



Specificities of the Ka'ba

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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.

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:⁽¹⁾

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 aṭ-Ṭabarī, Ibn Kathīr and other investigators.⁽²⁾

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.⁽³⁾

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)**, **لِلَّذِي بَنَاهُ** meaning the Ka'ba that was built by Ibrāhīm al-Khalīl (p).⁽⁴⁾

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.⁽⁵⁾

3. How beautiful is the word of **Ibn 'Āshūr (m)**: Without any doubt the Ka'ba was built by Ibrāhīm



Specificities of the Ka'ba

(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**.⁽⁶⁾



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



Specificities of the Ka'ba

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.⁽⁷⁾

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.

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 Ḥajj. 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



Specificities of the Ka'ba

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"

﴿وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ 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).

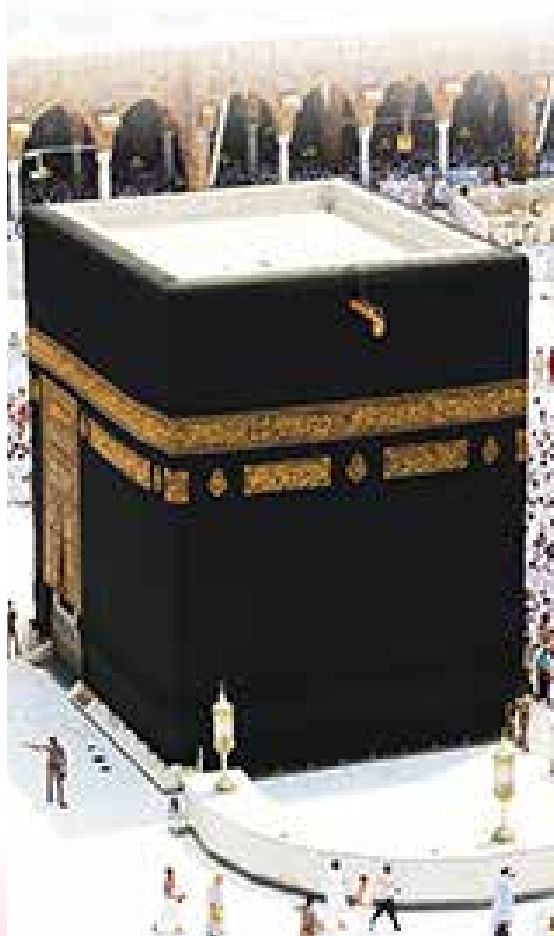
General meaning:

His words exalted be He: “Purify my House” **طَهِّرَا بَيْتِي** i.e. We revealed them both ,We ordered them both⁽⁸⁾, or it is said: We charged them, We appointed them to do so.⁽⁹⁾

His word, exalted be He: “My House” **بَيْتِي** 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⁽¹⁰⁾.

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.”⁽¹¹⁾

Different forms of purification of the House:

Ibn ʿĀshūr (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﴾
﴿كَانُوا أَوْلِيَاءَهُ﴾

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

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾

(Surat at-Tawba: 28).⁽¹²⁾





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.**⁽¹³⁾

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



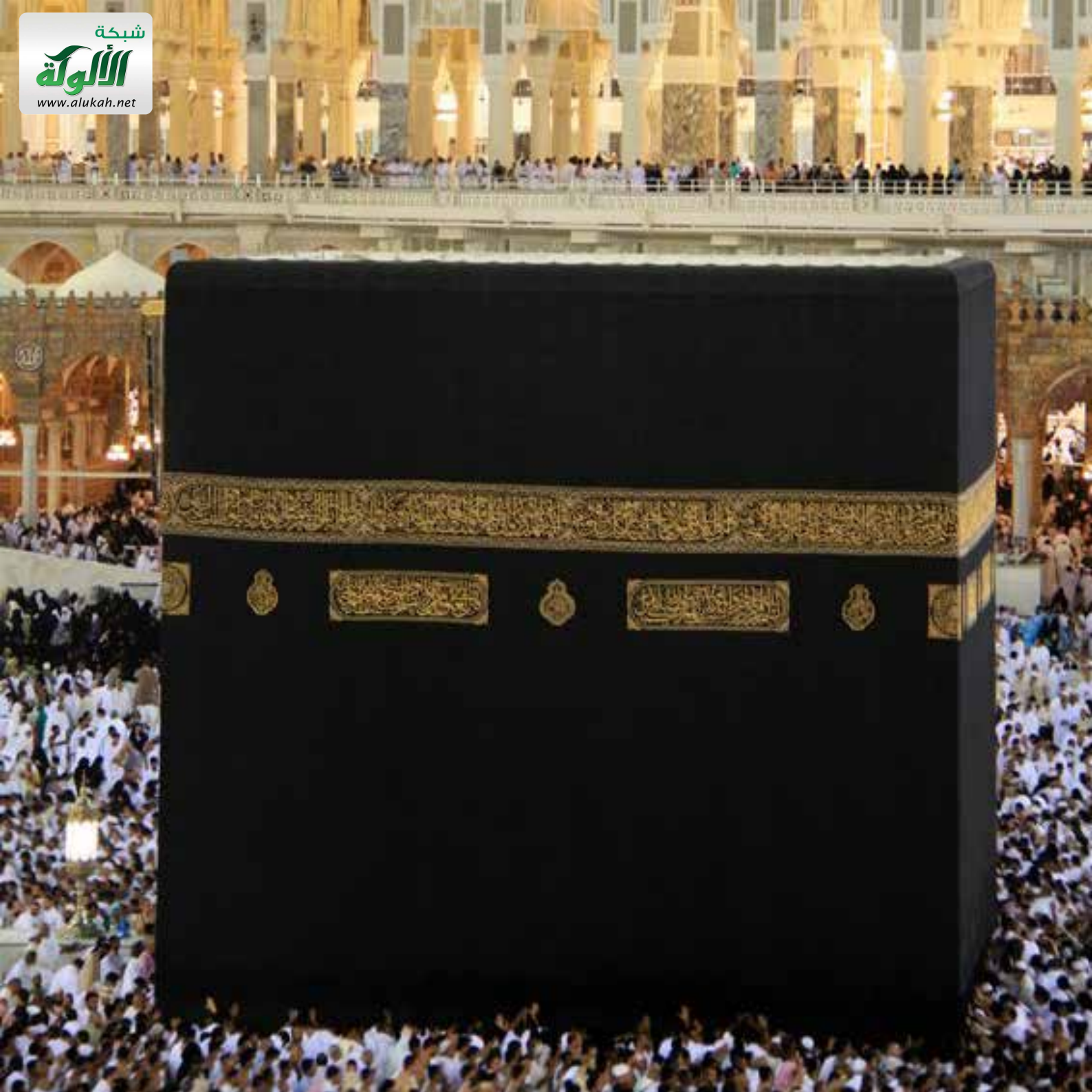
Ibrāhīm and Ismā'īl, peace be upon both of them, He gave our beloved Prophet Muḥammad (s) a greater, more beautiful and more complete honour: the purification of the House from the stain of polytheism and from all the idols around it brought by the infidels and the associators which were worshipped instead 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 infidel will make the Ḥajj anymore, nor practise anything that is incompatible with



Specificities of the Ka'ba

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).





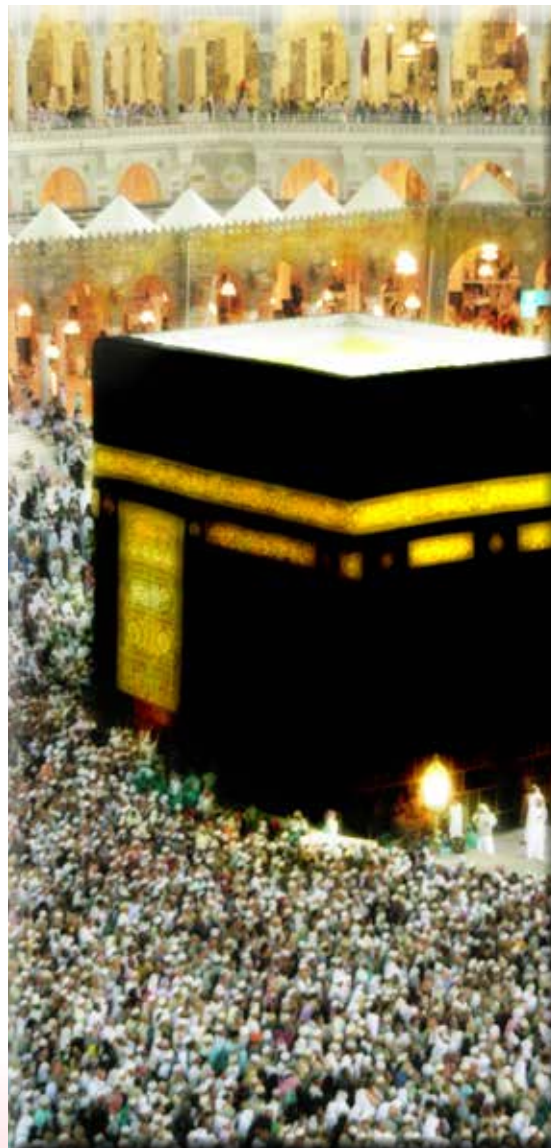
Section III

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" **طَهِّرْ بَيْتِي** Surat al-Baqara – The Cow: 125.
2. "and purify My House" **وَطَهِّرْ بَيْتِي** Surat al-Hajj – 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.⁽¹⁴⁾

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.⁽¹⁵⁾



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.⁽¹⁶⁾

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 exaltation⁽¹⁷⁾, Allah bestowed Lordship on the House, as a grace and honour, is He not the Lord of everything, exalted be He?⁽¹⁸⁾

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.⁽¹⁹⁾

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﴾

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





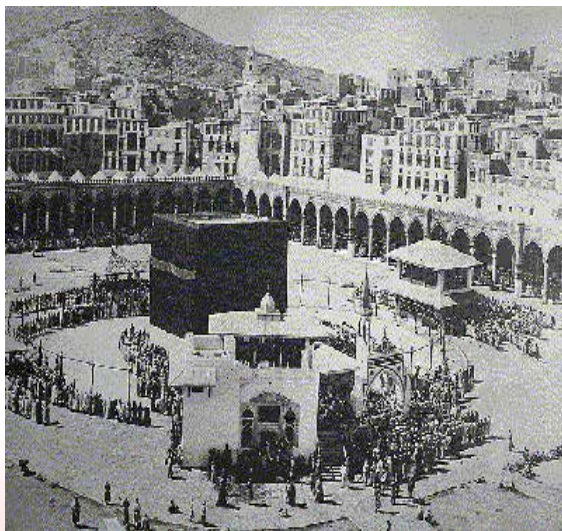
honoured by Him. He designated it in order to exalt it, for it is the land of His Prophet and the land of His Revelation.⁽²⁰⁾ In it are His Sanctuary and His House.

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.⁽²¹⁾





Section IV

In it is the Maqām Ibrāhīm

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.⁽²²⁾

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.”

﴿وَلْتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

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.”⁽²³⁾

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.**⁽²⁴⁾

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



﴿فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ﴾

Surat 'Āli 'Imrān: 97.⁽²⁵⁾

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-Nahl: 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.⁽²⁶⁾

The signs of the Maqām Ibrāhīm (p) whose footprints entered a solid rock demonstrate Allah's power and the sincerity of Ibrāhīm (p).⁽²⁷⁾

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. 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.⁽²⁸⁾

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.

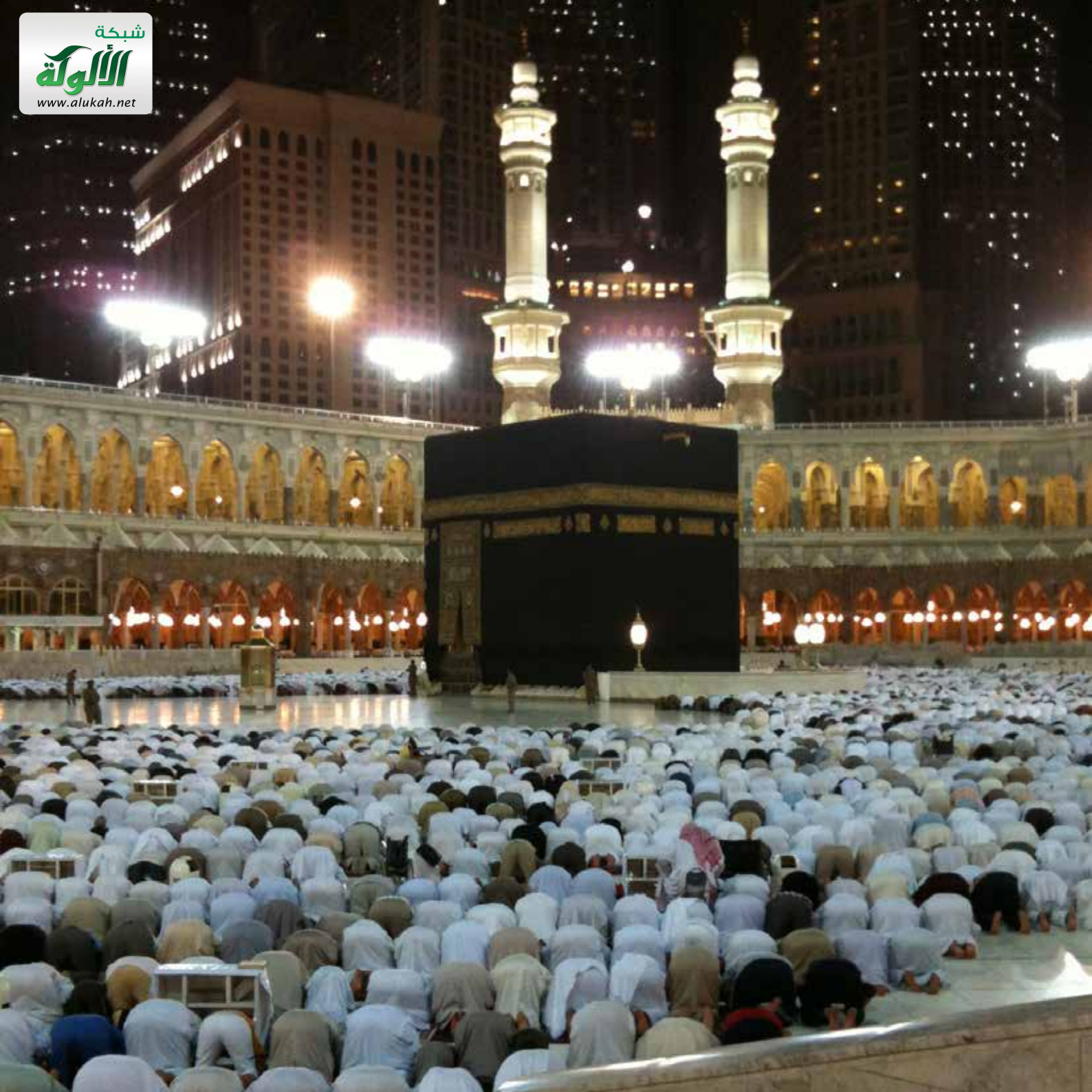


Newly invented matter in religion and heretical doctrine (bid'a):

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.⁽²⁹⁾

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 وَأَمْنًا﴾

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.⁽³⁰⁾

“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.⁽³¹⁾

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.⁽³²⁾



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 دُرِّيَّتِي بِوَادٍ
غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِتُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ
النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَشْكُرُونَ ﴾

﴿ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴾

... and accept my invocation.”
Surat Ibrāhīm: 37 - 40.⁽³³⁾

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



Specificities of the Ka'ba



Hajj, 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.⁽³⁴⁾

The Ka'ba and its religious and worldly benefits:

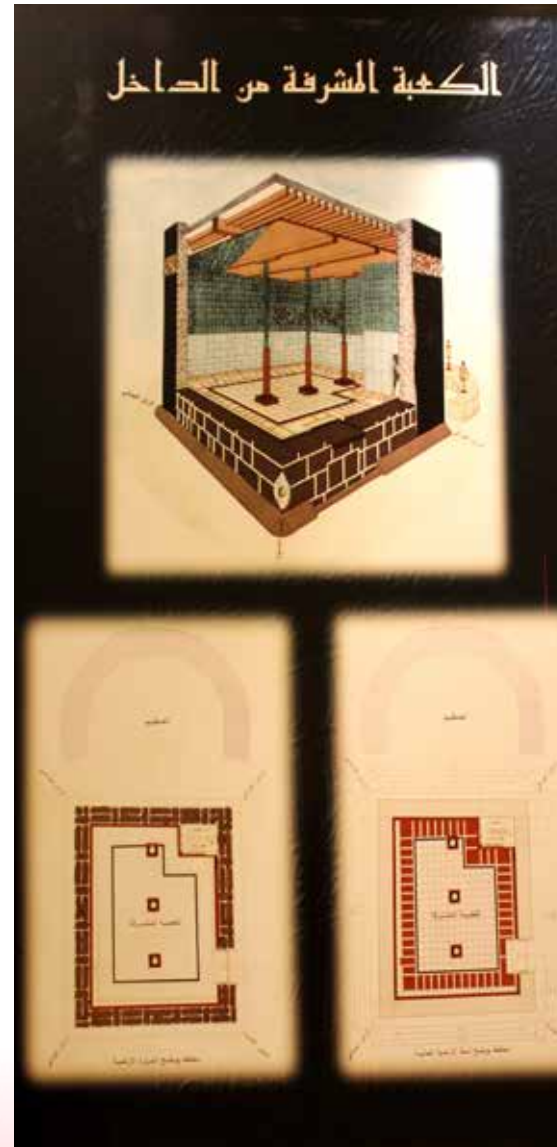
Among the religious and worldly assets: the gathering of Muslims every year makes it possible to get acquainted with their way of living, conditions and affairs, knowing that it is a worldwide gathering without any equivalent, second to none, unequalled. Nothing can gather so many people from



different colours, diverse tendencies and various origins except for the Hajj 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:

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



Specificities of the Ka'ba

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.⁽³⁵⁾





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: **Journey⁽³⁶⁾ 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 Jerusalem⁽³⁷⁾).⁽³⁸⁾**
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⁽³⁹⁾ ⁽⁴⁰⁾

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 journey⁽⁴¹⁾ especially to visit a mosque except three: The Sacred Mosque (in Mecca), my mosque (in Medina) and the Mosque of Bayt al-Maqdis (Jerusalem).⁽⁴²⁾**
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.⁽⁴³⁾**



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 preceded⁽⁴⁴⁾. 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.⁽⁴⁵⁾

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.⁽⁴⁶⁾

Ibn Hajar (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.⁽⁴⁷⁾

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.⁽⁴⁸⁾

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



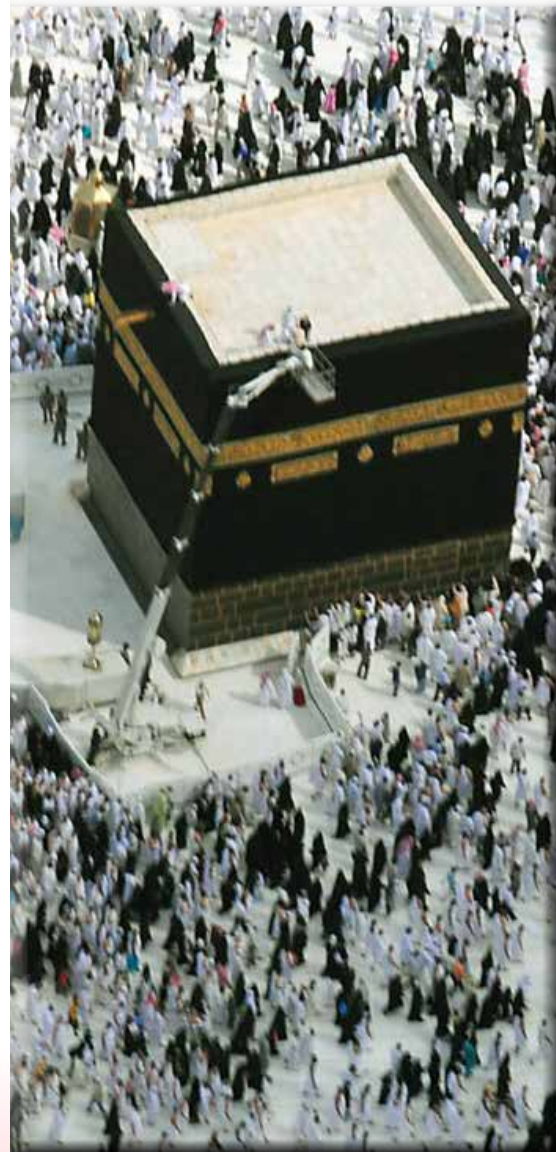
over the two others is the fact that if a Muslim takes the vow to make a retreat or to pray in one of these two, the Sacred Mosque compensates for both of them, without expiation, and he does not have to travel to them, according to the majority of the ulama except for the Mālikī School which prefers Medina. ⁽⁴⁹⁾

Cause of its superiority:

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. ⁽⁵⁰⁾

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.**⁽⁵¹⁾

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.**⁽⁵²⁾
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.**⁽⁵³⁾

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



Specificities of the Ka'ba

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.⁽⁵⁴⁾





Section VII

The Ka'ba is the qibla of the Muslims

This section is divided into three parts:

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 qibla⁽⁵⁵⁾ 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 Medina⁽⁵⁶⁾. 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 High⁽⁵⁷⁾. 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.**⁽⁵⁸⁾

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.⁽⁵⁹⁾

The combination of the two narrations:

The ḥadīth narrated by Ibn 'Abbās (r2) indicates that the Prophet (s) and his companions (rp) kept on



Specificities of the Ka'ba

praying towards Jerusalem after their arrival at Medina for sixteen months, whereas in the ḥadīth narrated by al-Barā' Ibn 'Āzib (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 months⁽⁶⁰⁾, while al-Qāḍī 'Ayyāḍ claimed seventeen months was correct⁽⁶¹⁾, 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.⁽⁶²⁾



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 مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ﴾



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 وَلَّهُمْ
عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ﴾

(Surat al-Baqara – The Cow: 142).

The foolish here were a small group of insignificant people assembling Arab idolaters, rabbis and hypocrites. ⁽⁶³⁾



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 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.⁽⁶⁴⁾
- 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.⁽⁶⁵⁾

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.

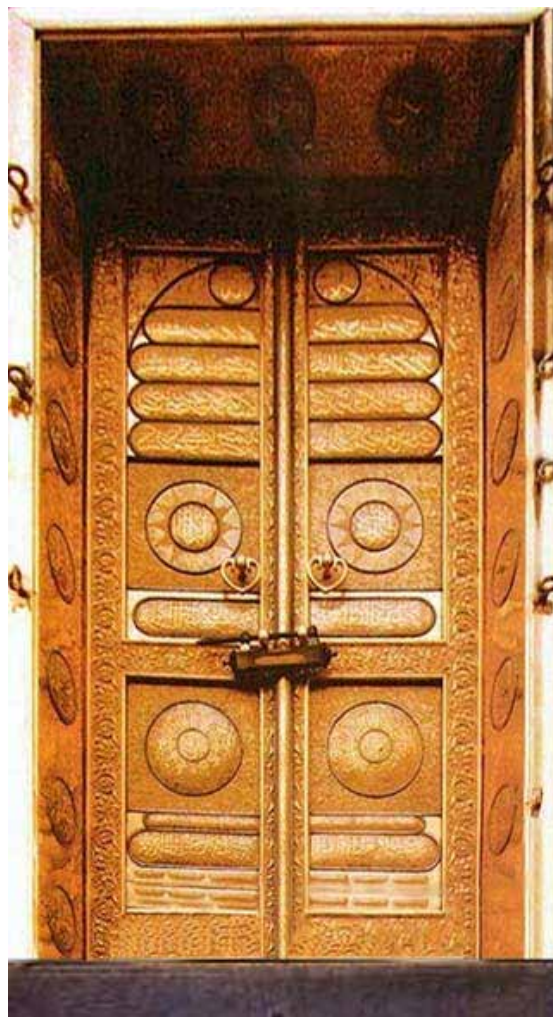
Ibn al-Qayyim (m) said in this regard: The deep wisdom in the rule of the prayer firstly towards Jerusalem lies in the fact that it used to be the qibla of the prophets. The Prophet was sent with the same message of the prophets before him, a message known by the People of the Book. The facing of Jerusalem 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 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.⁽⁶⁶⁾

7. In the changing of the qibla towards the Ka'ba is a divine statement containing many points, among them the following:

- a. Transmission of the prophethood from the blessed family tree** of the descendants of Ishāq, 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.

- b. **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.
- c. **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:

1. "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.

2. “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.

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

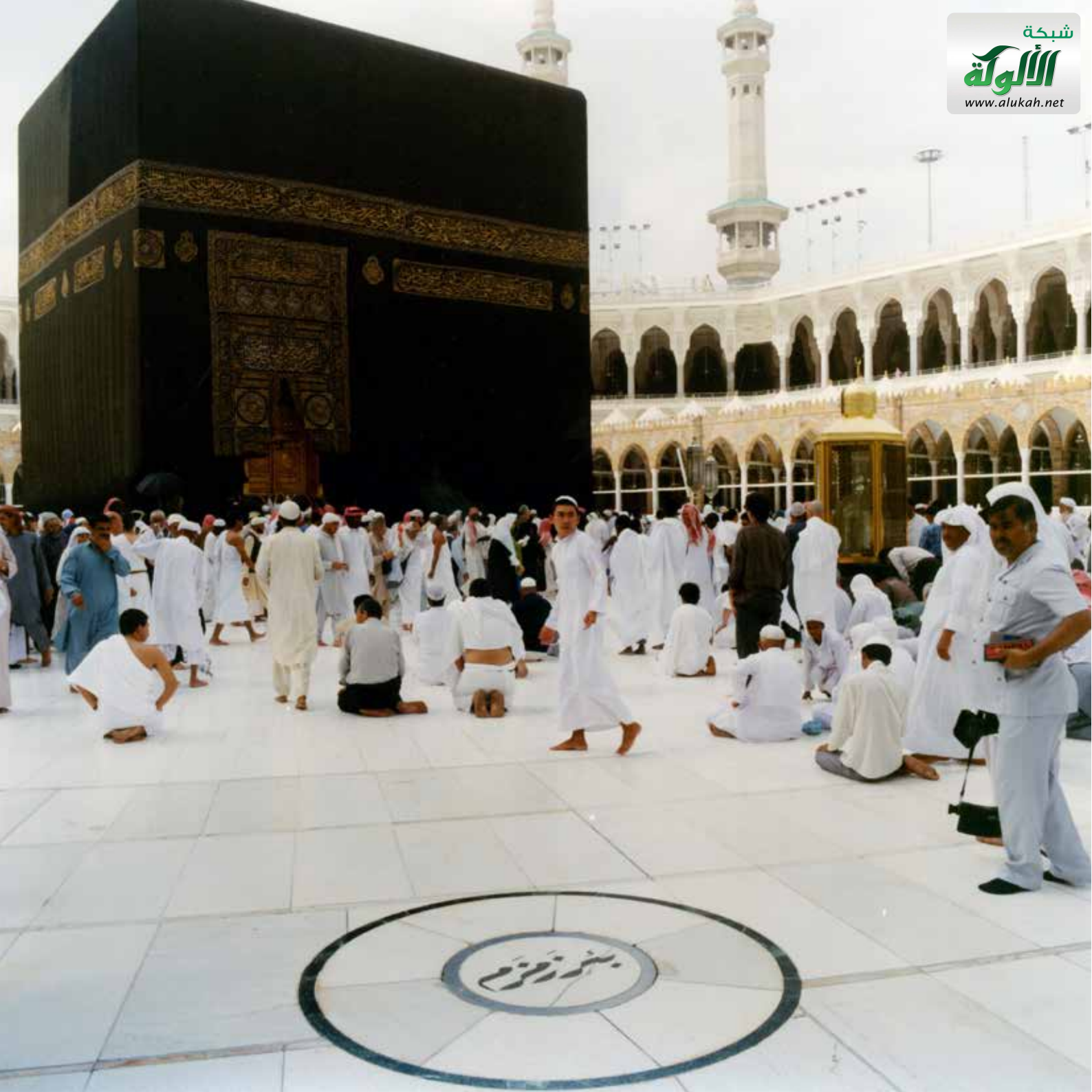


their qibla.⁽⁶⁷⁾

Al-Qurṭubī (m) said: They ulama unanimously agreed that the qibla was the very first abrogation to appear in the Qur'ān.⁽⁶⁸⁾

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.⁽⁶⁹⁾
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.⁽⁷⁰⁾





Section VIII

The legality of ṭawāf around the Ka'ba

Definition of ṭawāf:

In the Arabic language ṭawāf means rotation, whirling.⁽⁷¹⁾

In religious terminology it means circumambulating the Ka'ba in obedience to Allah Most High⁽⁷²⁾; His word: "those who perform ṭawāf" لِلطَّائِفِينَ Surat al-Ḥajj :26 .And His word: "perform ṭawāf around the Ancient House وَلِيَطُوفُوا 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



Specificities of the Ka'ba

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 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.⁽⁷³⁾

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.**⁽⁷⁴⁾

Types of Ṭawāf:

There are six types of ṭawāf⁽⁷⁵⁾ 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**⁽⁷⁶⁾: 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.

4. These three types of ṭawāfs are obligatory during the Ḥajj; I will broach the subject more deeply, Allah willing.
5. **What is permitted outside the Ḥajj.**
6. **Ṭawāf nadhr**, vow ṭawāf.
7. **Ṭawāf tatawu'**, spontaneous ṭawāf.⁽⁷⁷⁾

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 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.



الإدارة العامة لشؤون المسجد الحرام والمسجد النبوي
سقيازم

مياه زمزم للشرب فقط

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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 ذُرِّيَّتِي بِوَادٍ غَيْرِ
ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَأَرْزُقْهُمْ 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.⁽⁷⁸⁾

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.⁽⁷⁹⁾

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.⁽⁸⁰⁾

Among the names of Zamzam:

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.⁽⁸¹⁾
2. **Jibrīl's Blow (Hazma Jibrīl):** He beat the earth with his foot and levelled the place and the water gushed out⁽⁸²⁾. Al-Hazma means to beat the ground with one's heel⁽⁸³⁾; it is said: Jibrīl defeated the earth, breaking



its face, so it started to cry the pure abundant water.⁽⁸⁴⁾

- 3. Jibrīl's Strike (Hamza Jibrīl):** so named because Jibrīl struck the ground with his heel and the water spurted out.⁽⁸⁵⁾

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 عَقِبِهِ﴾

"And he made it a word remaining among his descendants" Surat 43:28; the community of the Prophet (s).⁽⁸⁶⁾

- 4. Waṭ'atu Jibrīl:** i.e. flapping of his wing⁽⁸⁷⁾.



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
وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ
عَمِيقٍ﴾



Specificities of the Ka'ba



“And proclaim to the people the Hajj; they will come to you on foot and on every lean camel; they will come from every distant pass” Surat al-Hajj: 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.

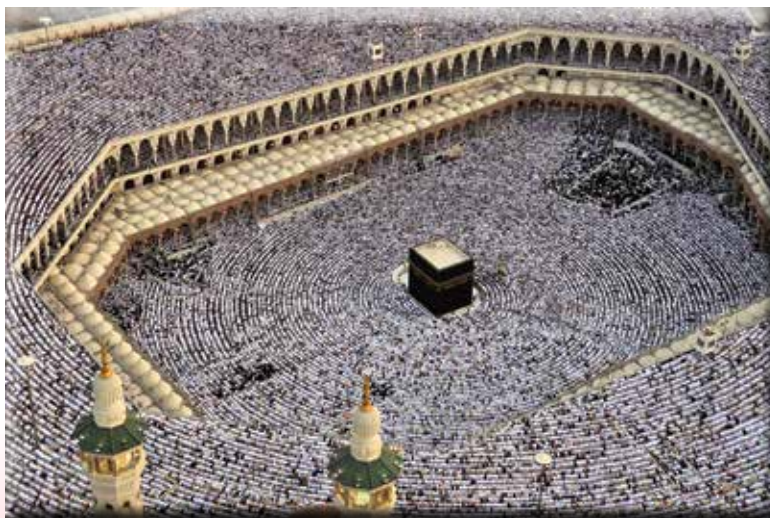
Among the greatest benefits that can be seen by the pilgrims and the visitors to the Sanctuary: the privilege of Zamzam water; they drink it until they are full, they take from it goods and blessings, their prayers are granted by drinking it; because Zamzam water is for whatever it is drunk for, for 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.⁽⁸⁸⁾

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?"⁽⁸⁹⁾

The Zamzam spring is a clear sign:

Among the greatest and most obvious signs at the Sacred House is the Zamzam source⁽⁹⁰⁾, 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 ﴿٤٦﴾ 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
revelation; His noble breast was opened
four times, and each time his heart was
cleaned with Zamzam water:⁽⁹¹⁾

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 together⁽⁹²⁾ and restored to its place. The boys came running to his mother, i.e. his nurse⁽⁹³⁾, 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.⁽⁹⁴⁾

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...⁽⁹⁵⁾

The wisdom in washing his heart (s) with Zamzam water:

Ibn Hajar (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

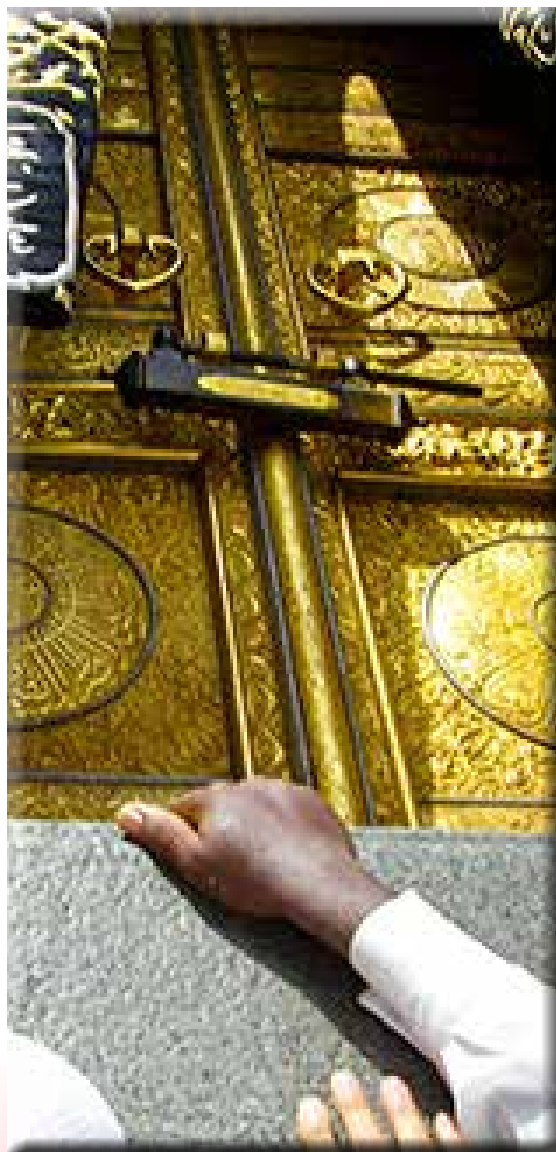


washed with this water for entering the Divine Presence and its depths.⁽⁹⁶⁾

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 cure⁽⁹⁷⁾ 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...**⁽⁹⁸⁾
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 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.**⁽⁹⁹⁾

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.**⁽¹⁰⁰⁾

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.**⁽¹⁰¹⁾

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*)⁽¹⁰²⁾; i.e. its flow remains continuous even if it is drawn permanently.⁽¹⁰³⁾

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.⁽¹⁰⁴⁾

Al-Aṣma'ī and as-Suhaylī preferred the third meaning⁽¹⁰⁵⁾.

Abū 'Ubayd said: al-Aṣma'ī said: *adh-dhamma* means little water, it is





said: a well of little water.⁽¹⁰⁶⁾

There is no doubt that the third meaning is the correct one, as Zamzam water is actually blamed or belittled by the hypocrites.

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.**⁽¹⁰⁷⁾

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.**⁽¹⁰⁸⁾



He said: Then she drank (water) and suckled her child. The angel said to her: Do not be afraid of being neglected.⁽¹⁰⁹⁾

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.**⁽¹¹⁰⁾ Abū Jahm related: **She said: Allah gives you good tidings.**⁽¹¹¹⁾



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.⁽¹¹²⁾





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

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.”⁽¹¹³⁾



Evidence:

1. Mālik Ibn Ša'ša'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.**⁽¹¹⁴⁾
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.**⁽¹¹⁵⁾



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.”⁽¹¹⁶⁾

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.⁽¹¹⁷⁾ 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.⁽¹¹⁸⁾



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 inside it. The third opinion describes, literally or metaphorically, those who worship Allah and frequent the House among the sons of Adam on Earth.⁽¹¹⁹⁾

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:

3. 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.⁽¹²⁰⁾
4. 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...**⁽¹²¹⁾

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.⁽¹²²⁾
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.⁽¹²³⁾
3. **Ibn Kathīr (m):** It is facing the Ka'ba.⁽¹²⁴⁾

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.



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 'Aṭiya 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.⁽¹²⁵⁾



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.⁽¹²⁶⁾
3. **Al-Qurṭubī (m)** (died in 671 H.) said in his interpretation of the word of Allah Most High:

﴿وَكَذَلِكَ 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.⁽¹²⁷⁾

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.⁽¹²⁸⁾
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.⁽¹²⁹⁾



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. ⁽¹³⁰⁾

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



Specificities of the Ka'ba



are its people, it is 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.⁽¹³¹⁾

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:

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.⁽¹³²⁾



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.



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.⁽¹³³⁾

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:

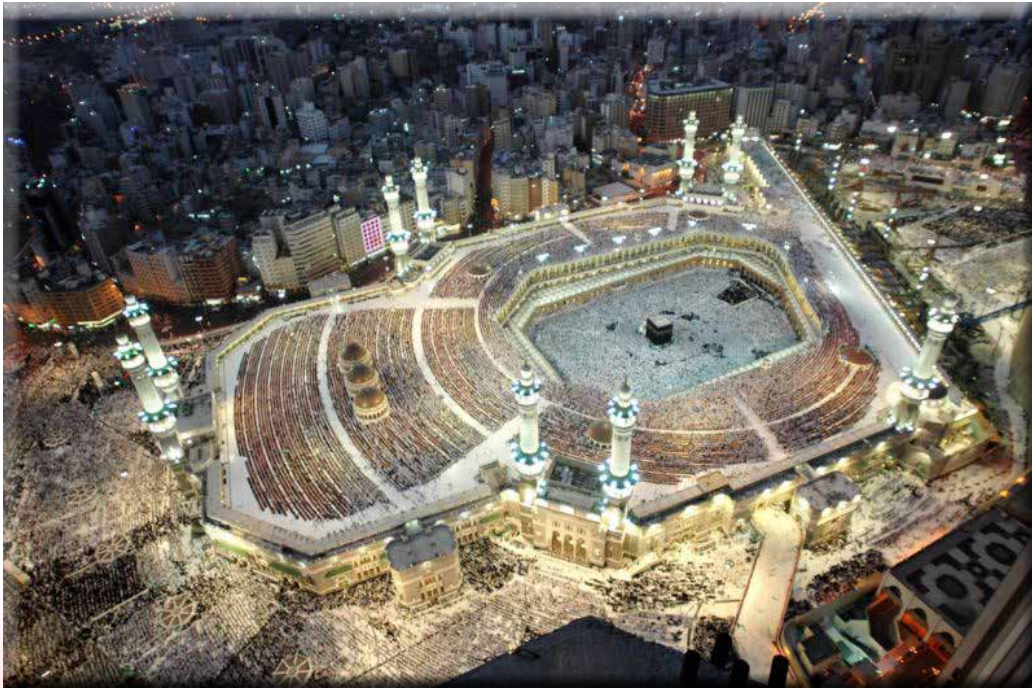
Considering these facts, the universal names of the Ka'ba's corners are the following:

- 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).⁽¹³⁴⁾



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.



Endnotes

- (1) 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).
- (2) See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 77.
- (3) See: Ibid, p. 76.
- (4) *Tafsīr Ibn Kathīr* (384/1).
- (5) *At-Tafsīr al-kabīr* (427/8).
- (6) *At-Taḥrīr wa at-tanwīr* (160/3).
- (7) *At-Taḥrīr wa at-tanwīr* (32/2).
- (8) See: *Tafsīr as-Sa'dī*, p. 65.
- (9) See: *at-Tafsīr al-kabīr* (598/1).
- (10) See: *Tafsīr al-Baghawī* (114/1).
- (11) *Aḍwā' al-bayān* (456/4).
- (12) *At-Taḥrīr wa at-tanwīr* (114/1).
- (13) Reported by al-Bukhārī (158/4), H. 1622.
- (14) See: *at-Taḥrīr wa at-tanwīr* (241/17).
- (15) *Tafsīr as-Sa'dī* p. 65.
- (16) Ibid. p. 140.
- (17) *Tafsīr ar-Rāzī* (101/32).
- (18) See: *Tafsīr as-Sa'dī*, p. 935.
- (19) *Tafsīr al-Māwardī* (348/6).
- (20) *Tafsīr al-Khāzin* (191/5).

- (21) Aḥmad Shawqī, *al-a'māl an-nathariya, al-majlis al-a'lā li-thaqāfa*, Egypt (2007), p. 731-733.
- (22) See: *Tafsīr aṭ-Ṭabarī* (232/13).
- (23) Reported by al-Bukhārī (157/1), H. 393.
- (24) Reported by al-Bukhārī (588/2), H. 1547.
- (25) See: *at-Tibiyān fī i'rāb al-Qur'ān*, Abū al-Baqā' al-'Akbarī (281/1). *Al-Kashshāf* (415/1).
- (26) Ibid.
- (27) *Zād al-masīr*, Ibn al-Jawzī (427/1).
- (28) *Maqām Ibrāhīm*, Muḥammad Ṭāhir al-Kurdī al-makki, p. 107.
- (29) *Al-Manāsik*, Ibn Abī 'Arūba, p. 35.
- (30) *Aḥkām al-Qur'ān*, Ibn al-'Arabī (57/1).
- (31) *At-Tafsīr al-kabīr* (57/4).
- (32) *Tafsīr aṭ-Ṭabarī* (532/1).
- (33) *Tafsīr Ibn Kathīr* (169/1).
- (34) *At-Tafsīr al-kabīr* (57/4).
- (35) *Zād al-ma'ād* (51/1).
- (36) See: *Faṭḥ al-Bārī* (64/3).
- (37) 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).
- (38) Reported by al-Bukhārī (703/2), H. 1893, Muslim (1014/2), H. 1397.
- (39) The mosque of Elia: Bayt al-Maqdis (Jerusalem). See: *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (168/9).
- (40) Reported by Muslim (1015/2), H. 1397.
- (41) See: *an-Nihāya fī ḡharīb al-ḥadīth wa-l-'āthār* (301/3) and (340/4).
- (42) Reported by an-Nasā'ī (114/3), H. 1430 authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (461/1), H. 1429.

- (43) Reported by Aḥmad in *al-Musnad* (350/3), H. 14824. Authenticated by al-Albānī in *silsilat al-aḥādīth aṣ-ṣaḥīḥa* (392/2), H. 1648.
- (44) See: ‘*Umda al-qārī Sharḥ ṣaḥīḥ al-Bukhārī*, al-‘Aynī (253/7).
- (45) *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (1015/3), *al-istidhkār* Ibn ‘Abd al-Birr (41/2).
- (46) Ḥujja Allah al-bāligha, Shāh Walī Allah ad-Dihlawī, p. 408.
- (47) *Faṭḥ al-Bārī’ Sharḥ ṣaḥīḥ al-Bukhārī* (66/3).
- (48) See: *Sharḥ ma‘ānī al-‘āthār* (125/3), *Sharḥ Faṭḥ al-Qadīr* (128/3), *Bidāya al-mujtahid* (312/1), *al-Mughnī* (83/3).
- (49) See: *Sharḥ Faṭḥ al-Qadīr* (128/3), *Bidāya al-mujtahid* (312/1), *al-Mughnī* (83/3).
- (50) Ibid.
- (51) Reported by al-Bukhārī (2464/6), H. 6319.
- (52) Reported by Abū Dāwūd (236/3), H. 3305. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (326/2), H. 3305.
- (53) Reported by Muslim (1014/2), H. 510.
- (54) *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (179/3).
- (55) 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).
- (56) See: *Tafsīr Ibn Kathīr* (158/1), *Faṭḥ al-Bārī’* (502/1).
- (57) See: *Faṭḥ al-Bārī’* (502/1).
- (58) 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.
- (59) Reported by al-Bukhārī (155/1), H. 390.
- (60) See: *al-Majmū’* (190/3).
- (61) See: *Ikṃāl al-mu‘lim sharḥ ṣaḥīḥ Muslim*, al-Qāḍī ‘Ayyād (250/2).

- (62) *Fath al-Bāri'* (96-97/1).
- (63) See: *Tafsīr at-Ṭabarī* (230/2), *al-Kashshāf* (223/1), *Tafsīr Ibn Kathīr* (190/1).
- (64) *At-Tafsīr al-kabīr* (87/4).
- (65) See: *Fī zilāl al-Qur'ān*, Sayyid Quṭb (126/1).
- (66) *Miftāḥ dār as-sa'āda* (30/2).
- (67) See: *an-Nāsikh wa al-mansūkh*, al-Qāsim Ibn Salām, p. 20, *Tafsīr at-Ṭabarī* (502/1).
- (68) *Tafsīr al-Qurṭubī* (151/2).
- (69) See: *Tafsīr Ibn Kathīr* (196/1).
- (70) See: *Tafsīr al-Qurṭubī* (168/2).
- (71) See: *Lisān al-'Arab* (225/9), *Mu'jam lugha al-fuqahā'*, Dr. Muḥammad Rawwās Qal'ah, p. 293.
- (72) *Fath al-Bāri'* (470/3).
- (73) See: *aṭ-Ṭawāf wa aḥamm aḥkāmuḥu*, Dr. Sharaf Ben 'Alī ash-Sharīf, majalla al-buḥūth al-islāmi-ya bi-r-riyad n°44, p. 178.
- (74) Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (128/4), H. 2506 and authenticated by al-Albānī in *Ṣaḥīḥ mawārid az- ṣama'an*, (410/1), H. 804.
- (75) See: *Qawānīn al-aḥkām*, Ibn Jazī, p. 150, *al-Mabsūṭ* (34/4), *al-Majmū'* (220/8), *al-Mughnī, ash-Sharḥ al-kabīr* (469/3).
- (76) After the return of the pilgrim from 'Arafāt.
- (77) See: *aṭ-Ṭawāf wa aḥamm aḥkāmuḥu*, p. 188.
- (78) Reported by al-Bukhārī (1227/3), H. 3184.
- (79) Reported by al-Bukhārī (1227/3), H. 3184.
- (80) Reported by al-Bukhārī (1230/3), H. 3185.
- (81) See: *an-Nihāya* (259/2), *Lisān al-'Arab* (160/7).
- (82) See: *Mu'jam mā ista'jam* (701/2), *an-Nihāya* (262/5), *Tāj al-'arūs* (97/34).

- (83) See: *Akhbār Makka*, al-Fākihī (10/2).
- (84) See: *Lisān al-‘Arab* (608/12).
- (85) See: *ar-Rawḍ al-‘unuf*, Ibn Hishām (213/1).
- (86) *Ar-Rawḍ al-‘unuf* (257/1), see: *Subul al-hudā wa ar-rashād fī sīra khayr al-‘ibād*, aṣ-Ṣāliḥī (187/1).
- (87) See: *Akhbār Makka*, al-Fākihī (9/2).
- (88) *Faḍl mā’ Zamzam*, Sā’id Bakdāsh, p. 90.
- (89) *Thimār al-qulūb fī al-muḍāf wa al-mansūb*, ath-Tha’ālabī, p. 559. See: *Tahdhīb al-lughā* (92/4).
- (90) See: *Tafsīr al-Qurṭubī* (139/4).
- (91) *Fath al-Bārī’* (460/1), (481/13).
- (92) See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (216/2).
- (93) See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (217/2).
- (94) Reported by Muslim (147/1), H. 162.
- (95) Reported by al-Bukhārī (135/1), H. 342.
- (96) *Fath al-Bārī’* (205/7).
- (97) See: *Faḍl mā’ Zamzam*, p. 99.
- (98) Reported by al-Bukhārī (1357/3), H. 3498.
- (99) Reported by al-Bukhārī (1311/3), H. 3384.
- (100) 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.
- (101) Reported by Aḥmad in *al-Musnad* (318/4), H. 18894. Investigators of the musnad said it was ḥassan (good) (167/31), H. 18874.
- (102) 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).

- (103) *An-Nihāya* (41/5), *Lisān al-‘Arab* (326/9), *Tāj al-‘arūs* (396/24).
- (104) *Tahdhīb al-lughā*, al-Azraqī (300/14). See: *an-Nihāya* (169/2), *Tāj al-‘arūs* (209/32).
- (105) See: *ar-Rawḍ al-‘unuf* (286/1).
- (106) *Tahdhīb al-lughā*, al-Azraqī (299/14).
- (107) Reported by al-Bukhārī (1228/3), H. 3184.
- (108) Reported by al-Bukhārī (1230/3), H. 3185.
- (109) Reported by al-Bukhārī (1228/3), H. 3184.
- (110) Reported by al-Fākihī in *Akhhbār Makka* (6/2), H. 1051.
- (111) *Fath al-Bārī’* (402/6).
- (112) *Faḍl mā’ Zamzam* p. 175.
- (113) *Tafsīr as-Sa’dī* (813/1).
- (114) Reported by al-Bukhārī (1173/3), H. 3035 and Muslim (150/1), H. 149.
- (115) Reported by Muslim (146/1), H. 162.
- (116) *Tafsīr Ibn Kathīr* (240/4).
- (117) *Al-Kashshāf* (411/4).
- (118) *Tafsīr as-Sa’dī* (813/1).
- (119) *Fath al-Qadīr* (94/5).
- (120) 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 Khālīd Ibn ‘Ar‘ara who is unknown.
- (121) 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.

- (122) *Tafsīr aṭ-Ṭabarī* (16/27).
- (123) *Tafsīr al-Baghawī* (237/4).
- (124) *Tafsīr Ibn Kathīr* (240/4).
- (125) *Al-Muḥarrir al-wajīz fī Tafsīr al-kitāb al-‘azīz* (322/2).
- (126) *Mu‘jam al-buldān* (463/4).
- (127) *Al-Jāmi‘ li-aḥkām al-Qur‘ān* (153/2).
- (128) *Tafsīr an-Nasafī* (334/1).
- (129) *Al-Baḥr al-muḥīṭ* (183/4).
- (130) *Miftāḥ dār as-sa‘āda* (31/2).
- (131) *Zād al-ma‘ād* (68/3).
- (132) 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 sālīma Makka al-‘ālamīya, Doha, Qatar, April 2008.
- (133) See: *al-Ka‘ba al-musharrafa dirāsa taḥlīl li-l-khaṣā’iṣ at-taṣmīmiya*, Dr. Yaḥya Muḥammad Wazīrī, researches for the 15th international conference Interbuild, p. 5, Cairo, 2007.
- (134) 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‘ān and Sunna, Cairo, 2009.

Contents

Specificities of the Ka'ba

Section I: The first house established for worshipping Allah Most High 2

View of the exegetes concerning the interpretation of the verse4

The Ka'ba is the first structure set up for the oneness of Allah7

The Ka'ba transformed the abstract conceptual monotheism into concrete physical reality8

Section II: Allah ordered the purification of the Ka'ba 12

General meaning13

Different forms of purification of the House.....14

Completion of the purification by rejecting the polytheists16

The Prophet's purification (s) of the Ka'ba is the continuation of Ibrāhīm's purification (p) ...16

Section III: The honourable attribution of the Ka'ba to Allah 20

Lessons to draw from the addition of the pronoun21

Wisdom of choosing Mecca for the Ka'ba24

Section IV: In it is the Maqām Ibrāhīm 27

Maqām Ibrāhīm in the Qur'ān.....27

The Maqām prevented from being associated to idolatrous practices.....	30
Newly invented matter in religion and heretical doctrine (bid‘a)	32
Section V: The craving of hearts for the Ka‘ba	34
“A place of recourse” (mathāba) in the language.....	35
Summary of the interpretation of the verse.....	36
The wisdom behind making the House a place of recourse.....	37
The Ka‘ba and its religious and worldly benefits.....	38
The attraction of hearts for the Ka‘ba is greater than the magnetic attraction of steel ...	39
Section VI: Undertaking a journey to the Ka‘ba	42
The reason of undertaking a journey to visit them	44
The Mosque of the Ka‘ba is the best of the three to undertake a journey to	46
The Sacred Mosque substitutes for the two other mosques to fulfil a vow ...	46
Cause of its superiority	47
Section VII: The Ka‘ba is the qibla of the Muslims	52
Part I: Muslims’ qibla for their prayers.....	53
The combination of the two narrations.....	55

Part II: The wisdom of changing the qibla	57
Part III: Repetition of the order about facing the Ka‘ba	66
The verses concerning the change of the qibla	66
Opinions of the ulama about the repetition of the order of facing the Ka‘ba....	68
Section VIII: The legality of ṭawāf around the Ka‘ba	71
Definition of ṭawāf	71
Ṭawāf is an exclusivity of the Old House	71
The order of making the most of the ṭawāf.....	73
Types of Ṭawāf.....	74
Section IX: The source of Zamzam is next to it	77
Part I: Zamzam, the fulfilment of al-Khalīl’s prayer and Hājir’s trust in Allah....	78
Zamzam: tangible evidence for whoever seeks for a model in trust in Allah ..	80
Part II: Gushing of the Zamzam source thanks to Jibrīl (p)	82
Among the names of Zamzam.....	84
Zamzam water spurted out in the purest land.....	86
Part III: Zamzam: Among the greatest blessings and benefits	87
Zamzam virtues are countless	89

The Zamzam spring is a clear sign	90
Part IV: The heart of the purest creature was cleaned with Zamzam.....	91
The wisdom in washing his heart (s) with Zamzam water	93
The Prophet (s) blessed Zamzam spring by his noble saliva	94
Part V: The Zamzam spring is inexhaustible.....	96
Among the names of Zamzam.....	96
The testimony of History about Zamzam water	100
Section X: The Ka'ba is the centre of the World.....	102
Part I: The orientation of the Ka'ba towards the Frequented House	103
The Frequented House is above the Ka'ba.....	106
The ulama said in this regard	107
The worshipping of Allah, a continuous line between the two Houses	108
Part II: The Ka'ba is the centre of earth according to the earliest ulama ..	110
Summary	114
The Ka'ba's centrality, a spiritual dimension and a physical one	115
Part III: The Ka'ba, centre of the Old and the New Worlds.....	116
Firstly: the Ka'ba is the centre of the Old World	116
Secondly: the Ka'ba is the centre of the New World	117

Great wisdom in the choice of the location of Mecca	118
The Meccan Meridian before the Greenwich Meridian	120
Part IV: The corners of the Ka'ba indicate strategic positions	120
The universal names of the Ka'ba's corners	122
Summary	123
Endnotes	124

هذا الكتاب منشور في

