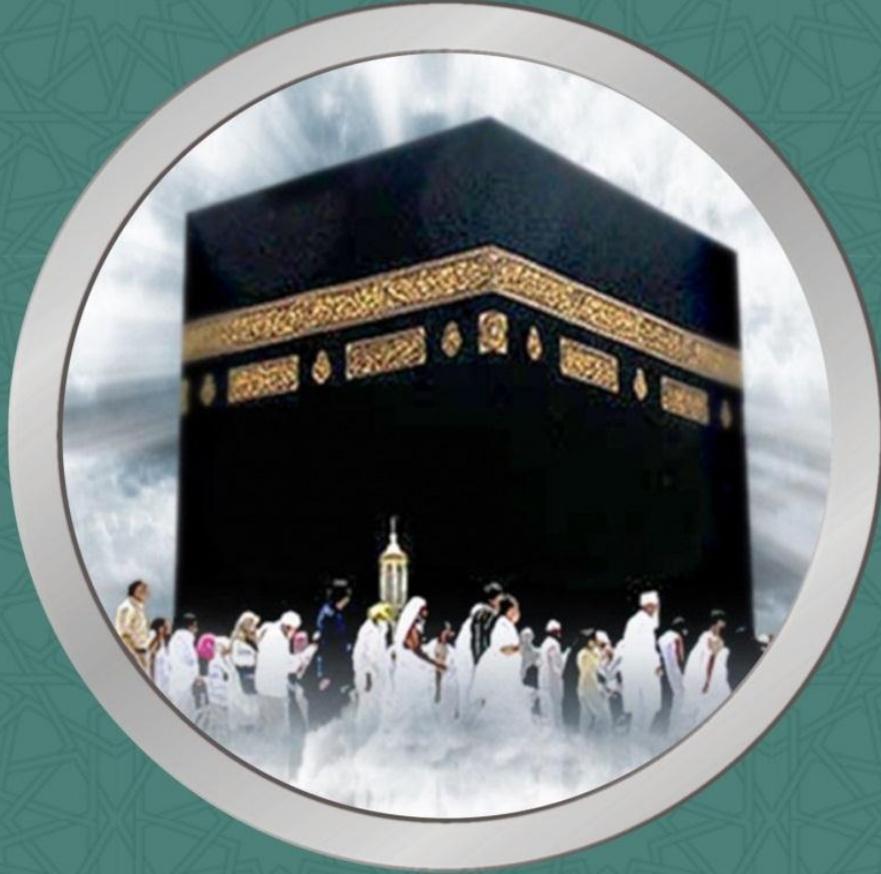


E-BOOK

RULES ABOUT THE HIJR



Maḥmūd Ibn Aḥmad al Dosary (PhD).

RULES ABOUT THE HIJR

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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 وَأَنْتُمْ 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 ‘Imrān), 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.

In one of the most desolate and arid places of Earth, in a rocky and stony land surrounded everywhere by the desert, with no plantations and no water; a place that lacks everything that gives life and prosperity, Allah chose Mecca The Honoured to become His safe Sanctuary, the heart and capital of the World, the unique city on the face of the planet that acquired sanctity by a divine order and a Lordly decree to shine radiantly over all cities.

The will of Allah Most High chose for Mecca this barren land in spite of His power, exalted be He, to make it a gorgeous verdant garden with luxuriant vegetation, full of flowers, warbling birds and babbling streams. He made it a sign of His power and a miracle; Allah Most High said:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

“Have they not seen that We made (Mecca) a safe Sanctuary, while people are being taken away all around them?” Surat al-'Ankabūt (The Spider): 67.

And Allah Most High said:

أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا

“Have We not established for them a safe Sanctuary to which are brought the fruits of all things as provision from Us?” Surat Al-Qaṣaṣ (The Stories): 57.



Mecca the Honoured is particular compared to all other cities on the planet; cities and lands are favoured, according to human habits, for their resources and the wealth Allah bestowed upon them; some lands are preferred thanks to their mineral resources, some for their oil resources, other for their agriculture or water or any other material perishable assets.

But the criterion of differentiation of the Holy Land that singles it out is not a material one: religion is the basis of its distinction from all other lands and countries; it is the Holy Land of Allah, on it lies the Honourable Ka'ba, the sacred and glorified places, it is the qibla (direction) of the Muslims, in it takes place the greatest gathering of people on Earth to worship Allah Most High by accomplishing the Hajj and 'Umra.

For this reason, Mecca holds a great and elevated status in the hearts of all the Muslims of the planet; a station stemming from this religious eminence bestowed by Allah. There is no doubt that what distinguishes a nation from another, what raises one above others is the scale of the exaltation of its sanctity, its bond to its History, its persistence in sticking to its authenticity and its development from its past towards its present and future. This is why ancient and modern Muslims have granted the Holy Land a great interest, dedicated to it volumes and devoted to it their times.

It is with my deep love for the Holy Land and my firm belief in the greatness of our religion and our convictions that I decided to write this book which I entitled "The Holy Land: Description – Names – Virtues – Specificities – Rules" for it to become a comprehensive reference; hoping it to be pleasant to read; I gathered in it what is related to the Holy Land as descriptions, virtues, specificities and rules linked to it. This book came into being with the help of Allah Most High, combining the splendour of sight, ease of reading and the charm of writing on this great and deep subject.

Our Lord creates what He wills and He chooses:

It is according to the perfection of His power, His wisdom and knowledge that Allah Most High prefers, distinguishes, specifies and chooses between His creatures. Allah has His preference between angels, prophets and human beings. He preferred



some periods of times above others as He preferred some places above others; for instance He preferred the Firdaws amongst all the Heavens.

If you gaze at Creation you would see this divine choice and grant indicating His lordliness, exalted be He, His oneness and the perfection of His wisdom, knowledge and power; He is Allah, there is no god but Him and no one creates as He creates, no one chooses as He chooses, no one directs all things as He does. These choices and arrangements noticed in this World are amongst the greatest signs of His lordliness and the most obvious evidence of His oneness and of the characteristics of His perfection and the sincerity of His messengers.¹

No one creates as He creates, no one chooses as He chooses and no one directs all things as He does; Allah Most High said:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

“And your Lord creates what He wills and He chooses” Surat Al-Qaṣaṣ (The Stories): 68.

Amongst the places that received this grace and greatness is Mecca the Honoured, the land of the Revelation and the cradle of the message where lays a house for which the hearts and souls are craving, is it not the Ancient House.²

Amongst the signs of its preference: Allah Most High informed us that Mecca is the Mother of Cities; all the cities are linked to it, they are its followers, it is their central axis and origin. Therefore, there cannot be any city equivalent to it; it is similar to the Fātiḥa: the Prophet (s) said of it that it was the Mother of the Qur’ān; this is why it is second to none in all the divine books.³

Importance of the subject and method:

The importance of this book lies in its own nature: a comprehensive study of the Holy Land and what is relevant as history, virtues, specificities and rules based on sharia-authenticated sources approved by the standards of well-versed and eminent

¹ Zād al-ma’ād, Ibn al-Qayyim (42/1).

² See: Bayt Allah al-ḥarām al-Ka’ba, Muḥammad Ibn ‘Abd Allah Shabbāla p. 7.

³ Zād al-ma’ād, (49 – 50/1).



people in jurisprudence; regardless of what became famous concerning the Holy Land 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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Part I

The Hijr And Its Names

Description of the Hijr:

The Hijr 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.⁴

Names of the Hijr and their meanings:

The word Hijr stems from its rotundity⁵, or from *hujira* which means “it has been taken”⁶, i.e. it has been removed from the House. Every construction may be called *hijr* as it removed or took a piece of the surface of the earth. Another meaning of Hijr is the bosom of a person⁷. Or maybe the word comes from the fact that it is a wall that forbids access (*hajara* to forbid), in order to perform *ṭawāf* outside it; all these meanings are close to each other⁸.

The Hijr 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

⁴ See: *al-Majmū'* (24/8), *Nihāya al-muḥtāj* (282/3).

⁵ See: *Ḥāshiya al-'Adawī* (665/1).

⁶ See: *al-Mabsūṭ*, as-Sarakhsī (11/4).

⁷ See: *Mu'jam maqāyīs al-lughā* (138/2).

⁸ See: *al-Ka'ba wa ba'd aḥkāmihā al-muhimma*, p. 151.



the House that was demolished. When the House was rebuilt, a part of it remained wrecked.⁹

The name al-Ḥaṭīm has been mentioned in the ḥadīth narrated by Mālik Ibn Ṣaʿṣaʿa (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.**¹⁰

It is also called **al-Jadr**, meaning the wall; the one which was cut off from the original Kaʿba.

The ḥadīth narrated by ʿĀʾisha (rh) mentioned this name: She said: I asked the Prophet (s) whether al-Jadr was part of the Kaʿba. The Prophet replied: **Yes.**¹¹

The denomination Ḥijr Ismāʿīl is not appropriate:

Over the last centuries, the denomination of the Ḥijr as Ḥijr Ismāʿīl became famous, on the basis that it used to be Ismāʿīl's sheepfold¹². This explanation is not correct, because the Ḥijr came to appear only after the death of Ismāʿīl (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 Kaʿba and ran out of money to complete the whole construction on the foundations laid by Ibrāhīm (p).¹³

Neither is the denomination Ḥijr Ismāʿīl 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 Kaʿba 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 Ismāʿīl (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 Muʿjam of aṭ-Ṭabarānī, etc. And what was related in this matter is weak (ḍaʿīf) or even

⁹ See: *Tabyīn al-ḥaqāʾiq* (17/2), *al-Baḥr ar-rāʾiq*, Ibn Najīm (352/2).

¹⁰ Reported by al-Bukhārī (1410/3), H. 3674.

¹¹ Reported by al-Bukhārī (573/2), H. 1507, Muslim (973/2), H. 1333.

¹² See: *Tahdhīb al-lughā* (137/13), *Akhbār Makka* (65/1), *Faṭḥ al-Bārī* (406/6).

¹³ See: *al-Kaʿba wa baʿḍ aḥkāmihā al-muhimma*, p. 151.



fabricated (mawḍū‘) according to some ḥadīth investigators¹⁴. Everything reported about it comes from problematic ḥadīths (mu‘ḍal) with flimsy interrupted chains of narration (mawqūf); al-Azraqī gathered them in *Akḥbār Makka* (p. 39, 219 and 220) so no heed are to be taken of them; they were conveyed by some innovators.¹⁵

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”.¹⁶

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).¹⁷

¹⁴ 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.

¹⁵ *Taḥdhīr as-sājid min ittikhādh al-qubūr masājid* (69/1).

¹⁶ *Mu‘jam al-manāhī al-lafaẓiya*, p. 202.

¹⁷ Reported by al-Bukhārī (573/2), H. 1507, Muslim (973/2), H. 1333.



Part II

Delimitation And Measures

The ulama diverged on the exact delimitation of the Hijr; 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 Hijr. **The prevailing opinion is** that the Hijr 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 School¹⁸, some scholars of the Shāfi'ī School¹⁹ and the Ḥanafī School²⁰ and it is the opinion of Ibn Taymiya.²¹

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 Hijr, for the Quraysh had reduced it when they rebuilt it.**²²

¹⁸ See: *Mawāhib al-Jalīl* (71/3).

¹⁹ 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).

²⁰ See: *Fatḥ al-Qadīr* (452/2), *Tuḥfa al-fuqahā'* (402/1).

²¹ See: *Fatāwā Ibn Taymiya* (121/26).

²² Reported by Muslim (969/2), H. 1333.



Significance: The Prophet (s) spoke about six cubits of area from the Hijr, not the whole Hijr.

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.**²³

Significance: The Prophet (s) showed 'Ā'isha (rh) nearly seven cubits of area from the Hijr to the Ka'ba, not the whole Hijr.

An-Nawawī (m) said: His word (s): **I would surely have added to it part of the Hijr;** in another version: **I would have added to it six cubits of area from the Hijr, 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 Hijr calculated from the House without divergence; there is a divergence about more than six cubits of area.²⁴

Ibn Hajar (m), after quoting this ḥadīth and its different versions, said about the section removed from the House which is part of the Hijr: All these versions agreed on more than six cubits and less than seven cubits of area.²⁵

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-Ḥajjāj rebuilt it on basis of the foundations of the Quraysh. No clear version ever mentioned that the whole Hijr 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 Hijr when you intend to enter the House,**

²³ Reported by Muslim (971/2), H. 1333.

²⁴ *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (91/9).

²⁵ *Fath al-Bāri* (443/3).



for it is a part of the House²⁶, wrote a chapter named: Praiseworthiness of praying in the Hijr if entering the Ka'ba is not possible, as a portion of the Hijr 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 Hijr is part of the Ka'ba, not only a part of it.²⁷

Al-Muhibb at-Ṭabarī (m) said in the explanation of his warning about it: **The most likely:** The part of the House inside the Hijr is a part of seven cubits of area; and about the unrestricted version according to which the whole Hijr 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.²⁸

Measures of the Hijr²⁹:

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.³⁰
2. Length of the Hijr from down the gutter until the middle of the semicircle of the Hijr from inside: 8.44 metres.³¹
3. Length of the seven cubits of area³² considered part of the Ka'ba in metres: 3.23 i.e. about three metres and a quarter.³³
4. The rest of the Hijr which is not part of the Ka'ba: 5.21 metres.³⁴
5. Height of the wall of the Hijr: 1.30 metre and its width: 1.5 metre.³⁵

Advantages of knowing the measures of the Hijr:

Among the advantages of knowing what was removed from the House and what is now part of the Hijr are the following:

²⁶ 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).

²⁷ *Ṣaḥīḥ Ibn Khuzayma* (335/4).

²⁸ *Fath al-Bāri'* (447/3).

²⁹ See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, Dr. Sā'id Ibn Muḥammad Bakdāsh, p. 5.

³⁰ See: *al-Ka'ba al-mu'azzama wa-l-ḥaramāni ash-sharīfāni 'imāratan wa tārikhan*, dr. 'Ubayd Allah al-Kurdī, p. 104.

³¹ See: *at-Tārikh al-qawīm li-Makka wa bayt allah al-karīm*, Muḥammad Ṭāhir al-Kurdī (576/2).

³² One cubit equals 46.2 cm.

³³ *Al-Ṭdāḥ wa at-tibiyān li-ma'rifa al-mikyāl wa al-mizān*, Ibn ar-Raf'a, Taḥqīq: dr. Muḥammad Aḥmad al-Khārūf, p. 77.

³⁴ *Akḥbār Makka*, al-Azraqī (320/1).

³⁵ See: *Makka al-mukarrama, tārikh wa ma'ālim*, p. 62.



1. About seven cubits of area of the front of the Hijr are part of the Ka‘ba; the rest of the Hijr 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 I pray in the Hijr or in the House”;³⁶ because she asked the Prophet (s) about al-Jadr (the Hijr): Is it part of the House? He said: **Yes**³⁷. 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 Hijr, the rules about ṭawāf inside the Hijr, praiseworthiness of sitting and supplicating inside it and embracing the Ka‘ba from inside it, as we will see.

³⁶ *Al-Muwaṭṭa’*, Imam Mālik (364/1).

³⁷ Quoted previously.



Part III

Praying, Supplicating And Sitting Inside The Hijr

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.³⁸

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

³⁸ Reported by al-Bukhārī, his words (189/1), H. 483, Muslim (967/2), H. 1329.



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.³⁹

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.

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 House⁴⁰ 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.⁴¹

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.**⁴²

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?

³⁹ *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (116 – 117/2)

⁴⁰ See: *al-Badr al-munīr*, Ibn al-Mulaqqin (427 – 428/3).

⁴¹ Reported by Muslim (968/2), H. 1330.

⁴² Reported by Muslim (968/2), H. 1331.



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.⁴³
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.⁴⁴

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.⁴⁵

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

⁴³ *Sharḥ al-Kharashī 'alā mukhtaṣar khalīl* (267/2).

⁴⁴ *Al-Fawākih ad-dawānī 'alā risāla Ibn Abī Zayd al-Qayrawāni, an-Nafrāwī* (732/2).

⁴⁵ *Mawāhib al-Jalīl li-sharḥ mukhtaṣar khalīl, al-Ḥattāb* (died in 954 H.), (396/3).



rest of the Mosque replaces it. A lot of people said that it is better inside the Ka'ba.⁴⁶

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 Hijr is praying inside the Ka'ba:

It is recommended (mustahabb) to pray inside the Hijr. A prayer offered in the Hijr is like a prayer offered inside the Ka'ba, because the Hijr 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 Hijr 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 Hijr. He then said: **Pray in the Hijr when you intend to enter the House, for it is a part of the House. Your people shortened it⁴⁷ when they built the Ka'ba, and they took it out of the House.**⁴⁸

Ibn Khuzayma (m) wrote a special chapter entitled: Praiseworthiness of praying inside the Hijr if entering the Ka'ba is not possible, as a part of the Hijr is from the House.⁴⁹

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 Hijr, to offer prayers and supplications inside it as it is a part of the House, or partially part of it.⁵⁰

The Hijr 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

⁴⁶ *Tuḥfa al-muḥtāj bi-sharḥ al-minhāj*, Ibn Ḥajar al-Haythamī (123/14).

⁴⁷ *Tuḥfa al-'uḥūdhi*, (524/3).

⁴⁸ Previously quoted.

⁴⁹ *Ṣaḥīḥ Ibn Khuzayma* (335/4).

⁵⁰ *Al-Majmū'* (197/8). See: *al-Mughnī al-muḥtāj* (511/1).



the Hijr is a prayer inside the Ka'ba itself, as it is part of it. Maybe there lies great wisdom in the fact that the Hijr was never joined to the Ka'ba and left as it used to be; and the Order is for Allah, before and after.⁵¹

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 Hijr 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.

Fourthly: Praiseworthiness of sitting in the Hijr:

As the Hijr 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 Şa'şā'a (r2) narrated: Allah's Messenger (s) described to them his Night Journey saying: **I was lying in the Ḥaṭīm** (maybe he said: **the Hijr**), **suddenly someone came to me and cut my body open from here to here.**⁵² Then the Prophet (s) narrated to them his Night Journey and Ascension to the heavens.

Significance: The choice of the Hijr 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 Hijr 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 Hijr and the Quraysh were asking me about my Night Journey...**⁵³

⁵¹ See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, p. 8.

⁵² Reported by al-Bukhārī (1410/3), H. 3674.

⁵³ Reported by Muslim (156/1), H. 172.



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 Hijr and Allah displayed Jerusalem before me⁵⁴, and I started to inform them (the Quraysh) about its signs while I was in fact looking at it.⁵⁵**

Significance: The Prophet (s) took the Hijr 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 Hijr.

4. ‘Aṭā’ and Mujāhid, may Allah have mercy on them, related that ‘Abd Allah Ibn ‘Amrū (r2) narrated to them that while he was in the Hijr 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.⁵⁶**
5. Ibrāhīm Ibn Maysara (m) related: Remember al-Mahdī at Ṭāwūs, while he was sitting in the Hijr, I said: O Abū ‘Abd ar-Raḥmān! Is it ‘Umar Ibn ‘Abd al-‘Azīz? He said: No...⁵⁷

Significance: The Hijr 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 Hijr 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.

⁵⁴ See: *Tuḥfa al-‘uḥūdhi* (449/8).

⁵⁵ Reported by al-Bukhārī (1734/4), H. 4433.

⁵⁶ 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.

⁵⁷ Reported by al-Azraqī in *Akhbār Makka* (316/1).



Part IV

The Prayer At The Forefront Of The Hijr

Firstly: Rules about compulsory prayers at the forefront of the Hijr:

The ulama diverged on the rules concerning compulsory prayers inside the Ka'ba including the Hijr 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 Hijr according to the Ḥanafī⁵⁸ and the Shāfi'ī⁵⁹ Schools, some of the Mālikī scholars⁶⁰, Imam Aḥmad⁶¹ and at-Tirmidhī⁶², who attributed this opinion to the majority of scholars as well as an-Nawawī.⁶³

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 direction⁶⁴; 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.**⁶⁵

⁵⁸ See: *al-Mabsūṭ* (79/2), *Badā'i' aṣ-ṣanā'i'* (121/1).

⁵⁹ See: *al-Umm* (98/1), *Rawḍa at-ṭālibīn* (214/1).

⁶⁰ See: *ash-Sharḥ al-kabīr ma'a Ḥāshiyā ad-Dasūqī* (229/1).

⁶¹ See: *al-Mubdi'* (298/1), *al-Inṣāf* (496/1).

⁶² See: *Sunan at-Tirmidhī* (223/3).

⁶³ See: *al-Majmū'* (194/3).

⁶⁴ See: *Tafsīr al-Qurṭubī* (159/2).

⁶⁵ Reported by Muslim (967/2), H. 1329.



Significance: Any place where supererogatory prayers are permitted is a place where compulsory prayers are permitted, except if specified by evidence.⁶⁶

Imam ash-Shāfi'ī (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.⁶⁷

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 Hijr. He then said: **Pray in the Hijr 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.**⁶⁸

Significance: The Prophet (s) allowed praying inside the Hijr which is part of the House.⁶⁹ The expression is general without any specification or exception made about compulsory or supererogatory prayers. Therefore, the original permission takes it over.

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).⁷⁰

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 Hijr.

Secondly: Rules about supererogatory prayers at the forefront of the Hijr:

The ulama diverged on the rules about supererogatory prayers at the forefront of the Hijr. 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 Hijr (not more than seven

⁶⁶ See: *at-Tamhīd* (320/15), *Sunan at-Tirmidhī* (223/3).

⁶⁷ *Sunan at-Tirmidhī* (223/3).

⁶⁸ Previously quoted.

⁶⁹ *Sharḥ ma'ānī al-'āthār*, at-Ṭahāwī (392/1).

⁷⁰ Reported by al-Bukhārī (128/1), H. 328.



cubits of area counted from the House). This is the opinion of the majority⁷¹ of the Hanafī, Shāfi'ī and Hanbili 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 Hijr.

Thirdly: Rules about praying inside the Hijr in the part that is not within the original Ka'ba:

The place inside the Hijr 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.⁷²

⁷¹ See: The sources quoted concerning the rules about the compulsory prayer.

⁷² See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, p. 22.



Part V

Facing Only The Hijr (Without The Ka'ba) For The Prayer

The ulama agreed on the nullity of a prayer performed by someone facing the part of the Hijr 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 Hijr 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 Hijr, at one of its openings, perpendicular to the House and then facing only the Hijr (without the Ka'ba), is his prayer accepted or not?

The prevailing opinion: It is allowed to face only the Hijr (the part which is from the House) for performing a prayer, supererogatory or compulsory. It is a view formulated by scholars from the Mālikī School⁷³, backed by some of them and some scholars of the Shāfi'ī School⁷⁴ like the famous Abū al-Hassan al-Lakhmi (died in 478 H.) and also accepted by the Ḥanbalī School.⁷⁵

⁷³ See: *Mawāhib al-Jalīl* (511 – 512/1), *Hāshiya ad-Dasūqī 'alā ash-sharḥ al-kabīr* (228 – 229/1).

⁷⁴ See: *al-Majmū'* (193/3), *Nihāya al-muḥtāj* (418/1).

⁷⁵ See: *Kashshāf al-qanā'* (300/1), *al-Inṣāf*, al-Mardāwī (8/2).



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 Hijr. He then said: **Pray in the Hijr when you intend to enter the House, for it is a part of the House...**⁷⁶

Significance: The Prophet (s) allowed performing prayer inside the Hijr, 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 Hijr, for the Quraysh had reduced it when they rebuilt it.**⁷⁷

Significance: The Prophet (s) declared that there are six cubits of area counted from the Ka'ba inside the Hijr which are part of the original House; therefore it is allowed to face this part of the Hijr 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.⁷⁸

Significance: The Prophet (s) showed 'Ā'isha (rh) a portion of almost seven cubits inside the Hijr 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.

⁷⁶ Previously quoted.

⁷⁷ Reported by Muslim (969/2), H. 1333.

⁷⁸ Reported by Muslim (971/2), H. 1333.



Part VI

Ṭawāf Inside The Hġjr

The ulama diverged on the rule about performing ṭawāf inside the Hġjr. There are three opinions. **The prevailing one:** It is not legal to perform ṭawāf inside the Hġjr; instead it is a condition for the validity of ṭawāf to accomplish it from behind the Hġjr.

Important: If someone enters the Hġjr through one of the spaces situated between the Ka'ba and the Hġjr at its extremities and goes out of it by the other, this turn is not valid and therefore not taken into account. This is the more likely opinion according to most of the Mālikī⁷⁹ scholars, Shāfi'ī⁸⁰ and Ḥanbalī⁸¹ scholars.

Evidence:

1. The word of Allah Most High:

وَلِيَطُوفُوا 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 Hġjr is part of the House. Therefore, performing ṭawāf around the House means performing ṭawāf from behind the Hġjr.

⁷⁹ Al-Muntaqā, al-Bāji (283/2), Mawāhib al-Jalīl (70/3).

⁸⁰ See: al-Majmū' (60/8), Rawḍa aṭ-ṭālibīn (80/3).

⁸¹ See: al-Mughnī (397/3), al-Furū' (499/3).



Ibn Taymiya (m) said: He shall not penetrate the Hijr while performing ṭawāf, as most of the Hijr is part of the House, and Allah ordered circumambulating the House, not inside the House.⁸²

2. ‘Ā’isha (rh) narrated: I asked the Prophet (s) about al-Jadr (the Hijr). Is it part of the House? He replied: **Yes.**⁸³
3. ‘Ā’isha (rh) narrated: The Prophet (s) said: **‘Ā’isha! Pray in the Hijr when you intend to enter the House, for it is a part of the House...**⁸⁴

Significance: As the Hijr 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 Hijr⁸⁵. 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.**⁸⁶

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.⁸⁷

5. The Righteous Caliphs (rp), the companions (rp) and their followers used to perform ṭawāf from behind the Hijr.⁸⁸

Conclusion: Penetrating the Hijr 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.

⁸² *Majmū‘ al-fatāwā* (121/26).

⁸³ Reported by al-Bukhārī (573/2), H. 1507. Muslim (973/2), H. 1333.

⁸⁴ Previously quoted.

⁸⁵ See: The long ḥadīth narrated by Jābir (r) in *Ṣaḥīḥ Muslim* (886/2), H. 1218.

⁸⁶ Reported by Muslim (943/2), H. 1297.

⁸⁷ *Sharḥ an-Nawawī ‘alā ṣaḥīḥ Muslim* (45/9).

⁸⁸ *Manāsik an-Nawawī*, p. 231.



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