prayers at his house; going to his mosque only for compulsory prayers, even if it was situated just next to his house.⁴⁷³
Ibn al-Hammām (m) said: This privilege is specific to compulsory prayers. Some say for supererogatory prayers as well... It is known that he said (s): **The best prayer of a person is that which he prays in his house except the compulsory prayers.** These were his words when he was in Medina addressing the people present in the mosque and the absent as well. Moreover, it has never been heard that he (s) used to perform supererogatory prayers in the mosque. Instead he used to perform them home, supererogatory night prayers (tahajjud), the two sunna rak'a of dawn's prayer and so on. If the supererogatory prayers were better to

⁴⁶⁸ See: *Radd al-muḥtār 'alā ad-durr al-mukhtār sharḥ tanwīr al-abṣār*, Ibn 'Abidīn (659/1).

⁴⁶⁹ See: *al-Fawākih ad-dawānī* (271/1), *Kifāya aṭ-ṭālib ar-rabbānī* (535/2).

⁴⁷⁰ See: *al-Furū'* (532/1).

⁴⁷¹ Reported by Abū Dāwūd (274/1), H. 1044. Authenticated by al-'Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (288/1), H. 1044.

⁴⁷² Reported by al-Bukhārī (256/1), H. 698.

⁴⁷³ See: *Subul as-salām*, aṣ-Ṣan'ānī (217/2).

be performed in the mosque, he (s) would have performed them only in the mosque, or most of the time; missing only some of them sometimes, especially as his house was next to the mosque.⁴⁷⁴

Part III

The multiplication of the prayer's reward is specific to men

Most scholars think that this multiplication concerns men excepting women; as it is better for women to perform their prayers, compulsory or supererogatory, in their houses.⁴⁷⁵

Evidence:

1. Ibn 'Umar (r2) narrated: The Messenger of Allah (s) said: **Do not prevent women from going to the mosques, though it is better for them to pray in their houses.**⁴⁷⁶
2. Umm Ḥumayd, Abū Ḥumayd as-Sā'adī's wife (r2) narrated that once she said to the Prophet (s): O Messenger of Allah, I love praying with you. He said: **I know that you love praying with me, but your offering the prayer in a closed room is better than your offering it in a room, and your offering it in a room is better than your offering it in the courtyard of your house; and your offering it in the courtyard is better than your offering it in the neighbouring mosque, and your offering it in the neighbouring mosque is better than your offering it in the mosque of mine.** The narrator said: She obeyed and had her mosque built in the most remote place of her house where she used to pray until she met Allah Most High.⁴⁷⁷

Ibn Khuzayma (m) classified this ḥadīth in a specific chapter: "The preference for a woman to pray in a closed room instead of a room, and in the neighbouring house instead of the Mosque of the Prophet (s)." Even if a prayer in the Mosque of the Prophet is equal to a thousand prayers in any other mosque; the words of the Prophet (s): **A prayer performed in this mosque of mine is better than a thousand prayers in any other mosques**, are aimed at the men's prayers excepting women's prayers.⁴⁷⁸

There is no discrimination in favour of men against women, instead, it is a grace of Allah who gives it to whom He wants; and who knows, maybe Allah multiplies the rewards of women even better than men for their obedience to the Messenger of Allah (s) and their self-effacing manners.

Maybe there is wisdom in this multiplication of good deeds specific to men excepting women: the emergence of the force and power of Islam and the abundance of its followers

⁴⁷⁴ *Sharḥ Faṭḥ al-Qadīr* (182/3).

⁴⁷⁵ See: *Sharḥ Faṭḥ al-Qadīr* (182/3), *Mawāhib al-Jalīl* (117/2), *al-Majmū'* (169/4), *Maṭālib 'ulī an-nuhā* (383/2).

⁴⁷⁶ Reported by Abū Dāwūd (155/1), H. 567, authenticated by al-Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (169/1), H. 567.

⁴⁷⁷ Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (95/3), H. 1689, al-Albānī made it ḥassan (good) in *Ṣaḥīḥ mawārid az-ẓama'ān* (202/1), H. 286.

⁴⁷⁸ *Ṣaḥīḥ Ibn Khuzayma* (94/3).

was a duty that rested on men's shoulders, not women, as the constructions of mosques and their frequentation generally speaking, and especially the Sacred Mosque, like the Prophet's Mosque and Elia's Mosque: they are consequent to men's work, not women. The glorious Qur'an implied this in the words revealed by Allah, exalted be He:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ
أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

"A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves." (Surat at-Tawba: 108).

And His word:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ (٣٦) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧)

"In mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakā. They fear a Day in which the hearts and eyes will fearfully turn about." (Surat an-Nūr: 36-37).

Part IV

Praiseworthiness of supererogatory prayers for foreigners in the Sacred Mosque

Imam Mālik singled himself out for making a distinction between a resident and a foreigner. Ibn al-Qāsim reported from Imam Mālik (m) that according to him, it is better to perform supererogatory prayers in one's house instead of the Prophet's Mosque (s), excepting for the foreigners: the Imam prefers for them to pray in the Prophet's Mosque (s).⁴⁷⁹

Significance: If Imam Mālik established a distinction between the resident and the foreigner in the Prophet's Mosque (s), the Sacred Mosque has even greater priority.

This is a relevant word as the foreigner has no house at all in Mecca, may Allah honour it. He is therefore not concerned by these ḥadīths; wisdom of praying in one's house cannot come into effect for those who stay in hotels or similar. The point of praying at home is to avoid making one's house like a grave, to attract tranquillity, mercy and blessing for its inhabitants, for the children to learn from their family how to pray and gain perseverance in it, for an atmosphere animated by faith to beam forth inside the house and for being more sincere and avoiding ostentation. The Islamic law encouraged performing supererogatory prayers at home for all this, but it does not concern foreigners.

On the other hand, the Sacred Mosque is one of the greatest sites of Islam: it is the first House established for worship on earth, it is a place to undertake a journey to, it is sunna to multiply retreat and ṭawāf inside it and faith gets stronger by looking at the Honourable Ka'ba, the believers

⁴⁷⁹ *Kifāya aṭ-ṭālib* (535/2). See: *ʿUmda al-qārī* (264/5).

circumambulating and the assiduity of worshippers. This is why it is good for the foreigner to stay as much as possible for him inside the Mosque, as he came to Mecca only for it.

It may be the same for women, with the condition of not multiplying too many comings and goings between the hotel and the Mosque in order to avoid being exposed to trouble. Instead, it is better for them to remain in a retreat inside the Mosque, as they left their houses and travelled for this purpose; or maybe to stay at the hotel, which can help them in their worship; Allah knows best.⁴⁸⁰

Summary:

We shall summarize by saying that the multiplication concerns the reward and merit, not the rituals. It is specific to the sanctity of the Sacred Mosque, not the region of the whole Sanctuary. It is also specific to compulsory prayers, not supererogatory ones and this blessing is bestowed only to men, in order to ward off hardship for women and to not hinder the latter in their other duties; Allah knows best.

Section III

The rules concerning ṭawāf

This section is divided into four parts:

Part I: Prohibited times for prayer.

Part II: Ṭawāf and its prayer of two rak'a during prohibited times.

Part III: Specific exception for ṭawāf and its prayer.

Part IV: Mutliplying ṭawāf for people living outside Mecca.

Part I

Prohibited times for prayer

The ulama agreed on five prohibited times for supererogatory prayers – between prohibited and disliked times, they are the following:

1. After the prayer of Fajr until the sun rises.
2. After sunrise until the sun is a spear's length above the horizon (i.e. when a distance equal to the sun's diametre appears between the sun and horizon).
3. When the sun is at its peak or its highest point in the sky until it moves on. Imam Mālik does not see this as disliked (makrūh).
4. After the 'Aṣr prayer until the sun sets.
5. When the sun yellows before the sunset until it has set.⁴⁸¹

Evidence:

⁴⁸⁰ *Faḍā'il Makka al-mukarrama*, p. 159.

⁴⁸¹ See: *Bidāya al-mujtahid*, Ibn Rushd (73/1), *l'ām as-sājid bi-aḥkām al-masājid*, az-Zarkashī, p. 105.

1. 'Umar (r) narrated: **The Prophet (s) forbade praying after the morning prayer till the sun rises and after the 'Aṣr prayer till the sun sets.**⁴⁸²
2. 'Uqba Ibn 'Āmir al-Juhanī (r) narrated: **There are three times at which the Messenger of Allah (s) forbade us to pray or to bury our dead: when the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting**⁴⁸³ **till it sets.**⁴⁸⁴

There is obvious and manifest wisdom in the prohibition to pray at certain times in spite of the importance and blessing of the prayer. Allah Most High imposed on His servants various kinds of rituals and good deeds. As Allah imposes orders, He imposes prohibitions: Allah orders and Allah forbids; He ordered His servants to pray, and He forbade them to pray at certain determinate times, He ordered them to fast and he forbade them to fast at certain times, the Day of the Fast Breaking and the Day of Sacrifice. Within all this and much more, hard to fathom, we find instructions for the Muslim urging him to accept and comply with what Allah orders him and forbids him, without arguing or debating. He has only to say **سَمِعْنَا وَأَطَعْنَا** "We hear and we obey" (Surat al-Baqara – The Cow: 285), cheerful and confident in his heart.

Part II

Ṭawāf and its prayer at the prohibited times

The ulama diverged on the performance of ṭawāf and its prayer during the prohibited times. There are three opinions. **The prevailing one:** it is permitted all the time, according to the Shāfi'ī School⁴⁸⁵, the Ḥanbalī School⁴⁸⁶, Abū Thawr, Ishāq, Dāwūd aḏ-Ḍāhirī and Ibn al-Mundhir, they said: it is the view of the majority of the companions and those who came after (like Ibn 'Umar, Ibn 'Abbās, Ibn Zubayr, Jābir, Abū ad-Dardā', al-Ḥassan, al-Ḥussein, 'Aṭā', Ṭawūs, al-Qāsim Ibn Muḥammad and 'Urwa Ibn Zubayr (rp)).⁴⁸⁷ Wisdom of the permission is obvious: the need of the people for ṭawāf and its prayer at any time.

Evidence:

⁴⁸² Reported by al-Bukhārī (211/1), H. 556, Muslim (566/1), H. 826.

⁴⁸³ See: *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (114/6).

⁴⁸⁴ Reported by Muslim (568/1), H. 831.

⁴⁸⁵ See: *al-Majmū'* (158/4).

⁴⁸⁶ *Al-Mughnī* (425/1).

⁴⁸⁷ See: *Muṣannaf Ibn Abī Shayba* (180/3), n° 13244 – 13254, *Muṣannaf 'Abd ar-Razzāq* (62/5), n°9005 – 9007, 9011, *al-istidhkār* (209/4).

1. Jubayr Ibn Muṭ'im (r) narrated: The Prophet (s) said: **O Banū 'Abd Manāf, do not prevent anyone from circumambulating this House or praying at any time of the night or day he wishes.**⁴⁸⁸

Significance: The permission of ṭawāf and its prayer is at any time for those near the glorious House, because this ḥadīth encompasses all times. All the ḥadīths about the five prohibited times for prayer do not concern ṭawāf and its prayer.⁴⁸⁹

At-Tirmidhī (m) said: Most scholars agreed on the fact that it is disliked (makrūh) to pray after 'Aṣr prayer until the sun sets and after Fajr prayer until the sun rises, subject to exceptions, like the prayer in Mecca after ṭawāf after 'Aṣr prayer until sun sets and after Fajr until the sun rises.⁴⁹⁰

2. Mujāhid related that Abū Dharr (r) narrated: I heard Allah's Messenger (s) say: **Do not pray after 'Aṣr prayer until the sun sets, and after Fajr prayer until the sun rises, except in Mecca, except in Mecca, except in Mecca.**⁴⁹¹

Ibn 'Abd al-Birr (m) said: If this ḥadīth it is not strong (qawī) by itself, because of the weakness of Ḥumayd Mawlā 'Afrā', and because Mujāhid did not hear Abū Dharr; the content of Jubayr Ibn Muṭ'im's ḥadīth makes it strong (qawī), as well as the words of most scholars about it, and also because Ibn 'Abbās, Ibn 'Umar, Ibn Zubayr, al-Ḥassan, al-Ḥussein, 'Aṭā', Ṭawūs, Mujāhid, al-Qāsim Ibn Muḥammad and 'Urwa Ibn az-Zubayr were circumambulating after 'Aṣr prayer and some of them also after Fajr prayer and they used to pray two rak'a after performing ṭawāf at those times.⁴⁹²

3. 'Abd al-'Azīz Ibn Rufay' narrated: I saw 'Abd Allah Ibn az-Zubayr (r) performing ṭawāf after the morning prayer (Fajr) and praying two rak'a.⁴⁹³

Significance: No companion would have done such a thing following his own mind. Therefore, this position is elevated and attributed to the Prophet (s).

4. Ibn Taymiya (m) presented many arguments about the permission of performing ṭawāf and praying its two rak'a at any time, even the prohibited ones:

The first one: There is in the ḥadīth of Jubayr Ibn Muṭ'im (r) a generalization of the times, how is it possible to say that it does not encompass the prohibited ones?

The second one: This generalization is not limited by any illustration, text or consensus. A prohibiting ḥadīth is characterized by a text and consensus. Generalization for permitted things prevails on generalization for prohibited things.

The third one: People never stopped praying or circumambulating the House since it was built by Ibrāhīm al-Khalīl (p). The Prophet (s) and his companions were praying in front of it and circumambulating it before the migration. After the conquest of Mecca the numbers of worshippers performing prayers and ṭawāf increased. If there was a ban on the ṭawāf prayer during the five prohibited times, the Prophet would have publicly forbade it for the need of

⁴⁸⁸ Reported by at-Tirmidhī (220/3), H. 868 who said it is ḥassan ṣaḥīḥ (good sound), authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (447/1), H. 868.

⁴⁸⁹ See: *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (310/4).

⁴⁹⁰ *Sunan at-Tirmidhī* (350/1).

⁴⁹¹ Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (226/4), H. 2748, authenticated by al-Albānī in *as-Silsila aṣ-Ṣaḥīḥa* (1212/7), H. 3412.

⁴⁹² *At-Tamhīd* (45/13).

⁴⁹³ Reported by al-Bukhārī (588/2), H. 1550.

the Muslims and for us to know. No Muslim ever related that the Prophet (s) forbade this, whereas ṭawāf at the two extremities of the day is more common and easier.

The forth one: an interdiction is an obstruction to the interests of praying and circumambulating.⁴⁹⁴

Part III

Specific exception for ṭawāf and its prayer

The ulama diverged on the exception: is it specific for the ṭawāf prayer or does it include all supererogatory prayers? There are two opinions, **the prevailing one is:** it is specific to ṭawāf and its prayer, this is the view of the majority.⁴⁹⁵

Evidence:

1. 'Umar (r) narrated: **The Prophet (s) forbade praying after the morning prayer till the sun rises and after the 'Aṣr prayer till the sun sets.**⁴⁹⁶
2. 'Uqba Ibn 'Āmir al-Juhanī (r) narrated: **There are three times at which the Messenger of Allah (s) forbade us to pray or to bury our dead: when the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.**⁴⁹⁷

Significance: The interdiction on prayer at these times includes Mecca and the rest of the world and the only exception about it concerns the ṭawāf and its prayer, nothing else.

Ibn Taymiya (m) said: What has been forbidden is in order to avoid trouble, but it may become permitted for a prevailing advantage, like the prayer following ṭawāf. Concerning the other supererogatory acts of worship, they do not have any prevailing interest for making exceptions; people do not need them during their prohibited time because of the large period of time during which prayers are allowed. Instead, in the prohibition of some periods lie other interests: **like** regaining one's strength after having undergoing the tiredness due to worship, as the body recovers by sleeping for example. In this regard Mu'ādh (r) said: I sleep and then get up. I sleep and hope for Allah's reward for my sleep as I seek His reward for my night prayer.⁴⁹⁸ **Or like** making people crave for the prayer and giving them the love of it: if it is forbidden for some periods of time, people are more eager when they come back to it, minds are more focused and enthusiastic over something which is only for some times and not perpetual. **Because** something perpetual can get boring, wearisome and tiresome; establishing only some periods of time for offering the prayers makes the

⁴⁹⁴ *Majmū' fatāwa Ibn Taymiya* (184 – 188/23).

⁴⁹⁵ See: *Radd al-muḥtār* (372/1), *Sharḥ az-Zarqānī 'alā al-Muwaṭṭa'* (66 – 67/2), *al-Mughnī* (432/1).

⁴⁹⁶ Reported by al-Bukhārī (211/1), H. 556, Muslim (566/1), H. 826, already quoted.

⁴⁹⁷ Reported by Muslim (568/1), H. 831; already quoted.

⁴⁹⁸ Reported by al-Bukhārī, his version (1578/4), n°4086, Muslim (1456/3) n°1733.

tediousness disappear, and there are others kinds of benefits in prohibiting absolute never-ending worship. Therefore the prohibition drives away evils and attracts benefits without any loss.⁴⁹⁹

Part IV

Multiplying ṭawāf for people living outside Mecca

It is recommended (mustahabb) to make many circumambulations (ṭawāf) at any time for people living in Mecca and for anyone coming from outside, because Allah Most High characterized this secure city among all others in the world by the circumambulation.

The ulama diverged on the accomplishment of supererogatory prayers and ṭawāf in the Sacred Mosque, which one is the best? There are two opinions⁵⁰⁰. **The prevailing one** is that ṭawāf is better than supererogatory prayers for people coming from outside Mecca whereas for people living in Mecca, supererogatory prayers are better than ṭawāf; this is the opinion of the majority and reported by Ibn ‘Abbās (r2), ‘Aṭā’, Sa‘īd Ibn Jubayr and Mujāhid, may Allah have mercy on them.⁵⁰¹

Evidence:

1. If the foreigners devote their time to prayers, they miss circumambulating without any possibility to recover; therefore priority goes to what cannot be made up for.
2. Ṭawāf includes a prayer of two rak‘a in addition to supplications and remembrance. It is specific to this place whereas the prayer can be performed in any clean place.
3. Ṭawāf is preferred due to time and place; therefore it has priority over prayer.⁵⁰²
4. Prayer is better for people living in Mecca, as prayer in itself is better than ṭawāf because the Prophet (s) compared ṭawāf to prayer.

Section IV

Rules about the Ḥijr

This section is divided into six parts:

Part I: The Ḥijr and its names.

Part II: Delimitation and measures.

Part III: Praying, supplicating and sitting inside the Ḥijr.

⁴⁹⁹ *Majmū‘ fatāwa Ibn Taymiya* (187 – 188/23).

⁵⁰⁰ See: *Aṭ-Ṭawāf wa aḥamm aḥkāmuhu*, Dr. Sharaf Ibn ‘Alī ash-Sharīf, majalla al-buḥūth al-islāmiya, Ryad n°44 (Dhu-l-qa‘ida – ṣafar, 1415 – 1416 H), p. 188.

⁵⁰¹ See: *al-Majmū‘* (56/8), *al-Mughnī wa ash-sharḥ al-kabīr* (586/3).

⁵⁰² See: *Majmū‘ fatāwa Ibn Taymiya*, (196/26).

Part IV: Prayer inside the Ḥijr.

Part V: Facing only the Ḥijr (without the Ka'ba) for the prayer.

Part VI: Ṭawāf inside the Ḥijr.

Part I The Ḥijr and its names

Description of the Ḥijr:

The Ḥijr is the very well known and famous place situated just next to the Ka'ba, may Allah increase its honour, on the side of the rainwater spout north of the Ka'ba. It is a rounded wall with the shape of a semicircle. It has two openings at its extremities for entering it and leaving it.⁵⁰³

Names of the Ḥijr and their meanings:

The word Ḥijr stems from its rotundity⁵⁰⁴, or from *ḥujira* which means "it has been taken"⁵⁰⁵, i.e. it has been removed from the House. Every construction may be called *ḥijr* as it removed or took a piece of the surface of the earth. Another meaning of Ḥijr is the bosom of a person⁵⁰⁶. Or maybe the word comes from the fact that it is a wall that forbids access (*ḥajara* to forbid), in order to perform ṭawāf outside it; all these meanings are close to each other⁵⁰⁷.

The Ḥijr has many names, one of the most important and famous is **al-Ḥaṭīm**, which means the smashed, the broken, the wrecked, the demolished, as it is a part of the House that was demolished. When the House was rebuilt, a part of it remained wrecked.⁵⁰⁸

The name al-Ḥaṭīm has been mentioned in the ḥadīth narrated by Mālik Ibn Ṣa'ṣa'a (r2) when Allah's Messenger (s) described to them his Night Journey saying: **While I was lying in al-Ḥaṭīm – or maybe he said al-Ḥijr – suddenly someone came to me.**⁵⁰⁹

It is also called **al-Jadr**, meaning the wall; the one which was cut off from the original Ka'ba.

The ḥadīth narrated by 'Ā'isha (rh) mentioned this name: She said: I asked the Prophet (s) whether al-Jadr was part of the Ka'ba. The Prophet replied: **Yes.**⁵¹⁰

The denomination Ḥijr Ismā'īl is not appropriate:

Over the last centuries, the denomination of the Ḥijr as Ḥijr Ismā'īl became famous, on the basis that it used to be Ismā'īl's sheepfold⁵¹¹. This explanation is not correct, because the Ḥijr came to appear only after the death of Ismā'īl (p); it was not known at that time as the House was complete when he was alive. The Ḥijr came to exist only since the time of the Quraysh, when they rebuilt the

⁵⁰³ See: *al-Majmū'* (24/8), *Nihāya al-muḥtāj* (282/3).

⁵⁰⁴ See: *Ḥāshiyā al-'Adawī* (665/1).

⁵⁰⁵ See: *al-Mabsūṭ*, as-Sarakhsī (11/4).

⁵⁰⁶ See: *Mu'jam maqāyīs al-lughā* (138/2).

⁵⁰⁷ See: *al-Ka'ba wa ba'd aḥkāmihā al-muḥimma*, p. 151.

⁵⁰⁸ See: *Tabyīn al-ḥaqā'iq* (17/2), *al-Baḥr ar-rā'iq*, Ibn Najīm (352/2).

⁵⁰⁹ Reported by al-Bukhārī (1410/3), H. 3674.

⁵¹⁰ Reported by al-Bukhārī (573/2), H. 1507, Muslim (973/2), H. 1333.

⁵¹¹ See: *Tahdhīb al-lughā* (137/13), *Akhbār Makka* (65/1), *Faṭḥ al-Bārī'* (406/6).

Ka'ba and ran out of money to complete the whole construction on the foundations laid by Ibrāhīm (p).⁵¹²

Neither is the denomination Ḥijr Ismā'īl correct on the basis that he and his mother Hājir were buried inside the Ḥijr. It has never been proved that any prophet, peace be upon them, died near the Ka'ba or was buried in its area. Among the scholars who warned against this false idea:

1. Al-Albānī (m) said: It has never been proven in any ḥadīth elevated and attributed to the Prophet (s) that Ismā'īl (p) or any other noble prophet, peace be upon them all, was ever buried inside the Sacred Mosque. Nothing of this kind is mentioned in reliable books constituting the Sunna, like the six books of ḥadīth (the Authentic Six), the Musnad of Aḥmad, the three Mu'jam of aṭ-Ṭabarānī, etc. And what was related in this matter is weak (ḍa'īf) or even fabricated (mawḍū') according to some ḥadīth investigators⁵¹³. Everything reported about it comes from problematic ḥadīths (mu'ḍal) with flimsy interrupted chains of narration (mawqūf); al-Azraqī gathered them in *Akhbār Makka* (p. 39, 219 and 220) so no heed are to be taken of them; they were conveyed by some innovators.⁵¹⁴
2. Dr. Bakr Abū Zayd (m) said: Historians and chroniclers said that Ismā'īl, son of Ibrāhīm (pb), was buried under the Ḥijr of the Old House; most books of general history and history of Mecca, may Allah increase its honour, mentioned that but without strong evidence. So do not say "Ḥijr Ismā'īl" but say: "The Ḥijr".⁵¹⁵

Cause of the building of the Ḥijr:

When the Quraysh wanted to rebuilt the Ka'ba after it collapsed and before the beginning of the prophetic mission, they did not find enough money coming from clean sources; so they could not complete the northern wall on which is now the gutter, leaving a gap of about seven cubits which they surrounded by a small wall in order to indicate the exact position of the actual Ka'ba.

Evidence:

'Ā'isha (rh) narrated: I asked the Prophet (s) whether al-Jadr was part of the Ka'ba. The Prophet replied: **Yes**. I further said: What is wrong with them, why have they not included it in the building of the Ka'ba? He said: **Your people (Quraysh) ran short of money** (so they could not include it inside the building of Ka'ba).⁵¹⁶

Part II

Delimitation and measures

⁵¹² See: *al-Ka'ba wa ba'd aḥkāmihā al-muhimma*, p. 151.

⁵¹³ As-Suyūṭī (m) related (in *Tadrīb ar-rāwī fī sharḥ taqrīb an-Nawawī*) the words of Ibn al-Jawzī (m): How good is the speech that claims: if you see a ḥadīth that opposes reason, violates what was transmitted or contradicts the sources, know it is fabricated (mawḍū'). His word: "contradicts the sources" means being out of the Islamic collections: chains of narrations and known books.

⁵¹⁴ *Taḥdhīr as-sājid min ittikhādh al-qubūr masājid* (69/1).

⁵¹⁵ *Mu'jam al-manāhī al-lafaẓiyya*, p. 202.

⁵¹⁶ Reported by al-Bukhārī (573/2), H. 1507, Muslim (973/2), H. 1333.

The ulama diverged on the exact delimitation of the Ḥijr; does it completely belong to the Ka'ba or only partly? There are two opinions. **The cause of their divergence** stems from the divergence in the narrations of the Prophet (s) about the Ḥijr. **The prevailing opinion is** that the Ḥijr is not completely part of the Ka'ba; the section belonging to the original Ka'ba is about seven cubits. This opinion is the opinion of the Mālikī School⁵¹⁷, some scholars of the Shāfi'ī School⁵¹⁸ and the Ḥanafī School⁵¹⁹ and it is the opinion of Ibn Taymiya.⁵²⁰

Evidence:

1. 'Ā'isha (rh) narrated: Allah's Messenger (s) said: **O 'Ā'isha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba. I would have brought it to the level of the ground and I would have constructed two doors, one facing the east and the other one to the west, and I would have added to it six cubits of area from the Ḥijr, for the Quraysh had reduced it when they rebuilt it.**⁵²¹

Significance: The Prophet (s) spoke about six cubits of area from the Ḥijr, not the whole Ḥijr.

2. 'Ā'isha (rh) narrated: Allah's Messenger (s) said: **Verily your people have reduced the area of the House (from its original foundations), and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to those foundations which they had left out of it. And if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about seven cubits of area.**⁵²²

Significance: The Prophet (s) showed 'Ā'isha (rh) nearly seven cubits of area from the Ḥijr to the Ka'ba, not the whole Ḥijr.

An-Nawawī (m) said: His word (s): **I would surely have added to it part of the Ḥijr**; in another version: **I would have added to it six cubits of area from the Ḥijr, for the Quraysh had reduced it when they rebuilt it**, in another narration: **five cubits of area**, in another narration: **about seven cubits of area...** The people of our School said: six cubits of area of the Ḥijr calculated from the House without divergence; there is a divergence about more than six cubits of area.⁵²³

Ibn Ḥajar (m), after quoting this ḥadīth and its different versions, said about the section removed from the House which is part of the Ḥijr: All these versions agreed on more than six cubits and less than seven cubits of area.⁵²⁴

Then he joined both opinions by saying: The absolute ḥadīth should be limited by a restrictive one. **Moreover**, the absolute and the restricted ḥadīths converge on one point: the Quraysh reduced the construction of Ibrāhīm (s), Ibn Zubayr rebuilt it on basis of the foundations of Ibrāhīm and al-

⁵¹⁷ See: *Mawāhib al-Jalīl* (71/3).

⁵¹⁸ See: Some Shāfi'ī scholars interpreted this opinion without the Imam saying anything about it. It may be their own opinion. *Sharḥ al-jalāl al-maḥallī 'alā al-minhāj* (13/1), *Nihāya al-muḥtāj* (273/3).

⁵¹⁹ See: *Fatḥ al-Qadīr* (452/2), *Tuḥfa al-fuqahā'* (402/1).

⁵²⁰ See: *Fatāwā Ibn Taymiya* (121/26).

⁵²¹ Reported by Muslim (969/2), H. 1333.

⁵²² Reported by Muslim (971/2), H. 1333.

⁵²³ *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (91/9).

⁵²⁴ *Fatḥ al-Bāri'* (443/3).

Ḥajjāj rebuilt it on basis of the foundations of the Quraysh. No clear version ever mentioned that the whole Ḥijr is part of the House erected by Ibrāhīm.

Ibn Khuzayma (m), before quoting the ḥadīth narrated by ‘Ā’isha (rh) and the word of the Prophet (s): **Pray in the Ḥijr when you intend to enter the House, for it is a part of the House**⁵²⁵, wrote a chapter named: Praiseworthiness of praying in the Ḥijr if entering the Ka’ba is not possible, as a portion of the Ḥijr is a part of the House. By mentioning something which is defined as absolute (**it is a part of the House**) but with a restricted meaning, I am afraid that some people hear this (that it is defined as absolute but with a restricted meaning) and think that the whole Ḥijr is part of the Ka’ba, not only a part of it.⁵²⁶

Al-Muḥibb aṭ-Ṭabarī (m) said in the explanation of his warning about it: **The most likely:** The part of the House inside the Ḥijr is a part of seven cubits of area; and about the unrestricted version according to which the whole Ḥijr is part of the House: the general includes the particular, but the name of the whole given to a part of something is acceptable as a metaphor.⁵²⁷

Measures of the Ḥijr⁵²⁸:

1. Length of the side of the Ka’ba on which is the rainwater spout (from the Iraqi Corner to the Levantine Corner): 9.90 metres.⁵²⁹
2. Length of the Ḥijr from down the gutter until the middle of the semicircle of the Ḥijr from inside: 8.44 metres.⁵³⁰
3. Length of the seven cubits of area⁵³¹ considered part of the Ka’ba in metres: 3.23 i.e. about three metres and a quarter.⁵³²
4. The rest of the Ḥijr which is not part of the Ka’ba: 5.21 metres.⁵³³
5. Height of the wall of the Ḥijr: 1.30 metre and its width: 1.5 metre.⁵³⁴

Advantages of knowing the measures of the Ḥijr:

Among the advantages of knowing what was removed from the House and what is now part of the Ḥijr are the following:

1. About seven cubits of area of the front of the Ḥijr are part of the Ka’ba; the rest of the Ḥijr is not.
2. Whoever prays within this area of seven cubits certainly prays inside the Ka’ba, as it is part of it. For this reason, the Mother of the Faithful ‘Ā’isha (rh) used to say: “I do not mind whether

⁵²⁵ Reported by at-Tirmidhī (225/3), H. 876, he said it was ḥassan ṣaḥīḥ (good – sound). Al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (451/1), H. 876 said it was good and sound (ḥassan ṣaḥīḥ).

⁵²⁶ *Ṣaḥīḥ Ibn Khuzayma* (335/4).

⁵²⁷ *Fatḥ al-Bāri’* (447/3).

⁵²⁸ See: *al-Aḥkām al-fiqhiya al-muta’alliqa bi-l-Ḥaṭīm*, Dr. Sā’id Ibn Muḥammad Bakdāsh, p. 5.

⁵²⁹ See: *al-Ka’ba al-mu’azzama wa-l-ḥaramāni ash-sharīfāni ‘imāratan wa tārikhan*, dr. ‘Ubayd Allah al-Kurdī, p. 104.

⁵³⁰ See: *at-Tārikh al-qawīm li-Makka wa bayt allah al-karīm*, Muḥammad Ṭāhir al-Kurdī (576/2).

⁵³¹ One cubit equals 46.2 cm.

⁵³² *Al-Ṭdāḥ wa at-tibiyān li-ma’rifā al-mikyāl wa al-mizān*, Ibn ar-Raf’a, Taḥqīq: dr. Muḥammad Aḥmad al-Khārūf, p. 77.

⁵³³ *Akhbār Makka*, al-Azraqī (320/1).

⁵³⁴ See: *Makka al-mukarrama, tārikh wa ma’ālim*, p. 62.

I pray in the Ḥijr or in the House”;⁵³⁵ because she asked the Prophet (s) about al-Jadr (the Ḥijr): Is it part of the House? He said: **Yes**⁵³⁶. The rules about both of them are the same, as well as the reward.

3. This matter is linked with the determination of the qibla by the Ḥijr, the rules about ṭawāf inside the Ḥijr, praiseworthiness of sitting and supplicating inside it and embracing the Ka’ba from inside it, as we will see.

Part III

Praying, supplicating and sitting inside the Ḥijr

Firstly: Praiseworthiness of praying inside the Ka’ba:

The ulama agreed on the validity of supererogatory prayers inside the Ka’ba, as the Prophet (s) entered the Ka’ba and prayed two rak’a. His companions (rp) did the same and those who came after and followed the steps of the Messenger (s):

‘Abd Allah Ibn ‘Umar (r2) narrated **that Allah’s Messenger (s) entered the Ka’ba with Usāma Ibn Zayd, Bilāl and ‘Uthmān Ibn Ṭalḥa al-Ḥajabī, locked the door behind him and stayed there for some time. Ibn ‘Umar (r2) said: I asked Bilāl as he came out what Allah’s Messenger (s) had done there. He said: He prayed there in such a position that one pillar was on his left side, one pillar on his right, and three pillars were behind him; the House at that time was resting on six pillars.**⁵³⁷

Ibn Baṭṭāl (m) said: al-Muhallab said: The Prophet (s) entered with these three people and each of them had his own reason: ‘Uthmān entered as he was in charge of opening, closing and sweeping the House; if the Prophet (s) had not taken him inside, people would have thought that he excluded him. Bilāl was his muezzin and concerned with prayer’s affairs and Usāma was in his service for his needs. All three were his intimate elite; it is usual for the imam to keep private some things from the people, excepting his inner circle. About the shutting of the door when he prayed, Allah knows best, maybe for preventing people from thinking that praying inside the House was part of the Sunna and that they had to do so.⁵³⁸

It is understood from this ḥadīth that performing a supererogatory prayer inside the Ka’ba is praiseworthy, because the Messenger (s) did so. Though it is not a stressed sunna (sunna mu’akkada) nor a regular sunna prayer (sunna rātiba: the sunna prayer which is regularly observed before and/or after the obligatory five daily prayers). This avoids trouble and hardship for those who would have wanted to observe this prayer if it had been a sunna, especially with the tremendous number of people praying and the increase of Muslims. But whoever has the possibility to enter the Ka’ba for any reason and wants to pray in order to follow in the steps of the Prophet (s) is allowed to do so, and Allah knows best.

⁵³⁵ *Al-Muwaṭṭa’*, Imam Mālik (364/1).

⁵³⁶ Quoted previously.

⁵³⁷ Reported by al-Bukhārī, his words (189/1), H. 483, Muslim (967/2), H. 1329.

⁵³⁸ *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (116 – 117/2)

Secondly: Praiseworthiness of supplicating inside the Ka'ba:

Sometimes the Prophet (s) used to enter the Ka'ba not for praying but contenting himself with supplicating inside it:

Ibn 'Abbās (r2) narrated: Usāma Ibn Zayd (r2) informed me that when Allah's Messenger (s) entered the House, he supplicated in all sides of it; he did not observe prayer therein till he came out, and as he came out he observed two rak'a in front of the House⁵³⁹ and said: **This is your qibla**. I said to him: What is meant by its sides? Does that mean its corners? He said: In all sides and nooks of the House there is a qibla.⁵⁴⁰

Ibn 'Abbās narrated (r2) that **Allah's Messenger (s) entered the Ka'ba, in it there were six pillars, he stood near a pillar and made supplication, but he did not pray.**⁵⁴¹

We Muslims commit ourselves to the indications of the Prophet of Allah (s), following his Sunna and guidance; therefore, the supplications inside the Ka'ba without prayer are licit. But what has been previously said about the prayer inside the Ka'ba applies to supplications.

Question: Is it allowed to make a retreat inside the Ka'ba?

As far as prayers and supplications are praiseworthy, is it also allowed to make a retreat inside it?

The ulama diverged on the rules concerning the retreat inside the Ka'ba. There are two opinions.

The first one: It is not permitted to make a retreat inside the Ka'ba.

1. It is stated in *Sharḥ al-Kharashī 'alā mukhtaṣar khalīl*: Retreat in mosques which are houses is not allowed i.e. not inside the Ka'ba; even if the author allows entering it. Ibn al-Ḥājj does not back this opinion.⁵⁴²
2. It is stated in *Al-Fawākih ad-dawānī*: There is a reservation about staying in forbidden mosques; like staying near the Ka'ba which is among the forbidden mosques; therefore making a retreat inside it is not permissible.⁵⁴³

The second one: It is permitted to make a retreat inside the Ka'ba.

1. It states in *Mawāhib al-jalīl li-sharḥ mukhtaṣar khalīl*: Section: Al-Burzulī said in *Nawāzil Ibn al-Ḥājj*: It is permitted to make a retreat inside the Ka'ba, as it is a mosque. Allah Most High said:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

“Turn your face towards the Sacred Mosque” (Surat al-Baqara – The Cow: 144). And the Prophet (s) said: **Except the mosque**. Moreover, supererogatory prayers are allowed in it... This is the opinion of those who do not make exception for the Sacred Mosque, namely Ibn Lubāba and ash-Shāfi'ī, according to whom it is absolutely permissible to make a retreat inside the Ka'ba.⁵⁴⁴

⁵³⁹ See: *al-Badr al-munīr*, Ibn al-Mulaqqin (427 – 428/3).

⁵⁴⁰ Reported by Muslim (968/2), H. 1330.

⁵⁴¹ Reported by Muslim (968/2), H. 1331.

⁵⁴² *Sharḥ al-Kharashī 'alā mukhtaṣar khalīl* (267/2).

⁵⁴³ *Al-Fawākih ad-dawānī 'alā risāla Ibn Abī Zayd al-Qayrawāni*, an-Nafrāwī (732/2).

⁵⁴⁴ *Mawāhib al-Jalīl li-sharḥ mukhtaṣar khalīl*, al-Ḥattāb (died in 954 H.), (396/3).

2. It is stated in *Tuḥfa al-muḥtāj bi-sharḥ al-minhāj*: If someone takes the vow to make a retreat in the Sacred Mosque he cannot replace it by another mosque, as no other mosque equals it for increasing blessings and multiplying good deeds... We speak here about the Ka'ba and the Mosque around it. If someone took the vow to make a retreat inside the Ka'ba, the rest of the Mosque replaces it. A lot of people said that it is better inside the Ka'ba.⁵⁴⁵

The prevailing opinion states that it is absolutely forbidden to make or even take the vow to make a retreat inside the Ka'ba, because the Prophet (s) never said a word indicating that one could do so. Moreover, there is not a single statement reporting that the Prophet (s) or any of his noble companions (rp) ever made a retreat inside the Ka'ba; considering the trouble and hardship it would have cost for those who would have desired to do so.

Thirdly: Praying inside the Ḥijr is praying inside the Ka'ba:

It is recommended (mustaḥabb) to pray inside the Ḥijr. A prayer offered in the Ḥijr is like a prayer offered inside the Ka'ba, because the Ḥijr is a part of the Ka'ba. When the Mother of the Faithful 'Ā'isha (rh) desired to pray inside the Ka'ba, the Prophet (s) indicated to her the Ḥijr and advised her to pray inside it as it is part of the Ka'ba.

'Ā'isha (rh) narrated: I liked to enter the House (the Ka'ba) and pray therein. The Messenger of Allah (s) caught me by hand and admitted me inside the Ḥijr. He then said: **Pray in the Ḥijr when you intend to enter the House, for it is a part of the House. Your people shortened it⁵⁴⁶ when they built the Ka'ba, and they took it out of the House.**⁵⁴⁷

Ibn Khuzayma (m) wrote a special chapter entitled: Praiseworthiness of praying inside the Ḥijr if entering the Ka'ba is not possible, as a part of the Ḥijr is from the House.⁵⁴⁸

The recommendation of the Prophet (s) to 'Ā'isha (rh) is actually an exhortation for the whole Muslim community after her, women and men, to pray in this blessed place which is part of the Ka'ba.

An-Nawawī (m) said: It is recommended to enter a lot in the Ḥijr, to offer prayers and supplications inside it as it is a part of the House, or partially part of it.⁵⁴⁹

The Ḥijr today is what it used to be in the past: a place of prayer for the good. It is easy for anyone to enter it instead of the Honourable Ka'ba; and a prayer offered in the Ḥijr is a prayer inside the Ka'ba itself, as it is part of it. Maybe there lies great wisdom in the fact that the Ḥijr was never joined to the Ka'ba and left as it used to be; and the Order is for Allah, before and after.⁵⁵⁰

Maybe Allah, exalted be He, in His absolute science that precedes everything, knew the trouble people would have undergone if they had to enter the Ka'ba, perform prayer and supplicate inside it. He did not want, praised be His wisdom, to prevent people from this great blessing as they were craving for it. Then the Quraysh ran short of money and the Ḥijr remained outside of the Ka'ba as it is still today, making it easy for people to enter it and pray inside it, as if they entered and prayed inside the House itself, because it is truly a part of the Ka'ba.

⁵⁴⁵ *Tuḥfa al-muḥtāj bi-sharḥ al-minhāj*, Ibn Ḥajar al-Haythamī (123/14).

⁵⁴⁶ *Tuḥfa al-'uḥūdhi*, (524/3).

⁵⁴⁷ Previously quoted.

⁵⁴⁸ *Ṣaḥīḥ Ibn Khuzayma* (335/4).

⁵⁴⁹ *Al-Majmū'* (197/8). See: *al-Mughnī al-muḥtāj* (511/1).

⁵⁵⁰ See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, p. 8.

Fourthly: Praiseworthiness of sitting in the Ḥijr:

As the Ḥijr is part of the Ka'ba, it enjoys a great and honourable status, it is the most distinguished and eminent place to sit in on the face of earth. This is why it used to be a place of sitting for the Prophet (s) and his companions (rp), as well as the Followers after them.

Evidence:

1. Mālik Ibn Ṣa'ṣa'a (r2) narrated: Allah's Messenger (s) described to them his Night Journey saying: **I was lying in the Ḥaṭīm (maybe he said: the Ḥijr), suddenly someone came to me and cut my body open from here to here.**⁵⁵¹ Then the Prophet (s) narrated to them his Night Journey and Ascension to the heavens.

Significance: The choice of the Ḥijr for opening the chest of the Prophet (s) and as the starting point for his Night Journey and Ascension indicates the blessing of this place. The Prophet (s) lying in the Ḥijr reflects the praiseworthiness of sitting there for his community after him.

2. Abū Hurayra (r) narrated: The Messenger of Allah (s) said: **I found myself in the Ḥijr and the Quraysh were asking me about my Night Journey...**⁵⁵²
3. Jābir Ibn 'Abd Allah (r2) narrated: The Prophet said: **When the Quraysh did not believe me (concerning my night journey), I stood up in the Ḥijr and Allah displayed Jerusalem before me**⁵⁵³, and I started to inform them (the Quraysh) about its signs while I was in fact looking at it.⁵⁵⁴

Significance: The Prophet (s) took the Ḥijr as a place of meeting for narrating to the people the miracles he had been through during his Night Journey and Ascension; which indicates the eminence and grace of the Ḥijr.

4. 'Aṭṭā' and Mujāhid, may Allah have mercy on them, related that 'Abd Allah Ibn 'Amrū (r2) narrated to them that while he was in the Ḥijr one day, he heard Allah's Messenger (s) say: **Whoever circumambulates this House seven times and then offers a prayer of two or four rak'a is rewarded as though he had freed a slave.**⁵⁵⁵
 5. Ibrāhīm Ibn Maysara (m) related: Remember al-Mahdī at Ṭāwūs, while he was sitting in the Ḥijr, I said: O Abū 'Abd ar-Raḥmān! Is it 'Umar Ibn 'Abd al-'Azīz? He said: No...⁵⁵⁶
- Significance:** The Ḥijr used to be a place of meeting for the companions (rp) like 'Abd Allah Ibn 'Amrū (r2) and after them for the imams of the Followers, may Allah have mercy on them.

Praiseworthiness of sitting in the Ḥijr emerges from all the ḥadīths and acts of the companions mentioned, following the steps of Allah's Messenger (s) and the example of his noble companions and their followers in excellence.

⁵⁵¹ Reported by al-Bukhārī (1410/3), H. 3674.

⁵⁵² Reported by Muslim (156/1), H. 172.

⁵⁵³ See: *Tuḥfa al-'uḥūdhi* (449/8).

⁵⁵⁴ Reported by al-Bukhārī (1734/4), H. 4433.

⁵⁵⁵ Reported by at-Tirmidhī (292/3), H. 959, he said it was ḥassan (good). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (491/1), H. 959.

⁵⁵⁶ Reported by al-Azraqī in *Akḥbār Makka* (316/1).

Part IV
The prayer at the forefront of the Hījr

Firstly: Rules about compulsory prayers at the forefront of the Hījr:

The **ulama diverged** on the rules concerning compulsory prayers inside the Ka'ba including the Hījr which is part of it. There are three opinions. **The prevailing one is:** it is permissible to perform compulsory prayers inside the Ka'ba or at the forefront of the Hījr according to the Ḥanafi⁵⁵⁷ and the Shāfi'i⁵⁵⁸ Schools, some of the Mālikī scholars⁵⁵⁹, Imam Aḥmad⁵⁶⁰ and at-Tirmidhī⁵⁶¹, who attributed this opinion to the majority of scholars as well as an-Nawawī.⁵⁶²

Evidence:

1. The word of Allah Most High:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it.” (Surat al-Baqara – The Cow: 144).

Significance: The believer performing prayers inside the Ka'ba turned his face towards its direction⁵⁶³; whether for a supererogatory or a compulsory prayer.

2. Ibn 'Umar (r2) narrated: **Allah's Messenger (s) observed prayer in the interior of the Ka'ba.**⁵⁶⁴

Significance: Any place where supererogatory prayers are permitted is a place where compulsory prayers are permitted, except if specified by evidence.⁵⁶⁵

Imam ash-Shāfi'i (m) said: It is permissible to pray compulsory and supererogatory prayers inside the Ka'ba, because the rules about supererogatory and compulsory prayers are similar concerning purification and the qibla.⁵⁶⁶

3. 'Ā'isha (rh) narrated: I liked to enter the House and pray therein. The Messenger of Allah (s) took me by the hand and admitted me inside the Hījr. He then said: **Pray in the Hījr when you intend to enter the House, for it is a part of the House. Your people shortened it when they built the Ka'ba, and they took it out of the House.**⁵⁶⁷

Significance: The Prophet (s) allowed praying inside the Hījr which is part of the House.⁵⁶⁸ The expression is general without any specification or exception made about compulsory or supererogatory prayers. Therefore, the original permission takes it over.

⁵⁵⁷ See: *al-Mabsūṭ* (79/2), *Badā'i' aṣ-ṣanā'i'* (121/1).

⁵⁵⁸ See: *al-Umm* (98/1), *Rawḍa aṭ-ṭālibīn* (214/1).

⁵⁵⁹ See: *ash-Sharḥ al-kabīr ma'a Ḥāshiyā ad-Dasūqī* (229/1).

⁵⁶⁰ See: *al-Mubdi'* (298/1), *al-Inṣāf* (496/1).

⁵⁶¹ See: *Sunan at-Tirmidhī* (223/3).

⁵⁶² See: *al-Majmū'* (194/3).

⁵⁶³ See: *Tafsīr al-Qurṭubī* (159/2).

⁵⁶⁴ Reported by Muslim (967/2), H. 1329.

⁵⁶⁵ See: *at-Tamhīd* (320/15), *Sunan at-Tirmidhī* (223/3).

⁵⁶⁶ *Sunan at-Tirmidhī* (223/3).

⁵⁶⁷ Previously quoted.

⁵⁶⁸ *Sharḥ ma'ānī al-'āthār*, at-Ṭahāwī (392/1).

4. Jābir Ibn 'Abd Allah (r2) narrated: The Prophet (s) said: **The earth has been made for me a mosque and a purifier** (in order to perform tayammum, dry ablution).⁵⁶⁹

Significance: The interior of the Ka'ba is the best place on earth. The ḥadīth is about compulsory prayers, therefore compulsory prayers are allowed inside the Ka'ba and thus at the forefront of the Ḥijr.

Secondly: Rules about supererogatory prayers at the forefront of the Ḥijr:

The ulama diverged on the rules about supererogatory prayers at the forefront of the Ḥijr. There are two opinions. **The prevailing one:** it is praiseworthy to pray all the supererogatory prayers, the stressed ones and the absolutely voluntary ones inside the Ka'ba and therefore at the forefront of the Ḥijr (not more than seven cubits of area counted from the House). This is the opinion of the majority⁵⁷⁰ of the Ḥanafī, Shāfi'ī and Hanbali Schools and it is a view of the Mālikī School.

Evidence:

Evidence is similar to the previously quoted for the compulsory prayers inside the Ka'ba and at the forefront of the Ḥijr.

Thirdly: Rules about praying inside the Ḥijr in the part that is not within the original Ka'ba:

The place inside the Ḥijr following the seven cubits of area at its forefront is considered to be outside the Ka'ba. A person performing prayer there, supererogatory or compulsory, is performing prayer in the Sacred Mosque and has his reward multiplied thanks to the well-known privilege of the Sacred Mosque; but he is certainly praying outside of the Ka'ba.⁵⁷¹

Part V

Facing only the Ḥijr (without the Ka'ba) for the prayer

The ulama agreed on the nullity of a prayer performed by someone facing the part of the Ḥijr which is certainly not within the limits of the original Ka'ba (more than six cubits of area counted from the House).

The ulama diverged on the validity of a prayer performed by facing the part of the Ḥijr which is from the original Ka'ba, i.e. about seven cubits of area. There are two opinions.

Illustration of the matter: A person is standing outside the Ḥijr, at one of its openings, perpendicular to the House and then facing only the Ḥijr (without the Ka'ba), is his prayer accepted or not?

The prevailing opinion: It is allowed to face only the Ḥijr (the part which is from the House) for performing a prayer, supererogatory or compulsory. It is a view formulated by scholars from the

⁵⁶⁹ Reported by al-Bukhārī (128/1), H. 328.

⁵⁷⁰ See: The sources quoted concerning the rules about the compulsory prayer.

⁵⁷¹ See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, p. 22.

Mālikī School⁵⁷², backed by some of them and some scholars of the Shāfi‘ī School⁵⁷³ like the famous Abū al-Hassan al-Lakhmi (died in 478 H.) and also accepted by the Ḥanbalī School.⁵⁷⁴

Evidence:

1. ‘Ā’isha (rh) narrated: I liked to enter the House and pray therein. The Messenger of Allah (s) took me by the hand and admitted me inside the Ḥijr. He then said: **Pray in the Ḥijr when you intend to enter the House, for it is a part of the House...**⁵⁷⁵

Significance: The Prophet (s) allowed performing prayer inside the Ḥijr, which is part of the House, and there is no difference between praying inside it and facing it for performing prayer.

2. ‘Ā’isha (rh) narrated: The Messenger of Allah (s) said: **‘Ā’isha! If your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka’ba, I would have brought it to the level of the ground and I would have constructed two doors, one facing the east and the other one to the west, and I would have added to it six cubits of area from the Ḥijr, for the Quraysh had reduced it when they rebuilt it.**⁵⁷⁶

Significance: The Prophet (s) declared that there are six cubits of area counted from the Ka’ba inside the Ḥijr which are part of the original House; therefore it is allowed to face this part of the Ḥijr for performing prayer.

3. ‘Ā’isha (rh) narrated: Allah’s Messenger (s) said: **Verily your people have reduced the area of the House from its original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to those foundations which they had left out of it. And if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it.** He showed her almost seven cubits of area.⁵⁷⁷

Significance: The Prophet (s) showed ‘Ā’isha (rh) a portion of almost seven cubits inside the Ḥijr next to the Ka’ba. Therefore it is allowed to face this area for performing prayer as it is a part of the original Ka’ba.

Part VI Ṭawāf inside the Ḥijr

The ulama diverged on the rule about performing ṭawāf inside the Ḥijr. There are three opinions. **The prevailing one:** It is not legal to perform ṭawāf inside the Ḥijr; instead it is a condition for the validity of ṭawāf to accomplish it from behind the Ḥijr.

Important: If someone enters the Ḥijr through one of the spaces situated between the Ka’ba and the Ḥijr at its extremities and goes out of it by the other, this turn is not valid and therefore not

⁵⁷² See: *Mawāhib al-Jalīl* (511 – 512/1), *Ḥāshiyah ad-Dasūqī ‘alā ash-sharḥ al-kabīr* (228 – 229/1).

⁵⁷³ See: *al-Majmū’* (193/3), *Nihāya al-muḥtāj* (418/1).

⁵⁷⁴ See: *Kashshāf al-qanā’* (300/1), *al-Inṣāf*, al-Mardāwī (8/2).

⁵⁷⁵ Previously quoted.

⁵⁷⁶ Reported by Muslim (969/2), H. 1333.

⁵⁷⁷ Reported by Muslim (971/2), H. 1333.

taken into account. This is the more likely opinion according to most of the Mālikī⁵⁷⁸ scholars, Shāfi‘ī⁵⁷⁹ and Ḥanbalī⁵⁸⁰ scholars.

Evidence:

1. The word of Allah Most High:

وَلْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

“and perform ṭawāf around the Ancient House” (Surat al-Ḥajj – The Pilgrimage: 29).

Significance: Allah Most High ordered to perform ṭawāf around the House and the Prophet (s) explained that the Ḥijr is part of the House. Therefore, performing ṭawāf around the House means performing ṭawāf from behind the Ḥijr.

Ibn Taymiya (m) said: He shall not penetrate the Ḥijr while performing ṭawāf, as most of the Ḥijr is part of the House, and Allah ordered circumambulating the House, not inside the House.⁵⁸¹

2. ‘Ā’isha (rh) narrated: I asked the Prophet (s) about al-Jadr (the Ḥijr). Is it part of the House? He replied: **Yes.**⁵⁸²
3. ‘Ā’isha (rh) narrated: The Prophet (s) said: **‘Ā’isha! Pray in the Ḥijr when you intend to enter the House, for it is a part of the House...**⁵⁸³

Significance: As the Ḥijr is part of the Ka’ba, it is forbidden to penetrate it while performing ṭawāf; instead one should circumambulate behind it.

4. Diligence of the Prophet (s) in performing ṭawāf from behind the Ḥijr⁵⁸⁴. He (s) said: **Learn your rituals (by seeing me performing them), for I do not know whether I will perform Ḥajj again after this year.**⁵⁸⁵

Significance: “Learn you rituals” is in the imperative, it means: these practices I performed during my Ḥajj, from words, acts, good behaviour as they concern the pilgrimage (Ḥajj) and its characteristics, they are your rituals; take them from me, accept them, memorize them, put them into practise and teach them.⁵⁸⁶

5. The Righteous Caliphs (rp), the companions (rp) and their followers used to perform ṭawāf from behind the Ḥijr.⁵⁸⁷

Conclusion: Penetrating the Ḥijr during ṭawāf is forbidden in any case. If someone enters it for one or several turns, they are not counted and have to be performed again for the ṭawāf to be accepted.

⁵⁷⁸ *Al-Muntaqā*, al-Bājī (283/2), *Mawāhib al-Jalīl* (70/3).

⁵⁷⁹ See: *al-Majmū’* (60/8), *Rawḍa aṭ-ṭālibīn* (80/3).

⁵⁸⁰ See: al-Mughnī (397/3), al-Furū’ (499/3).

⁵⁸¹ *Majmū’ al-fatāwā* (121/26).

⁵⁸² Reported by al-Bukhārī (573/2), H. 1507. Muslim (973/2), H. 1333.

⁵⁸³ Previously quoted.

⁵⁸⁴ See: The long ḥadīth narrated by Jābir (r) in *Ṣaḥīḥ Muslim* (886/2), H. 1218.

⁵⁸⁵ Reported by Muslim (943/2), H. 1297.

⁵⁸⁶ *Sharḥ an-Nawawī ‘alā ṣaḥīḥ Muslim* (45/9).

⁵⁸⁷ *Manāsik an-Nawawī*, p. 231.

Section V
Rules about facing the Ka'ba for praying

This section is divided into six parts:

Part I: Facing the Ka'ba for praying.

Part II: Facing the Ka'ba for praying: two cases.

Part III: Situations where facing the Ka'ba is not a prerequisite.

Part IV: Position of the people in congregational prayers near the Ka'ba.

Part V: Praying on the roof of the Ka'ba.

Part VI: Praying on a place situated above or below the level of the Ka'ba.

Part I
Facing the Ka'ba for praying

The ulama agreed⁵⁸⁸ on the fact that facing the Ka'ba for the prayer is compulsory until the Hour arrives. **They also agreed**⁵⁸⁹ that facing the Ka'ba is a condition for the validity of the prayer; the prayer of someone who is not orientated towards the House without excuse is not accepted.⁵⁹⁰

Evidence:

1. The word of Allah:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it (in prayer).” Surat al-Baqara – The Cow: 144.

Significance: Allah Most High ordered His noble Prophet (s) to turn his face towards the side of the Sacred Mosque because the Ka'ba is in there; likewise with the believers.

2. Abū Hurayra (r) narrated: The Prophet (s) said: ...**When you get up to pray, perform ablution properly and then face the qibla and say the takbīr (Allahu akbar) ...**⁵⁹¹
3. ‘Abd Allah Ibn ‘Umar (r2) narrated: **While the people were offering the Fajr prayer at Qubā’ (a mosque in Medina), someone came to them and said: Last night verses of the Qur’ān have been revealed to Allah's Messenger (s) and he has been ordered to pray facing the Ka'ba; therefore you people should face it. At that time, they had been facing the Levant (Jerusalem), so they turned round and faced the Ka'ba.**⁵⁹²

Significance: The order underlines the obligation to face the qibla and that the Ka'ba is actually the qibla.

4. Anas (r) narrated: **Allah's Messenger (s) used to pray towards Jerusalem, until it was revealed to him:**

⁵⁸⁸ See: *at-Tamhīd*, Ibn ‘Abd al-Birr (54/17), *Nayl al-awṭār* (175/2).

⁵⁸⁹ See: *Badā’i’ aṣ-ṣanā’i’* (314/1), *al-Majmū’* (189/3), *Mawāhib al-Jalīl* (507/1), *al-Mughnī* (92/2).

⁵⁹⁰ Among the excuses: illness, fear of the enemies, handicapped persons, supererogatory prayers during a journey.

⁵⁹¹ Reported by al-Bukhārī (2307/5), H. 5897; Muslim (298/1), H. 397.

⁵⁹² Reported by al-Bukhārī (157/1), H. 395, Muslim (375/1), H. 526.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ

“We have certainly seen the turning of your face, (O Muḥammad), towards the heaven, and We will surely turn you to a qibla with which you will be pleased. So turn your face towards the Sacred Mosque” (Surat al-Baqara: 144). A man from Banū Salima was passing there; he found the people bowing while performing the dawn prayer (Fajr) and they had already accomplished one rak‘a. He called out to them: Listen! The qibla has been changed! They then turned towards the (new) qibla.⁵⁹³

Evidence of the consensus:

The community agreed that facing the Ka‘ba for performing the prayer is compulsory and the community also agreed that facing the Ka‘ba is a condition for the validity of the prayer; there is no divergence between the ulama on this matter.

Among those who reported the consensus: Ibn ‘Abd al-Birr⁵⁹⁴, Ibn Ḥazm⁵⁹⁵, al-Kāsānī⁵⁹⁶, Ibn Rushd (Averroes)⁵⁹⁷, Ibn Taymiya⁵⁹⁸, ash-Shawkānī⁵⁹⁹, ...

1. **Ibn ‘Abd al-Birr (m)** said: The ulama agreed that the qibla decreed by Allah for the Prophet (s) and all His servants is the Ka‘ba, the Sacred House in Mecca, which they have to face for performing prayers.⁶⁰⁰
2. **Al-Kāsānī (m)** said about the conditions for the validity of the prayer: Among them: facing the qibla... there is a whole community consensus about that.⁶⁰¹
3. **Ibn ar-Rushd (Averroes) (m)** said: The Muslims agreed: facing the House is one of the conditions for the validity of the prayer.⁶⁰²
4. **Ash-Shawkānī (m)** said: The ḥadīths transmitted for generations express the obligation to face the House; and furthermore, it is a verse from the noble Qur‘ān:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

“turn your face towards the Sacred Mosque”. The Muslims reached a consensus on this; it is absolutely definite undisputable law of the Sharia.⁶⁰³

Part II

Facing the Ka‘ba for praying: two cases

⁵⁹³ Reported by Muslim (375/1), H. 527.

⁵⁹⁴ See: *at-Tamhīd* (54/17).

⁵⁹⁵ See: *Marātib al-ijmā‘*, Ibn Ḥazm, p. 48.

⁵⁹⁶ See: *Badā‘i‘ aṣ-ṣanā‘i‘* (308/1).

⁵⁹⁷ See: *Bidāya al-mujtahid* (161/1).

⁵⁹⁸ See: *Majmū‘ al-fatāwā* (206/22).

⁵⁹⁹ See: *Nayl al-awṭār* (175/2); *ad-Durārī al-maḍīya*, ash-Shawkānī, p. 95.

⁶⁰⁰ *Al-Istidhkār* (455/2); and see: *at-Tamhīd* (54/17).

⁶⁰¹ See: *Badā‘i‘ aṣ-ṣanā‘i‘* (308/1).

⁶⁰² *Bidāya al-mujtahid* (80/1).

⁶⁰³ *Ad-Durārī al-maḍīya*, p. 95.

Anybody who prays towards the Ka'ba will be necessarily in one of these two cases:

The first case: The person is able to see the Ka'ba.

The second case: The person is far from the Ka'ba and he is not able to see it.

Firstly: The rule for a person able to see the Ka'ba:

The ulama⁶⁰⁴ agreed on the obligation to precisely face the Ka'ba for the people who can see it, from close or from far away, like someone praying in the Sacred Mosque, if he leans right or left, his prayer is not valid.

Words of the scholars on the matter:

1. **Imam ash-Shāfi'ī (m)** said: Anyone who is able to see the House in Mecca, from inside its Mosque, or from a house, a plain or a mountain; will not have his prayers accepted until he faces the House, because he can turn properly towards it by looking at it.⁶⁰⁵
2. **Ibn 'Abd al-Birr (m)** said: The rule about facing the qibla has two aspects. One of them concerns the person who sees it and looks at it: he has to face it properly with all his body.⁶⁰⁶
3. **Ibn Qudāma (m)**: Then, if he sees the Ka'ba, he has to turn towards it precisely; we have never heard about any divergence on the matter.⁶⁰⁷
4. **Al-Qurṭubī (m)** said: They reached a consensus on the fact that whoever sees it has the obligation to face it. If one is able to see it and knows its position, but does not turn towards it, his prayer is not valid and he has to pray again.⁶⁰⁸

Secondly: the rule for a person who is not able to see the Ka'ba:

The ulama diverged on the case of a person far away from the Ka'ba and unable to see it: is there an obligation for him to turn towards it precisely or does he have to turn only towards its direction? There are two opinions. The prevailing one says that he does not have to face it exactly; he only has to pray towards its direction. This is the opinion of the majority, the Ḥanafī School⁶⁰⁹, most of the Mālikī School⁶¹⁰, some of the Shāfi'ī School⁶¹¹ and it is the opinion of the Ḥanbalī School⁶¹².

Evidence:

1. The word of Allah Most High:

قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it (in prayer).” Surat al-Baqara – The Cow: 144.

⁶⁰⁴ See: *Badā'i' aṣ-ṣanā'i'* (308/1); *al-Umm* (193/1); *al-Kāfi fī fiqh ahl al-Madīna*, p.38; *al-Mughnī* (262/1).

⁶⁰⁵ *Al-Umm* (93/1).

⁶⁰⁶ *Al-Kāfi fī fiqh ahl al-Madīna*, p. 38.

⁶⁰⁷ *Al-Mughnī* (262/1).

⁶⁰⁸ *Tafsīr al-Qurṭubī* (160/2).

⁶⁰⁹ See: *Fath al-Qadīr* (269/1); *Badā'i' aṣ-ṣanā'i'* (340/1).

⁶¹⁰ See: *at-Tāj wa al-iklīl* (508/1), *Hāshiyah Qaliūbī* (132/1).

⁶¹¹ See: *al-Majmū'* (207/3).

⁶¹² See: *al-Inṣāf* (9/2); *Kashshāf al-qanā'* (305/1).

Significance: The verse indicates that if someone is orientated in the direction of the Sacred Mosque, i.e. if he turns his face towards its side, by facing the very Ka'ba itself or not, he is carrying out the order.

2. Abū Hurayra (r) narrated: The Prophet (s) said: **What is between the Orient and the Occident is a qibla.**⁶¹³
3. 'Abd Allah Ibn 'Umar (r2) narrated: **While the people were offering the Fajr prayer at Qubā' (a mosque in Medina), someone came to them and said: Last night verses of the Qur'ān have been revealed to Allah's Messenger (s) and he has been ordered to pray facing the Ka'ba; therefore you people should face it. At that time, they had been facing the Levant (Jerusalem), so they turned round and faced the Ka'ba.**⁶¹⁴

Significance: They turned their faces during the prayer in the direction of the qibla, without asking for precision and the Prophet (s) validated it. It was not possible to know exactly the position of the Ka'ba itself instinctively during the prayer. Knowing the exact position of the Ka'ba requires precise engineering; therefore the demand is to face the direction of the Ka'ba, not the very Ka'ba itself, for those who are not able to see it.

4. Many companions of the Prophet (s) narrated: "What is between the Orient and the Occident is a qibla", among them: 'Umar Ibn al-Khaṭṭāb, 'Alī Ibn Abī Ṭālib and Ibn 'Abbās (rp).⁶¹⁵
5. It is narrated in *Sunan at-Tirmidhī* that Ibn 'Umar (r2) said: If you put the Occident at your right and the Orient at your left, what is between them is a qibla if you are facing the qibla (the Sacred Mosque). Ibn al-Mubāarak (m) said: "What is between the Orient and the Occident is a qibla"; this is for the people of the Orient. 'Abd Allah Ibn al-Mubāarak chose facility for the people of Marwu.⁶¹⁶

Words of scholars in this regard:

1. **Al-Marghiyānī (m)** said: If one is far away from the Ka'ba, his obligation is to catch its direction and his prayer is agreed.⁶¹⁷
2. **Ibn 'Abd al-Birr (m)** said: If the Ka'ba is not visible for him, he has to turn towards its direction.⁶¹⁸
3. **Ibn Qudāma (m)** said: The obligation concerning the qibla: to exactly face the Ka'ba itself for whoever is close to it and to face its direction for whoever is away from it.⁶¹⁹

Part III

Situations where facing the qibla is not a prerequisite

⁶¹³Reported by at-Tirmidhī (173/2), H. 344, he said it was ḥassan ṣaḥīḥ (good – sound). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (203/1), H. 344.

⁶¹⁴ Reported by al-Bukhārī (157/1), H. 395, Muslim (375/1), H. 526.

⁶¹⁵ See: *Sunan at-Tirmidhī* (174/2).

⁶¹⁶ See: *Sunan at-Tirmidhī* (174 – 175/2).

⁶¹⁷ *Al-Hidāya fī sharḥ al-Bidāya* (45/1).

⁶¹⁸ *Al-Kāfī fī fiqh ahl al-Madīna* (38/1).

⁶¹⁹ *Ash-Sharḥ al-kabīr*, Ibn Qudāma (485/1).

In some situations, facing the qibla is not a prerequisite. Each case has its specific reason. These situations are the following⁶²⁰:

1. In case of **illness**: the sick person who is too weak to face the qibla and has no one to help him turning his face in the right direction can pray in any direction; his prayer is valid.
2. In case of **fear**: if the person is in a state of fear; any fear: an enemy, a flood, a wild beast, a fire, ...
3. On a **journey**: the person on a journey can turn his face in any direction for supererogatory prayers; but for compulsory prayers, he has to face the qibla, except if he is unable to do so and fears losing time.

Words of scholars in this regard:

1. **Ash-Shīrāzī (m)** said: Facing the qibla is a prerequisite for the validity of the prayer except in two cases: intense fear or supererogatory prayers on a journey.⁶²¹

He also said: In a state of intense fear or in the heart of a battle, it is allowed to leave the qibla. If one is compelled to do so, he then prays wherever he can, in accordance with the word of Allah Most High:

فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا

“And if you fear (an enemy, then pray) on foot or riding” (Surat al-Baqara: 239). Ibn ‘Umar (r2) said: “either facing the qibla or otherwise”⁶²²; he was compelled to abandon this obligation, so he prayed without turning to the qibla, like a sick person too weak to stand.⁶²³

2. **Ibn ‘Abd al-Birr (m)** said: A compulsory prayer is not valid without the qibla, except in a state of fear or during a battle.⁶²⁴

He also said: And it is valid for the traveller on his mount to perform supererogatory prayers by facing the direction followed by his mount.⁶²⁵

3. **Ibn Qudāma (m)** said: To summarize: if he is in a state of fear that prevents him from facing the qibla, or if he needs to walk, or if he is unable to accomplish some of the prayer’s pillars either due to an authorized escape from enemy or a wild beast, a flood, a fire or something like that urging him to flee or run, or in the middle of a battle; or if he is in a situation of attack and retreat, a fight or a pursuit, therefore he can pray according to his situation, by walking or on his mount, in the direction of the qibla or not, if he is unable to do so.⁶²⁶

This is facility granted by Allah Most High to His servants. It underlines the perfection of the Islamic law which encompasses all cases for all situations and takes emergencies and upheavals into consideration, driving away hardship and trials in order to achieve stability and serenity for its followers.

⁶²⁰ See: *Badā’i’ aṣ-ṣanā’i’* (314/1); *Mughnī al-muḥtāj* (142/1); *Mawāhib al-Jalīl* (507/1); *Kashshāf al-qanā’* (307/1); *al-Maḥlā* (292/3).

⁶²¹ *Al-Muḥdhib* (67/1).

⁶²² Reported by al-Bukhārī (1649/4), H. 4261.

⁶²³ *Al-Muḥdhib* (69/1).

⁶²⁴ *Al-Kāfī fī fiqh ahl al-Madīna* (38/1).

⁶²⁵ *Ibid.* (39/1).

⁶²⁶ See: *Al-Mughnī* (258/1).

Part IV

Position of the people in congregational prayers near the Ka'ba

There are many different cases for the position of people performing prayer with an imam near the Ka'ba, among them:

Firstly: The imam stands behind the Maqām Ibrāhīm and people are behind him:

No divergence between the ulama about the praiseworthiness of the imam standing behind the Maqām Ibrāhīm and the people standing behind him and surrounding the Ka'ba, whereas the imam is closer to the Ka'ba than them, as Ibn Zubayr (r2) did.⁶²⁷

Secondly: The people performing prayer with an imam are closer to the Ka'ba than him, but not to his side:

No divergence between the ulama about the validity of a prayer performed by people surrounding the Ka'ba and closer to it than the imam, if they are not to his side.⁶²⁸

Thirdly: The people performing prayer with an imam are standing before him to his side.

The ulama diverged on the validity of a prayer performed by people standing on the side of the imam and closer to the Ka'ba than him. There are three opinions. **The prevailing one:** their prayer is not valid except if they are excused⁶²⁹; this is the position of the majority: Abū Ḥanīfa⁶³⁰ and Aḥmad⁶³¹, and ash- Shāfi'ī⁶³² backed the prevailing opinion.

Evidence:

Abū Hurayra (r) narrated: Allah's Messenger (s) said: **The imam is appointed to be followed.**⁶³³

Significance: If a person prays with an imam and stands before him, he cannot adjust his gesture to the imam and he is not following him. Therefore his prayer is not valid, except if he has an excuse.

Part V

Praying on the roof of the Ka'ba

The ulama diverged on the permission of praying on the roof of the Ka'ba. There are two opinions. **The prevailing one** is that it is allowed to pray on the Ka'ba, supererogatory and compulsory prayers, according to the Ḥanafī School, the Shāfi'ī School and the Ḥanbalī School; details are the following:

⁶²⁷ See: *Ḥawāshī ash-sharawānī 'alā tuḥfa al muḥtāj bi-sharḥ al-minhāj* (303/1), *Ḥāshiya ar-rawḍ al-murabba'*, Ibn Qāsim (335/2).

⁶²⁸ See: *Al-Inṣāf fī ma'rifa ar-rājiḥ min al-khilāf* (281/2), *Fatāwā Ibn Taymiya* (404/23).

⁶²⁹ *Majmū' al-Fatāwā* (404-405/23).

⁶³⁰ See: *Badā'i' aṣ-ṣanā'i'* (346/1), *Fatḥ al-Qadīr* (152/2).

⁶³¹ See: *Kashshāf al-qanā'* (486/1), *Sharḥ muntahā al-irādāt* (263/1).

⁶³² See: *al-Majmū'* (300/3), *Ḥawāshī ash-sharawānī 'alā tuḥfa al muḥtāj bi-sharḥ al-minhāj* (303/1).

⁶³³ Reported by al-Bukhārī (253/1), H. 689, Muslim (311/1), H. 417.

1. The **Ḥanafī School** permits praying on the Ka'ba though it is disliked as it reduces the glory of the House.⁶³⁴
2. The **Shāfi'ī School** permits it with the condition of putting a curtain connected to the House.⁶³⁵
3. The **Ḥanbalī School** permits performing supererogatory prayers only, with the condition of facing a picket put up on the Ka'ba.⁶³⁶

Evidence:

1. The word of Allah Most High:

طَهَّرَا بَيْتِي

“Purify My House” (Surat al-Baqara – The Cow: 125).

Significance: The order of purifying the House implies that it is clean and therefore it is allowed to pray on it.

2. The word of Allah Most High:

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“And wherever you (believers) are, turn your faces towards it” (Surat al-Baqara – The Cow: 144).

Significance: The person performing prayer on the roof of the Ka'ba is turning his face on its direction or on its side⁶³⁷; moreover there is a low wall on the ground of the roof following its contour, which cancels the condition of a curtain advanced by the Shāfi'ī School.

3. The word of Allah Most High:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it (in prayer)”, Surat al-Baqara – The Cow: 144.

Significance: It is permitted to pray on the roof of the Ka'ba, in its interior, at its side, in a location situated above it or below it, with the condition to turn one's face towards it.

4. Jābir Ibn 'Abd Allah (r2) narrated: **The earth has been made for me a mosque and a purifier.**⁶³⁸

Significance: The roof of the Ka'ba is a mosque, like its interior, and whoever refutes that has to advance evidence.

5. The Ḥanbalī School allowed only supererogatory prayers on the roof of the Ka'ba, excepting compulsory ones, but they have no evidence concerning this distinction. Instead, any place where compulsory prayers are allowed is likewise a place where supererogatory prayers are allowed, except if there is evidence of a distinction between them.⁶³⁹

⁶³⁴ See: *Fath al-Qadīr* (150/2), *al-Mabsūṭ*, as-Sarakhsī (79/2).

⁶³⁵ See: *al-Muhdhib* (129/1), *al-Majmū'* (197/3).

⁶³⁶ See: *al-Mughnī* (476/3), *Sharḥ muntahā al-irādāt* (157/1).

⁶³⁷ See: *Tafsīr al-Qurṭubī* (159/2).

⁶³⁸ Reported by al-Bukhārī (128/1), H. 328.

⁶³⁹ See: *at-Tamhīd* (320/15), *Sunan at-Tirmidhī* (223/3).

6. The Shāfi'ī School stated the condition of a curtain touching the House, because its scholars consider the Ka'ba itself, i.e. the construction, as the qibla, not its spot. Contrary to the Ḥanafī scholars who consider the spot of the construction until the sky as the qibla. Today the low wall that is on the floor of the roof drives away the divergence.

Part VI

Praying on a place situated above or below the level of the Ka'ba

A prayer performed in a place situated above or below the level of the Ka'ba is **valid**. This is the opinion of the majority of the ulama, from the Ḥanafī, the Shāfi'ī and the Ḥanbalī Schools.

Words of scholars on the matter:

As-Sarakhsī (m) said: Unanimously: whoever prays on Abū Qubays⁶⁴⁰, his prayer is valid. It is not a matter related to the construction of the Ka'ba.⁶⁴¹

An-Nawawī (m) said: Our school said: If one stands on Abū Qubays, or any of the other elevated places near the Ka'ba⁶⁴², his prayer is valid without any divergence, because he is facing it.⁶⁴³

Ibn Qudāma (m) said: If one prays on a mount surpassing the height of the Ka'ba, his prayer is valid. The same applies if he prays in a place situated below the level of the Ka'ba, as the obligation is to face it or the space above or below its position; because if the Ka'ba disappears – Allah forbid! – prayers would still be valid by facing its spot.⁶⁴⁴

Evidence:

1. It has never been heard that the Prophet (s) rejected the prayer of someone because he was performing prayer on a place situated below the spot of the Ka'ba or above it.
2. The surface of the earth is multifaceted, some places are elevated and others are not. Most of the time, Muslims from all over the world pray in places situated higher than the level of the Ka'ba or below it; and Allah Most High has not placed in the religion any hardship.

Conclusion

This was done with the help of Allah and He facilitated me in this subject. Ibn Wardi (m) wonderfully said: "People do not write for being criticized or humiliated, instead they hope for acknowledgement, supplications to Allah in their favour and gratefulness; and Allah will certainly reward everyone according to his efforts. Whoever seeks for flaws and defects let him start by himself. Dear reader, if

⁶⁴⁰ The mount Abū Qubays overhangs the Ka'ba on the side of the Black Stone Corner.

⁶⁴¹ *Al-Mabsūṭ* (80/2).

⁶⁴² It is even truer for someone far away from the Ka'ba.

⁶⁴³ *Al-Majmū'* (195/3).

⁶⁴⁴ *Al-Mughnī* (263/1).

you find in this book some good, pray Allah in my favour, and if you find lapses ask Him to forgive me.”⁶⁴⁵

To conclude: I ask Allah the Tremendous, Lord of the Noble Throne to make my endeavours beneficial, to bless them and to forgive every lapses, oversight or negligence.

I seek refuge and protection in Allah Most High against knowledge that is not beneficial, a heart that is not submitted and from a supplication that is not heard. And praise be to Allah, Lord of the Worlds, and peace and blessings be upon our noble Prophet, his family and companions.

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Cause of the building of the Ḥijr

Evidence

Part II: Delimitation and measures

The ulama diverged on the exact delimitation of the Ḥijr

The cause of their divergence

The Ḥijr is not completely part of the Ka'ba

The section belonging to the original Ka'ba is about seven cubits

Evidence

The narrations about the delimitation of the Ḥijr, between six and seven cubits

Praiseworthiness of praying in the Ḥijr if entering the Ka'ba is not possible

Measures of the Ḥijr

Length of the Ḥijr: 8.44 metres

One cubit equals 46.2 cm

Length of the seven cubits of area considered part of the Ka'ba in metres: 3.23

The rest of the Ḥijr which is not part of the Ka'ba: 5.21 metres

Height of the wall of the Ḥijr: 1.30 metre and its width: 1.5 metre

Advantages of knowing the measures of the Ḥijr

Part III: Praying, supplicating and sitting inside the Ḥijr

Firstly: Praiseworthiness of praying inside the Ka'ba

The ulama agreed on the validity of supererogatory prayer inside the Ka'ba

Evidence

Secondly: Praiseworthiness of supplicating inside the Ka'ba

Sometimes the Prophet (s) used to enter the Ka'ba not for praying but contenting himself with supplicating inside it

Evidence

Question: Is it allowed to make a retreat inside the Ka'ba?

The first opinion: It is not permitted to make a retreat inside the Ka'ba

The second one: It is permitted to make a retreat inside the Ka'ba

The prevailing opinion states that it is absolutely forbidden to make a retreat inside the Ka'ba

Thirdly: Praying inside the Hıjır is praying inside the Ka'ba

A prayer offered in the Hıjır is a prayer inside the Ka'ba itself

Evidence

Great wisdom in the fact that the Hıjır was never joined to the Ka'ba

Fourthly: Praiseworthiness of sitting in the Hıjır

A place of sitting for the Prophet (s), his companions (rp) and the Followers

Evidence

Part IV: The prayer at the forefront of the Hıjır

Firstly: Rules about compulsory prayers at the forefront of the Hıjır

The ulama diverged on the rules concerning compulsory prayers inside the Ka'ba including the Hıjır

The prevailing opinion is: it is permissible to perform compulsory prayers inside the Ka'ba or at the forefront of the Hıjır

Evidence

Secondly: Rules about supererogatory prayers at the forefront of the Hıjır

The ulama diverged on the rules about supererogatory prayers at the forefront of the Hıjır

The prevailing one: it is praiseworthy to pray all the supererogatory prayers inside the Ka'ba and therefore at the forefront of the Hıjır

Evidence

Thirdly: Rules about praying inside the Hıjır in the part that is not within the original Ka'ba

A person performing prayer there, supererogatory or compulsory, is performing prayer in the Sacred Mosque

Part V: Facing only the Hıjır (without the Ka'ba) for the prayer

The ulama agreed on the nullity of a prayer performed by someone facing the part of the Hıjır which is certainly not within the limits of the original Ka'ba (more than seven cubits of area counted from the House)

The ulama diverged on the validity of a prayer performed by facing the part of the Hıjır which is from the original Ka'ba

Illustration of the matter

The prevailing opinion: It is allowed to face only the Hıjır (the part which is from the House)

Evidence

Part VI: Ṭawāf inside the Hıjır

The ulama diverged on the rule about performing ṭawāf inside the Hıjır

The prevailing opinion: It is not legal to perform ṭawāf inside the Hıjır

If someone enters the Hıjır through one of the spaces situated between the Ka'ba and the Hıjır at its extremities and goes out of it by the other, this turn is not valid

Evidence

Section V: Rules about facing the Ka'ba for praying

Part I: Facing the Ka'ba for praying

The ulama agreed on the fact that facing the Ka'ba for the prayer is compulsory

The ulama agreed that facing the Ka'ba is a condition for the validity of the prayer

The prayer of someone who is not orientated towards the House without excuse is not accepted

Evidence

Evidence of the consensus

Part II: Facing the Ka'ba for praying: two cases

The first case: The person is able to see the Ka'ba

The second case: The person is far from the Ka'ba and he is not able to see it

Firstly: The rule for a person able to see the Ka'ba

The ulama agreed on the obligation to precisely face the Ka'ba for the people who can see it

Words of the scholars on the matter

Secondly: the rule for a person who is not able to see the Ka'ba

The ulama diverged on the case of a person far away from the Ka'ba and unable to see it

The prevailing opinion says that he does not have to face it exactly; he only has to pray towards its direction

Evidence

Words of scholars in this regard

Part III: Situations where facing the qibla is not a prerequisite

1. In case of illness

2. In case of fear

3. On a journey

Words of scholars in this regard

Part IV: Position of the people in congregational prayers near the Ka'ba

Cases for the position of people performing prayer with an imam near the Ka'ba

Firstly: The imam stands behind the Maqām Ibrāhīm and people are behind him

No divergence between the ulama about the praiseworthiness of the imam standing behind the Maqām Ibrāhīm and the people standing behind him and surrounding the Ka'ba

Secondly: The people performing prayer with an imam are closer to the Ka'ba than him, but not to his side

Thirdly: The people performing prayer with an imam are standing before him to his side

The ulama diverged on the validity of a prayer performed by people standing on the side of the imam and closer to the Ka'ba than him

Evidence

Part V: Praying on the roof of the Ka'ba

The ulama diverged on the permission of praying on the roof of the Ka'ba

The prevailing one is that it is allowed to pray on the Ka'ba, supererogatory and compulsory prayers

Words of scholars on the matter

The Ḥanafī School permits praying on the Ka'ba though it is disliked

The Shāfi'ī School permits it with the condition of putting a curtain connected to the House

The Ḥanbalī School permits performing supererogatory prayers only

Evidence

Part VI: Praying on a place situated above or below the level of the Ka'ba

A prayer performed in a place situated above or below the level of the Ka'ba is valid

Words of scholars on the matter

Evidence

Conclusion

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