



**The
rules
concerning
the
Ka'ba**

By

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The rules concerning the Ka'ba

This chapter is divided into five sections:

Section I: The Maqām Ibrāhīm.

Section II: The multiplication of the prayer's reward.

Section III: The rules concerning ṭawāf.

Section IV: The rules concerning the Ḥijr.

Section V: The rules about facing the Ka'ba for the prayer.



Section I

The Maqām Ibrāhīm (The Station of Ibrāhīm) (p)

This section is divided into two parts:

Part I: The position of the Maqām Ibrāhīm (p).

Part II: The rule about praying behind the Maqām.

Part I

The position of the Maqām Ibrāhīm (p)

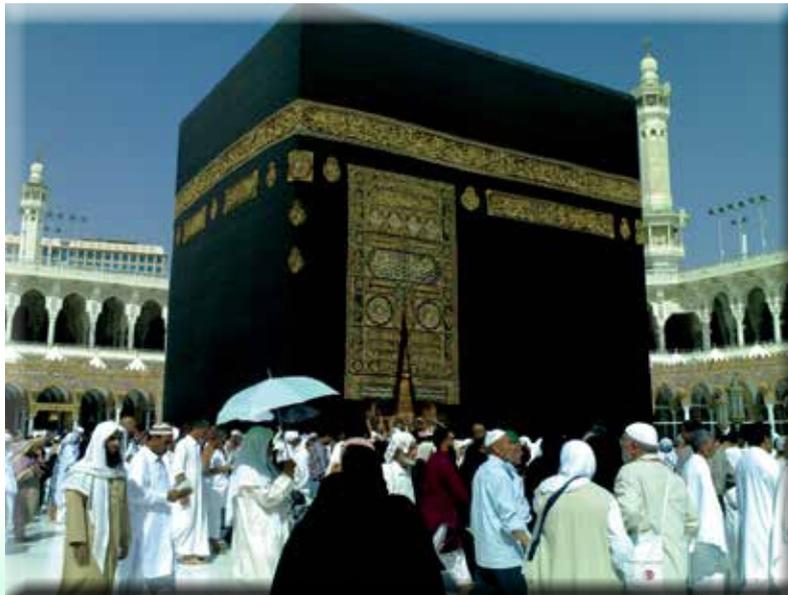
The ulama diverged on the position of the Maqām Ibrāhīm (p) in the past because of two opinions. **The prevailing one** affirms that the position of the Maqām during the pre-Islamic period of ignorance has remained the same until the time of the



Prophet (s) and the caliphates of Abū Bakr and 'Umar (r2). When 'Umar Ibn al-Khaṭṭāb (r) was caliph, a violent flood removed it from its place, and 'Umar put it back to its proper place in the presence of a group of Muslims after having checked its correct location. This is the opinion of most scholars, like al-Azraqī (m) who reported it from Pious Predecessors⁽¹⁾; Ibn Ḥajar⁽²⁾ also backed this opinion as well as Muḥibb ad-Din aṭ-Ṭabarī⁽³⁾.

Evidence:

1. Ibn Abī Mulayka (m) narrated: The position of the Maqām today is the position it had during the pre-Islamic period of ignorance and at the time of the Prophet (s), Abū Bakr (r) and 'Umar (r); until the violent flood removed it under 'Umar's





caliphate. Then the Maqām was put against the Ka'ba, before the caliph restored it to its original place after ascertaining that it was the proper site in the presence of a group of people.⁽⁴⁾

2. The ḥadīth narrated by Jābir (r) in his description of the Ḥajj of the Prophet (s): After the Prophet (s) performed his ṭawāf, he went forward to the Station of Ibrāhīm and recited

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take the Station of Ibrāhīm as a place of prayer” (Surat al-Baqara – The Cow: 125). While praying two rak'a he kept the Station between him and the House.⁽⁵⁾

Muḥibb ad-Din aṭ-Ṭabarī (m) said: What comes to mind when hearing this ḥadīth is that the Maqām did not cling to the House: it has never been mentioned that he went forward to it and put it elsewhere. It was possible for him to turn his



back to it while facing the Ka'ba for praying or for it to be in front of him; so if it clung to the House, he could only face it, nothing else.⁽⁶⁾

3. Al-Muṭṭalib Ibn Abī Wadā'a as-Sahmī reported from his father, who reported from his grandfather: The floods were entering the Sacred Mosque from the big Bani Shayba gate before 'Umar Ibn al-Khaṭṭāb erected the higher dam. This gate was named the gate of the flood. The floods probably moved the Maqām from its place and maybe threw it near the Ka'ba. During the caliphate of 'Umar Ibn al-Khaṭṭāb (r), a flood named Umm Nahshal (after Umm Nahshal, the daughter of 'Ubayda Ibn Abī Ahīḥa Sa'īd Ibn al-'Āṣ who drowned in it) moved the Maqām from its place. It was found at the bottom of Mecca and then brought



back and tied to the curtains of the Ka'ba.

This incident was reported to 'Umar (r) who came in a hurry; he entered the Mosque for a 'Umra during the month of Ramaḍān and the Maqām was not where it used to be as it had been swept away by the flood. 'Umar started to call people saying: By Allah! I am looking for someone who has knowledge about this Maqām! Al-Muṭṭalib Ibn Abī Wadā' as-Sahmī said: Me, Commander of the Faithful, I have this knowledge! I was fearing this for it, so I calculated the distance between the Maqām and the corner, between it and the door of the Ḥijr and between the Maqām and the Zamzam well with a well-twisted rope which I have in my house.

'Umar told him: Sit here with me and send someone to pick it up.



When the rope arrived, he spread it and found its original place. He asked the people and sought advice from them, they said: Yes! This is its place! When 'Umar (r) checked and ascertained everything, he ordered the building of a base for the Maqām and a structure around it. It is still today at this very place. He said (al-Muttaḥalib): 'Umar bridged the higher dam and reinforced it with rocks. Ibn Jarīj said: And not any flood went through it since the time of 'Umar (r) until today.⁽⁷⁾

Ibn Ḥajar (m) mentioned these events in *Fatḥh al-Bāri'*, confirming the authenticity of the source saying: "al-Azraqī reported in *Akhbār Makka* with authentic chains of narration that the Maqām at the time of the Prophet (s), Abū Bakr and 'Umar (r2) was at the same place as it is now. During the caliphate of 'Umar,





a flood took away the Maqām to the bottom of Mecca. It was then tied to the curtains of the Ka'ba until 'Umar came to restore it to its original place after ascertaining that it was the proper site. He reinforced its base and built a structure around it, as it is today.”⁽⁸⁾

The inspiration of al-Muṭṭalib Ibn Abī Wadā'a about measuring the position of the site, fearing an unforeseen event like a flood, is a blessing of Allah Most High and irrefutable evidence that this House and its surroundings are under Allah's protection, exalted be He.



Part II

The rule about praying behind the Maqām

**Firstly: It is recommended to
pray the two rak'a after ṭawāf
behind the Maqām:**

It is recommended to pray the two rak'a following the ṭawāf behind the Maqām, if it is possible, even from a certain distance; this is the opinion of the majority.⁽⁹⁾

Evidence:

1. 'Abd Allah Ibn 'Umar (r2) narrated: **Allah's Messenger (s) came and circumambulated the House seven times and then prayed two rak'a behind the Maqām.**⁽¹⁰⁾
2. Jābir (r) narrated in his description of the Ḥajj of the Prophet (s): the



Prophet, after performing ṭawāf, went forward to the Station of Ibrāhīm and recited

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take the Station of Ibrāhīm as a place of prayer.” While praying two rak‘a he kept the Station between him and the House. Allah’s Messenger (s) used to recite in the two rak‘a قُلْ هُوَ اللَّهُ أَحَدٌ “Say, He is Allah, one” and قُلْ يَأْتِيهَا الْكُفْرُونَ “Say O infidels”.⁽¹¹⁾

Significance: It is recommended to pray the two rak‘a following the ṭawāf behind the Maqām.

Secondly: authorization of praying the two rak‘a after ṭawāf anywhere:

The sunna and the best thing to do is to pray the two rak‘a following the



ṭawāf behind the Maqām; but for the person who cannot do this because of the crowd it is possible to pray these two rak'a anywhere in the Sacred Mosque and even outside the Sacred Mosque.⁽¹²⁾

Evidence:

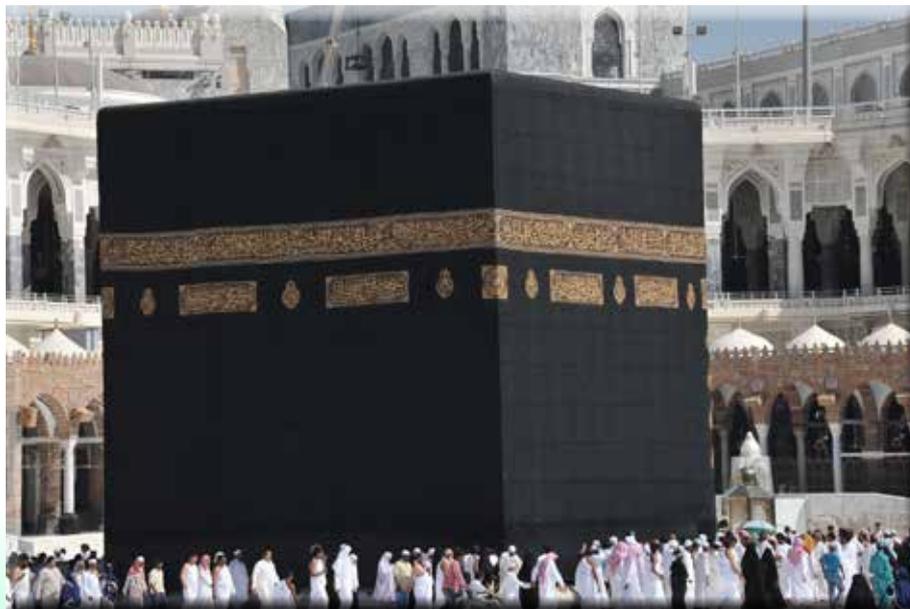
1. The Prophet's wife (s) Umm Salama (rh) narrated: Allah's Messenger (s) was in Mecca and had just decided to leave the city while she had not yet performed ṭawāf. The Prophet (s) said: **When the Morning Prayer is established, perform ṭawāf on your camel while the people are in prayer.** She did so and did not offer the two rak'a of ṭawāf until she came out of the Mosque.⁽¹³⁾



Significance: The Prophet (s) allowed Umm Salama (rh) to pray the two rak'a of ṭawāf outside the Sacred Mosque.

Opinions of the scholars:

1. Ibn Ḥajar (m) said: His word “She did not offer the two rak'a of ṭawāf until she came out” i.e. out of the Mosque or out of Mecca indicates the authorization of praying the two rak'a of ṭawāf outside the Mosque; if there was any obligation, the Prophet (s) would not have allowed her to do so.⁽¹⁴⁾
2. Al-ʿAynī (m) quoted al-Bukhārī: **Chapter: praying the two rak'a of ṭawāf outside the Mosque:** This is a chapter showing the authorization of praying the two



rak'a of ṭawāf outside the Sacred Mosque. Its **conclusion** is that there is no specific place for praying the two rak'a of ṭawāf. It is permitted to perform them anywhere; but the best place is behind the Maqām.⁽¹⁵⁾

3. An-Nawawī (m) said: It is recommended (mustaḥabb) to pray them behind the Maqām. If it is not possible, in the Ḥijr under the gutter; if not, in the Mosque; if not, in Mecca, and if not in Mecca, the person performs them in his country or anywhere on earth; it is allowed and permitted without expiation.⁽¹⁶⁾

He (m) said in another source: It is a sunna for the person to pray them behind the Maqām; if not, in the Ḥijr; if not, in the Mosque; if not, anywhere in Mecca in the Sanctuary and if not, in one's country or anywhere on earth; it is permitted, but the person misses out on its





- virtue, even if he has to perform the prayer as far as he is alive.⁽¹⁷⁾
4. The sheikh Ibn Bāz (m) said: It is not compulsory for the person who performed ṭawāf to pray two rak'a behind the Maqām Ibrāhīm, but it is prescribed for him to pray there if it is no trouble. If he performs them anywhere else in the Sacred Mosque or anywhere else in the Sanctuary of Mecca it is permitted. The person cannot bother the circumambulation of others to pray his two rak'a behind the Maqām; instead, he has to move away from the crowd and pray anywhere in the Sacred Mosque; as sometimes 'Umar (r) used to pray the two rak'a of ṭawāf at Dhu Ṭuwā⁽¹⁸⁾, which is inside the Sanctuary of Mecca but outside the Sacred Mosque. Or like Umm Salama (rh) who prayed for the farewell ṭawāf outside the Sacred



Mosque. **It is clear that the reason** for this is the crowd. Or maybe she wanted by doing so to show to the people the flexibility of the Islamic law on this matter.⁽¹⁹⁾

Evidence of the consensus:

More than one scholar mentioned the consensus on the permission for someone who accomplished his circumambulation to pray the two rak'a of ṭawāf wherever he wants; among them: Ibn al-Mundhir, an-Nawawī and Ibn Ḥajar.

Ibn al-Mundhir (m) said: The ulama agreed unanimously on the validity of the two rak'a of ṭawāf wherever they are performed; except Imam Mālik who disliked the prayer of ṭawāf in the Ḥijr⁽²⁰⁾. The majority of scholars said it is permitted to pray them in the Ḥijr or anywhere else.⁽²¹⁾



Ibn Ḥajar (m) said: There is a scholarly consensus on the permission to pray the two rak'a of ṭawāf anywhere; except Imam Mālik who affirmed that the two obligatory rak'a of ṭawāf performed in the Ḥijr have to be performed again.⁽²²⁾





Section II

The multiplication of the prayer's reward

This section is divided into four parts:

Part I: The multiplication of the prayer's reward is specific to the Mosque of the Ka'ba.

Part II: The multiplication of the prayer's reward is specific to the five compulsory prayers.

Part III: The multiplication of the prayer's reward is specific to men.

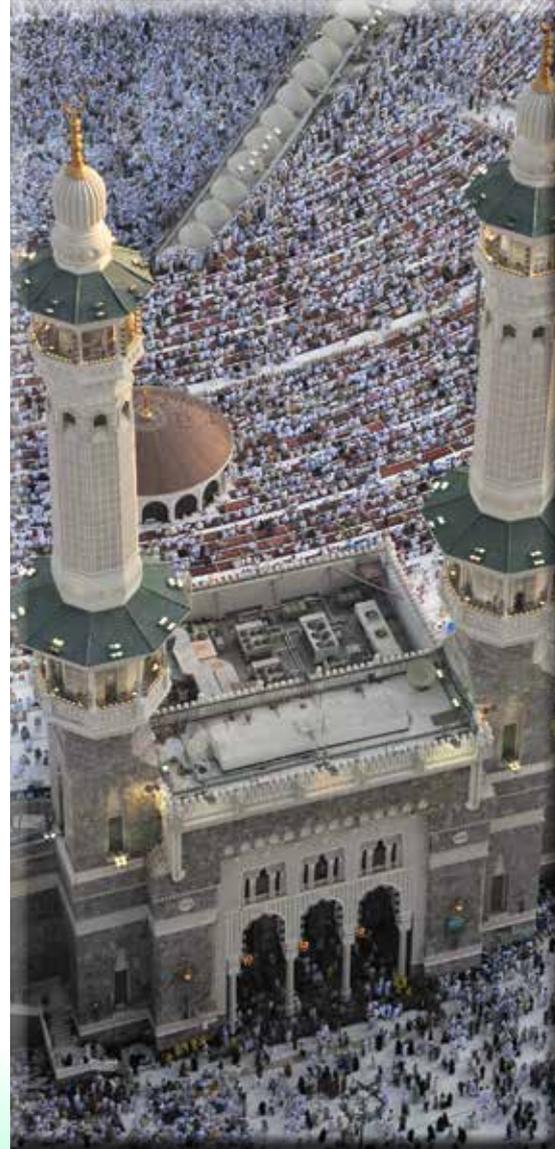
Part IV: Praiseworthiness of supererogatory prayers (nawāfil) for foreigners in the Sacred Mosque.



Part I

The multiplication of the prayer's reward is specific to the Mosque of the Ka'ba

The **ulama diverged** on the multiplication of the prayer's reward. Does it concern the whole Sanctuary of Mecca or only the Sacred Mosque? There are two opinions, both supported by strong evidence and backed by a lot of scholars. I personally incline to favour the view according to which the multiplication applies only to the Sacred Mosque as it shelters the Ka'ba, may Allah Most High increase its honour, which itself benefits from divine protection. It is there that prayers are performed and for it travels are to be undertaken. Moreover, *ṭawāf* and retreat are to be accomplished only inside it and it is for the Mosque that the Sanctuary of the Holy City was





blessed above others. This opinion is the opinion of the Mālikī School⁽²³⁾ and most of the Shāfi'ī⁽²⁴⁾ and Ḥanbalī⁽²⁵⁾ scholars.

All agreed on the multiplication of good deeds everywhere in the Sanctuary of the Holy City but concerning the nature of this multiplication, **the prevailing opinion** states that the multiplication of ḥasanāt (unity of reward for good deeds) concerns the quality, not the quantity.⁽²⁶⁾

Evidence:

1. Maymūna (rh), the Prophet's wife (s) narrated this ḥadīth, elevated and attributed to the Prophet (s): **One prayer in this mosque** (the Prophet's Mosque) **is better than a thousand prayers in any other mosque except the Mosque of the Ka'ba.**⁽²⁷⁾

In the ḥadīth reported by an-Nasā'ī:



except the Ka'ba's Mosque.⁽²⁸⁾

In the ḥadīth narrated by Abū Hurayra (r), elevated and attributed to the Prophet (s): **except the Ka'ba.**⁽²⁹⁾

In another ḥadīth narrated by Abū Hurayra (r), elevated and attributed to the Prophet (s): **One should undertake journey to three mosques: the Mosque of the Ka'ba, my mosque, and the Mosque of Elia (Jerusalem's mosque).**⁽³⁰⁾

Significance: These different expressions (**the Mosque of the Ka'ba, the Ka'ba's Mosque** or **the Ka'ba** alone) and the words **the Sacred Mosque** (in other narrations) underline that the multiplication applies only to the Mosque around the Ka'ba, not the whole Sanctuary.⁽³¹⁾

2. Abū Hurayra (r) narrated: The Prophet (s) said: **One prayer in my Mosque is better than a thousand**



prayers in any other mosque except the Sacred Mosque.⁽³²⁾

Significance: The attention is drawn to the Prophet's Mosque (s), with the exclusion of other mosques in the Sanctuary of Medina; the same is true for the Sacred Mosque.

3. The expression "The Sacred Mosque" (al-Masjid al-Ḥarām) was given by tradition for what concerns the circumambulation (ṭawāf), with the exclusion of the rest of the Sanctuary or its mosques.⁽³³⁾

Ibn Khuzayma (m) said: If the words "The Sacred Mosque" were designating the whole city and the Sanctuary, it would have been prohibited to dig a well or a tomb in it, to urinate or defecate inside it, to throw decaying carcasses or carrion. No scholar ever prohibited or disliked the presence in the city



of menstruating women or people in need of ghusl (taking bath for full ablutions), neither did they prohibit sexual intercourse within the walls of Mecca. If this was the case, the retreat would have been allowed everywhere in Mecca, in its houses and shops! But nobody ever said a word about it.⁽³⁴⁾

4. If someone undertakes a voyage towards any mosque of Mecca excepting the Sacred Mosque, it is not permitted and it is even forbidden. The only mosque which can be a destination for a traveller is the one that is characterized by the multiplication of good deeds inside it.⁽³⁵⁾

The multiplication takes effect outside the Mosque if the rows are related to each other: If the rows are connected and if there is no alternative because of the crowd, the people



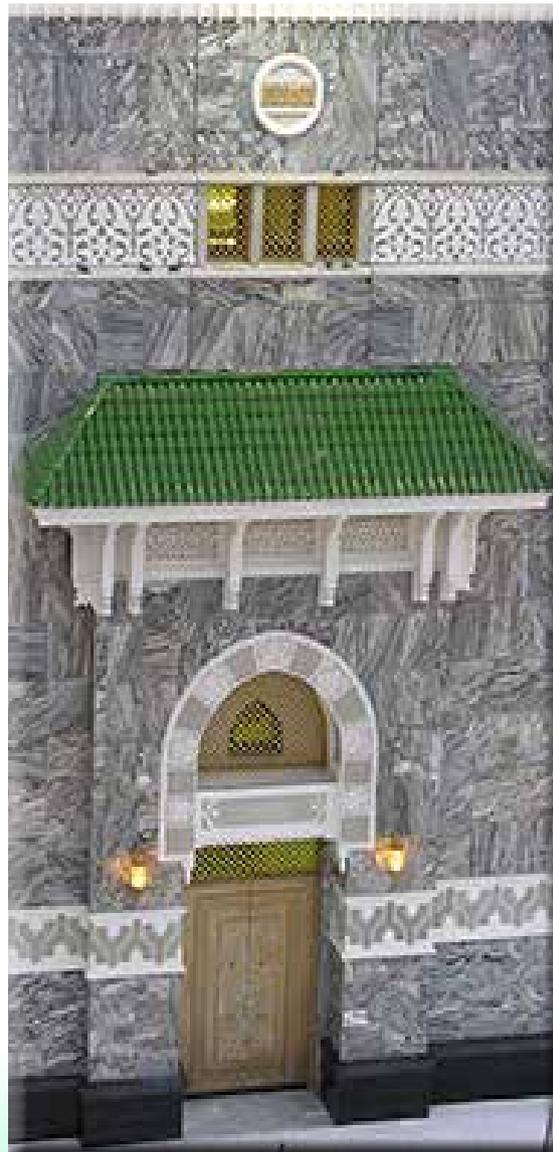


praying outside the well-known limits of the Mosque, outside the limits of the esplanades surrounding it or in the streets connected to it, receive the complete reward as if they were inside. This is among the rules concerning the prayer.

Words of scholars on this matter:

There is no divergence among scholars concerning the validity of the prayer performed outside the Mosque on the condition that the rows outside are connected with the rows inside the Mosque.

1. **Al-Kāsānī (m)** said: If the prayer is performed outside the Mosque by following the movements of the imam inside and if the rows are connected, it is permitted. If rows are not connected, it is not. This position concerning the rule of the connection between the rows is



linked to this Mosque, if the imam prays inside it.⁽³⁶⁾

2. **Imam Mālik (m)** said: If people pray in a closed place following the imam but not directly connected with the group inside, their prayers are accepted if such a place has windows or openings through which one can see the movements of the people and the imam inside: they bow with him and prostrate with him; this is permitted, except for the Friday prayer. If there are no windows and no openings allowing them to see people inside nor the imam, but they hear him, bow when he bows and prostrate when he prostrates, this is permitted.⁽³⁷⁾

3. **Ibn Taymiya (m)** said: About congregational prayer behind the imam for people outside the mosque, or inside it but with an obstacle: **if the rows are connected,**



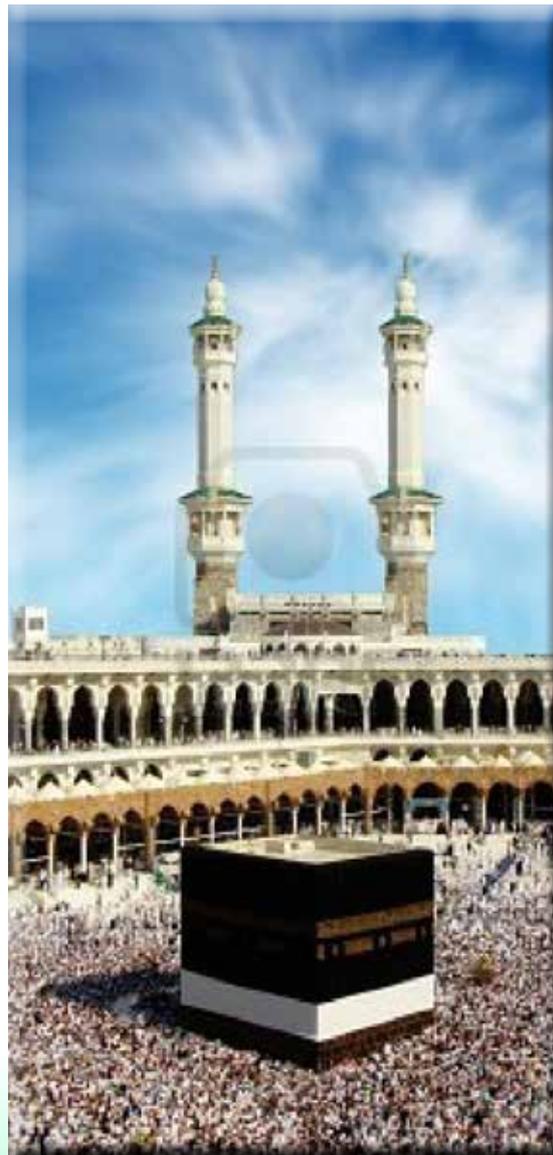
the prayer is accepted according to a consensus reached by religious authorities.⁽³⁸⁾

Summary: The people praying outside a mosque get full reward if there is no alternative and if the rows are connected.

Part II

The multiplication of the prayer's reward is specific to the five compulsory prayers (fard)

The ulama diverged on the multiplication of the prayer's reward: does it concern the compulsory prayers (fard) only or does it include supererogatory prayers (nafl) as well? There are two opinions. **The prevailing**



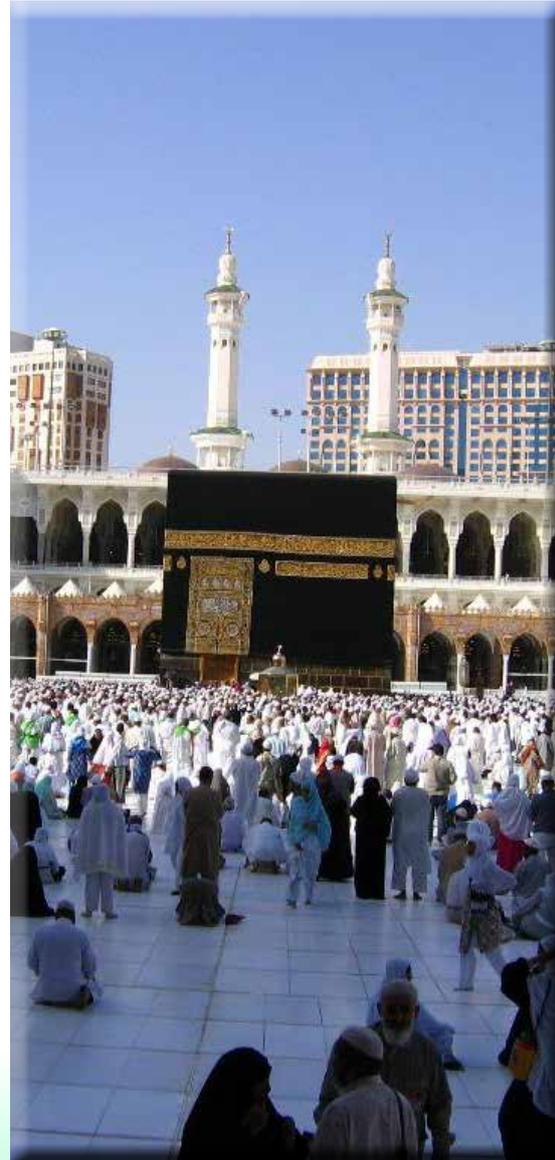
opinion affirms that the multiplication of the prayer's reward applies only to compulsory prayers (fard); this view is supported by the majority of Ḥanafī⁽³⁹⁾, Mālikī⁽⁴⁰⁾ and Ḥanbalī⁽⁴¹⁾ scholars.

Evidence:

1. Zayd Ibn Thābit (r) narrated: Allah's Messenger (s) said: **The prayer of a person in his house is better than his prayer in this mosque of mine, except for the compulsory prayers.**⁽⁴²⁾

Significance: The Mosque of the Prophet (s) is characterized by the multiplication of the prayer's reward inside it, likewise the Sacred Mosque though on a lower scale, but the Prophet (s) conveyed that it is better to perform supererogatory prayers at one's home.

2. Zayd Ibn Thābit (r) also narrated: Allah's Messenger (s) made a small room in the month of Ramaḍān (Zayd said: I think that it was made





of a mat). He prayed there for a few nights and some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said: **I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers.**⁽⁴³⁾

Significance: The ḥadīth informed us that it is better to perform supererogatory prayers at one's house, in spite of the greatness of the mosque.

3. The Prophet (s) used to perform supererogatory prayers at his house; going to his mosque only for compulsory prayers, even if it was situated just next to his house.⁽⁴⁴⁾

Ibn al-Hammām (m) said: This privilege is specific to compulsory



prayers. Some say for supererogatory prayers as well... It is known that he said (s): **The best prayer of a person is that which he prays in his house except the compulsory prayers.** These were his words when he was in Medina addressing the people present in the mosque and the absent as well. Moreover, it has never been heard that he (s) used to perform supererogatory prayers in the mosque. Instead he used to perform them home, supererogatory night prayers (tahajjud), the two sunna rak'a of dawn's prayer and so on. If the supererogatory prayers were better to be performed in the mosque, he (s) would have performed them only in the mosque, or most of the time; missing only some of them sometimes, especially as his house was next to the mosque.⁽⁴⁵⁾

Part III

The multiplication of the prayer's reward is specific to men

Most scholars think that this multiplication concerns men excepting women; as it is better for women to perform their prayers, compulsory or supererogatory, in their houses.⁽⁴⁶⁾



Evidence:

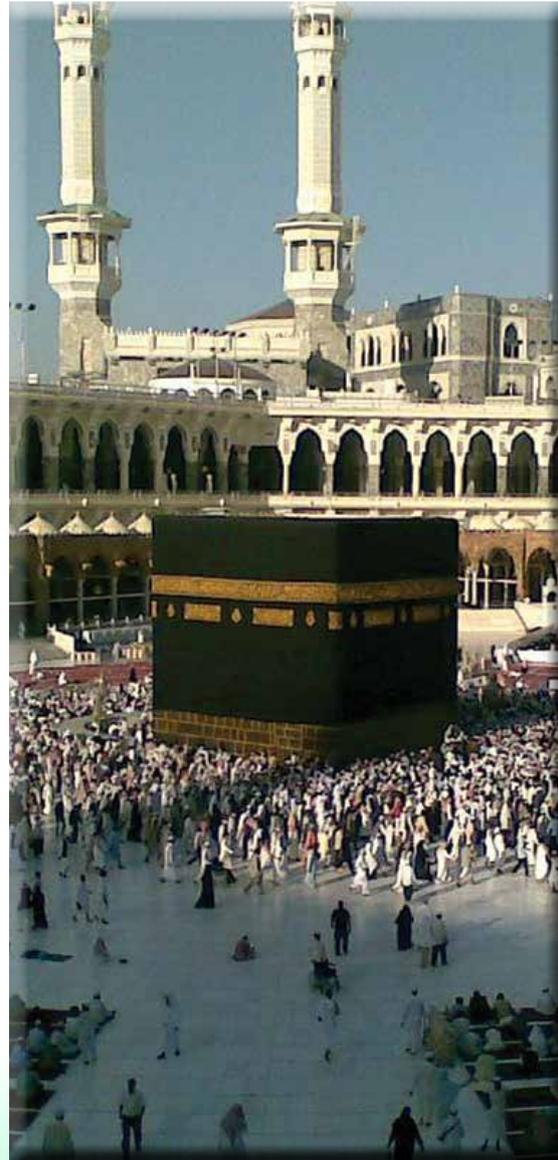
1. Ibn 'Umar (r2) narrated: The Messenger of Allah (s) said: **Do not prevent women from going to the mosques, though it is better for them to pray in their houses.**⁽⁴⁷⁾
2. Umm Ḥumayd, Abū Ḥumayd as-Sā'adī's wife (r2) narrated that once she said to the Prophet (s): O Messenger of Allah, I love praying with you. He said: **I know that you love praying with me, but your offering the prayer in a closed room is better than your offering it in a room, and your offering it in a room is better than your offering it in the courtyard of your house; and your offering it in the courtyard is better than your offering it in the neighbouring mosque, and your offering it in the neighbouring mosque is better than your offering it in the mosque of mine. The**



narrator said: She obeyed and had her mosque built in the most remote place of her house where she used to pray until she met Allah Most High.⁽⁴⁸⁾

Ibn Khuzayma (m) classified this ḥadīth in a specific chapter: “The preference for a woman to pray in a closed room instead of a room, and in the neighbouring house instead of the Mosque of the Prophet (s).” Even if a prayer in the Mosque of the Prophet is equal to a thousand prayers in any other mosque; the words of the Prophet (s): **A prayer performed in this mosque of mine is better than a thousand prayers in any other mosques**, are aimed at the men’s prayers excepting women’s prayers.⁽⁴⁹⁾

There is no discrimination in favour of men against women, instead, it is a grace of Allah who gives it to whom He wants; and who knows,





maybe Allah multiplies the rewards of women even better than men for their obedience to the Messenger of Allah (s) and their self-effacing manners.

Maybe there is wisdom in this multiplication of good deeds specific to men excepting women: the emergence of the force and power of Islam and the abundance of its followers was a duty that rested on men's shoulders, not women, as the constructions of mosques and their frequentation generally speaking, and especially the Sacred Mosque, like the Prophet's Mosque and Elia's Mosque: they are consequent to men's work, not women. The glorious Qur'an implied this in the words revealed by Allah, exalted be He:

﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ﴾

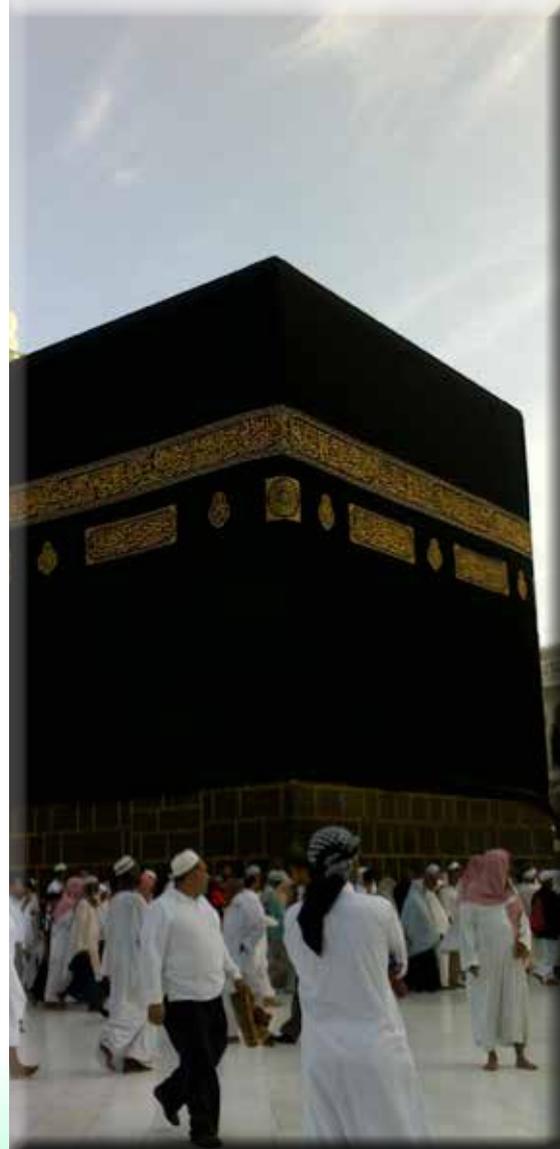


“A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.” (Surat at-Tawba: 108).

And His word:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ وَ يُسَبِّحَ
لَهُ وَ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٧﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا
بَيْعٌ عَن ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ لَا بُصْرٌ ﴿٣٧﴾ ﴾

“In mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and



giving of zakā. They fear a Day in which the hearts and eyes will fearfully turn about.” (Surat an-Nūr: 36-37).

Part IV

Praiseworthiness of supererogatory prayers for foreigners in the Sacred Mosque

Imam Mālik singled himself out for making a distinction between a resident and a foreigner. Ibn al-Qāsim reported from Imam Mālik (m) that according to him, it is better to perform supererogatory prayers in one's house instead of the Prophet's Mosque (s), excepting for the foreigners: the Imam prefers for them to pray in the Prophet's Mosque (s).⁽⁵⁰⁾

Significance: If Imam Mālik established a distinction between



the resident and the foreigner in the Prophet's Mosque (s), the Sacred Mosque has even greater priority.

This is a relevant word as the foreigner has no house at all in Mecca, may Allah honour it. He is therefore not concerned by these ḥadīths; wisdom of praying in one's house cannot come into effect for those who stay in hotels or similar. The point of praying at home is to avoid making one's house like a grave, to attract tranquillity, mercy and blessing for its inhabitants, for the children to learn from their family how to pray and gain perseverance in it, for an atmosphere animated by faith to beam forth inside the house and for being more sincere and avoiding ostentation. The Islamic law encouraged performing supererogatory prayers at home for all this, but it does not concern foreigners.

On the other hand, the Sacred Mosque is one of the greatest sites of





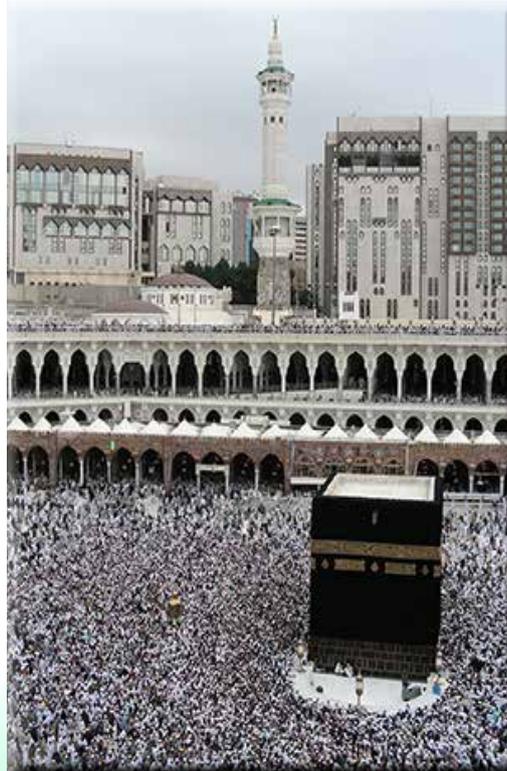
Islam: it is the first House established for worship on earth, it is a place to undertake a journey to, it is sunna to multiply retreat and ṭawāf inside it and faith gets stronger by looking at the Honourable Ka'ba, the believers circumambulating and the assiduity of worshippers. This is why it is good for the foreigner to stay as much as possible for him inside the Mosque, as he came to Mecca only for it.

It may be the same for women, with the condition of not multiplying too many comings and goings between the hotel and the Mosque in order to avoid being exposed to trouble. Instead, it is better for them to remain in a retreat inside the Mosque, as they left their houses and travelled for this purpose; or maybe to stay at the hotel, which can help them in their worship; Allah knows best.⁽⁵¹⁾

Summary:



We shall summarize by saying that the multiplication concerns the reward and merit, not the rituals. It is specific to the sanctity of the Sacred Mosque, not the region of the whole Sanctuary. It is also specific to compulsory prayers, not supererogatory ones and this blessing is bestowed only to men, in order to ward off hardship for women and to not hinder the latter in their other duties; Allah knows best.





Section III The rules concerning ṭawāf

This section is divided into four parts:

Part I: Prohibited times for prayer.

Part II: Ṭawāf and its prayer of two rak'a during prohibited times.

Part III: Specific exception for ṭawāf and its prayer.

Part IV: Mutliplying ṭawāf for people living outside Mecca.

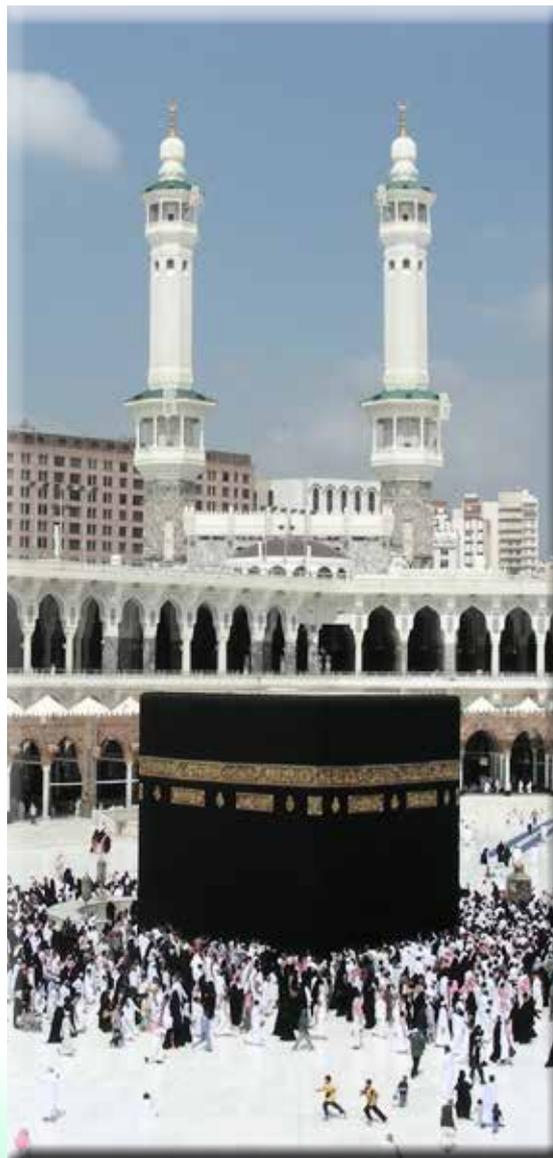


Part I

Prohibited times for prayer

The ulama agreed on five prohibited times for supererogatory prayers – between prohibited and disliked times, they are the following:

1. After the prayer of Fajr until the sun rises.
2. After sunrise until the sun is a spear's length above the horizon (i.e. when a distance equal to the sun's diameter appears between the sun and horizon).
3. When the sun is at its peak or its highest point in the sky until it moves on. Imam Mālik does not see this as disliked (makrūh).
4. After the 'Aṣr prayer until the sun sets.
5. When the sun yellows before the sunset until it has set.⁽⁵²⁾



Evidence:

1. 'Umar (r) narrated: **The Prophet (s) forbade praying after the morning prayer till the sun rises and after the 'Aṣr prayer till the sun sets.**⁽⁵³⁾
2. 'Uqba Ibn 'Āmir al-Juhanī (r) narrated: **There are three times at which the Messenger of Allah (s) forbade us to pray or to bury our dead: when the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting⁽⁵⁴⁾ till it sets.**⁽⁵⁵⁾





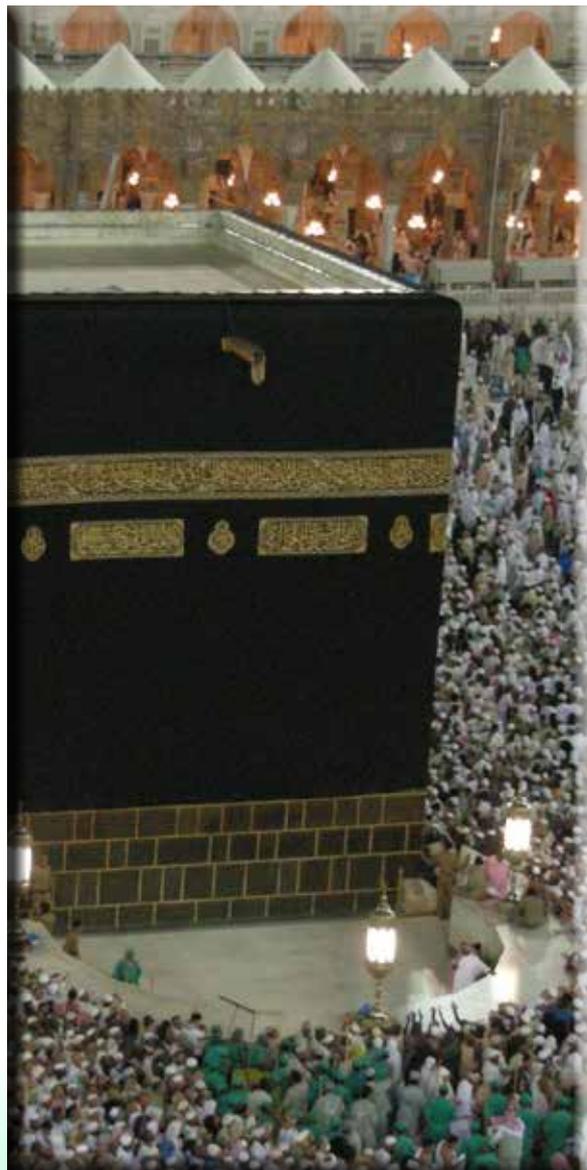
There is obvious and manifest wisdom in the prohibition to pray at certain times in spite of the importance and blessing of the prayer. Allah Most High imposed on His servants various kinds of rituals and good deeds. As Allah imposes orders, He imposes prohibitions: Allah orders and Allah forbids; He ordered His servants to pray, and He forbade them to pray at certain determinate times, He ordered them to fast and he forbade them to fast at certain times, the Day of the Fast Breaking and the Day of Sacrifice. Within all this and much more, hard to fathom, we find instructions for the Muslim urging him to accept and comply with what Allah orders him and forbids him, without arguing or debating. He has only to say **سَمِعْنَا وَأَطَعْنَا** "We hear and we obey" (Surat al-Baqara – The Cow: 285), cheerful and confident in his heart.



Part II

Tawāf and its prayer at the prohibited times

The ulama diverged on the performance of ṭawāf and its prayer during the prohibited times. There are three opinions. **The prevailing one:** it is permitted all the time, according to the Shāfi'ī School⁽⁵⁶⁾, the Ḥanbalī School⁽⁵⁷⁾, Abū Thawr, Ishāq, Dāwūd aḏ-Ḍāhirī and Ibn al-Mundhir, they said: it is the view of the majority of the companions and those who came after (like Ibn 'Umar, Ibn 'Abbās, Ibn Zubayr, Jābir, Abū ad-Dardā), al-Ḥassan, al-Ḥussein, 'Aṭā', Ṭawūs, al-Qāsim Ibn Muḥammad and 'Urwa Ibn Zubayr (rp)).⁽⁵⁸⁾ Wisdom of the permission is obvious: the need of the people for ṭawāf and its prayer at any time.



Evidence:

1. Jubayr Ibn Muṭ'īm (r) narrated: The Prophet (s) said: **O Banū 'Abd Manāf, do not prevent anyone from circumambulating this House or praying at any time of the night or day he wishes.**⁽⁵⁹⁾

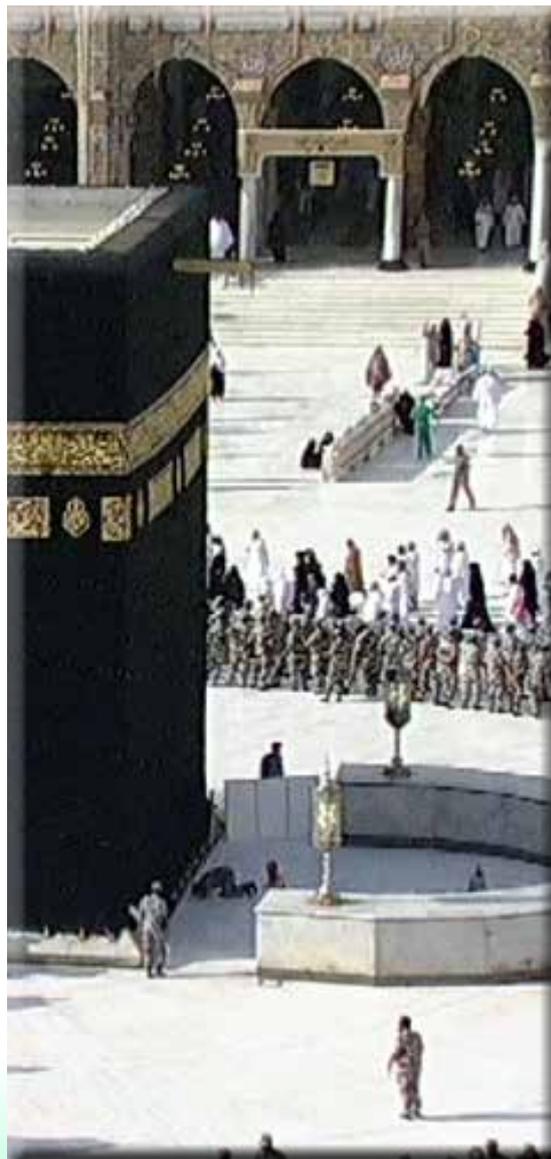
Significance: The permission of ṭawāf and its prayer is at any time for those near the glorious House, because this ḥadīth encompasses all times. All the ḥadīths about the five prohibited times for prayer do not concern ṭawāf and its prayer.⁽⁶⁰⁾

At-Tirmidhī (m) said: Most scholars agreed on the fact that it is disliked (makrūh) to pray after 'Aṣr prayer until the sun sets and after Fajr prayer until the sun rises, subject to exceptions, like the prayer in Mecca after ṭawāf after 'Aṣr prayer until sun sets and after Fajr until the sun rises.⁽⁶¹⁾



2. Mujāhid related that Abū Dharr (r) narrated: I heard Allah's Messenger (s) say: **Do not pray after 'Aṣr prayer until the sun sets, and after Fajr prayer until the sun rises, except in Mecca, except in Mecca, except in Mecca.**⁽⁶²⁾

Ibn 'Abd al-Birr (m) said: If this ḥadīth it is not strong (qawī) by itself, because of the weakness of Ḥumayd Mawlā 'Afrā', and because Mujāhid did not hear Abū Dharr; the content of Jubayr Ibn Muṭ'im's ḥadīth makes it strong (qawī), as well as the words of most scholars about it, and also because Ibn 'Abbās, Ibn 'Umar, Ibn Zubayr, al-Ḥassan, al-Ḥussein, 'Aṭā', Ṭawūs, Mujāhid, al-Qāsim Ibn Muḥammad and 'Urwa Ibn az-Zubayr were circumambulating after 'Aṣr prayer and some of them also after Fajr prayer and they used to pray two rak'a after performing ṭawāf at those times.⁽⁶³⁾





3. 'Abd al-'Azīz Ibn Rufay' narrated: I saw 'Abd Allah Ibn az-Zubayr (r) performing ṭawāf after the morning prayer (Fajr) and praying two rak'a. ⁽⁶⁴⁾

Significance: No companion would have done such a thing following his own mind. Therefore, this position is elevated and attributed to the Prophet (s).

4. Ibn Taymiya (m) presented many arguments about the permission of performing ṭawāf and praying its two rak'a at any time, even the prohibited ones:

The first one: There is in the ḥadīth of Jubayr Ibn Muṭ'im (r) a generalization of the times, how is it possible to say that it does not encompass the prohibited ones?

Thesecond one: This generalization is not limited by any illustration, text or consensus. A prohibiting ḥadīth is characterized by a text and consensus.



Generalization for permitted things prevails on generalization for prohibited things.

The third one: People never stopped praying or circumambulating the House since it was built by Ibrāhīm al-Khalīl (p). The Prophet (s) and his companions were praying in front of it and circumambulating it before the migration. After the conquest of Mecca the numbers of worshippers performing prayers and ṭawāf increased. If there was a ban on the ṭawāf prayer during the five prohibited times, the Prophet would have publicly forbade it for the need of the Muslims and for us to know. No Muslim ever related that the Prophet (s) forbade this, whereas ṭawāf at the two extremities of the day is more common and easier.

The forth one: an interdiction is an obstruction to the interests of praying and circumambulating. ⁽⁶⁵⁾



Part III

Specific exception for ṭawāf and its prayer

The **ulama diverged** on the exception: is it specific for the ṭawāf prayer or does it include all supererogatory prayers? There are two opinions, **the prevailing one is**: it is specific to ṭawāf and its prayer, this is the view of the majority.⁽⁶⁶⁾

Evidence:

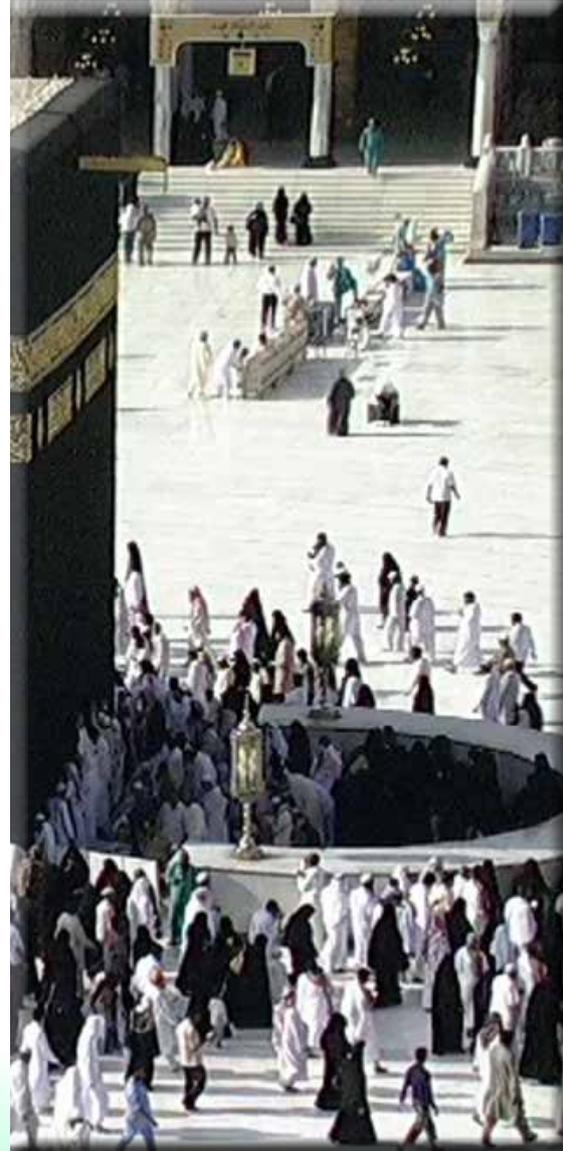
1. 'Umar (r) narrated: **The Prophet (s) forbade praying after the morning prayer till the sun rises and after the 'Aṣr prayer till the sun sets.**⁽⁶⁷⁾
2. 'Uqba Ibn 'Āmir al-Juhanī (r) narrated: **There are three times at which the Messenger of Allah (s) forbade us to pray or to bury our dead: when the sun begins to rise**



till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.⁽⁶⁸⁾

Significance: The interdiction on prayer at these times includes Mecca and the rest of the world and the only exception about it concerns the ṭawāf and its prayer, nothing else.

Ibn Taymiya (m) said: What has been forbidden is in order to avoid trouble, but it may become permitted for a prevailing advantage, like the prayer following ṭawāf. Concerning the other supererogatory acts of worship, they do not have any prevailing interest for making exceptions; people do not need them during their prohibited time because of the large period of time during which prayers are allowed. Instead, in the prohibition of some periods lie other interests: **like** regaining one's strength after having undergoing





the tiredness due to worship, as the body recovers by sleeping for example. In this regard Mu'ādh (r) said: I sleep and then get up. I sleep and hope for Allah's reward for my sleep as I seek His reward for my night prayer.⁽⁶⁹⁾ **Or like** making people crave for the prayer and giving them the love of it: if it is forbidden for some periods of time, people are more eager when they come back to it, minds are more focused and enthusiastic over something which is only for some times and not perpetual. **Because** something perpetual can get boring, wearisome and tiresome; establishing only some periods of time for offering the prayers makes the tediousness disappear, and there are others kinds of benefits in prohibiting absolute never-ending worship. Therefore the prohibition drives away evils and attracts benefits without any loss.⁽⁷⁰⁾



Part IV

Multiplying ṭawāf for people living outside Mecca

It is recommended (mustahabb) to make many circumambulations (ṭawāf) at any time for people living in Mecca and for anyone coming from outside, because Allah Most High characterized this secure city among all others in the world by the circumambulation.

The ulama diverged on the accomplishment of supererogatory prayers and ṭawāf in the Sacred Mosque, which one is the best? There are two opinions⁽⁷¹⁾. **The prevailing one** is that ṭawāf is better than supererogatory prayers for people coming from outside Mecca whereas for people living in Mecca, supererogatory prayers are better than ṭawāf; this is the opinion of the majority and reported by Ibn 'Abbās (r2), 'Aṭā', Sa'īd Ibn Jubayr and Mujāhid,



may Allah have mercy on them.⁽⁷²⁾

Evidence:

1. If the foreigners devote their time to prayers, they miss circumambulating without any possibility to recover; therefore priority goes to what cannot be made up for.
2. Ṭawāf includes a prayer of two rak'a in addition to supplications and remembrance. It is specific to this place whereas the prayer can be performed in any clean place.
3. Ṭawāf is preferred due to time and place; therefore it has priority over prayer.⁽⁷³⁾
4. Prayer is better for people living in Mecca, as prayer in itself is better than ṭawāf because the Prophet (s) compared ṭawāf to prayer.





Section IV

Rules about the Hıjr

This section is divided into six parts:

Part I: The Hıjr and its names.

Part II: Delimitation and measures.

Part III: Praying, supplicating and sitting inside the Hıjr.

Part IV: Prayer inside the Hıjr.

**Part V: Facing only the Hıjr (without
the Ka'ba) for the prayer.**

Part VI: Jawāf inside the Hıjr.



Part I

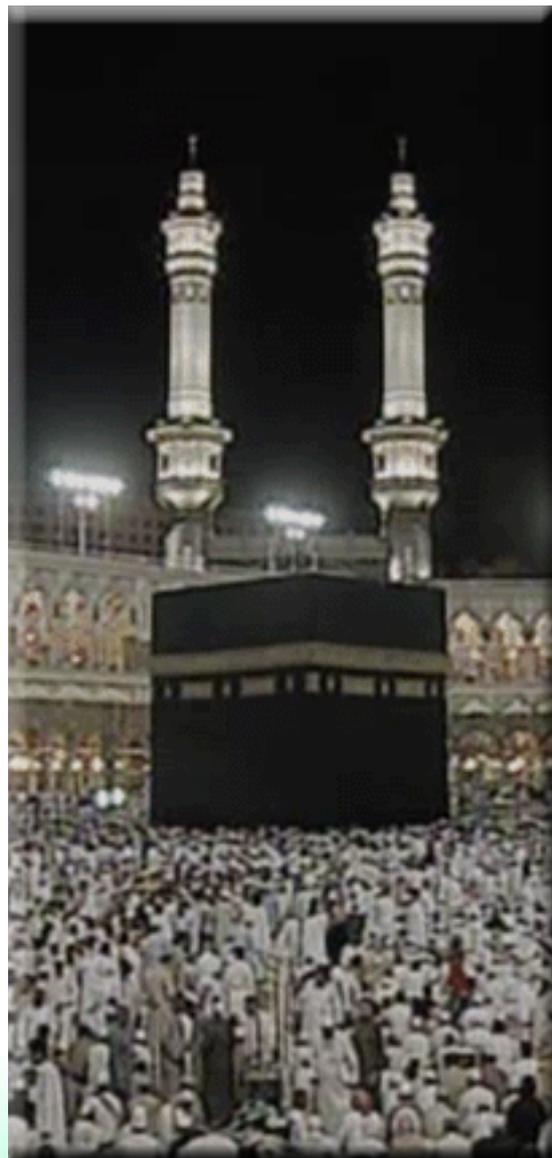
The Hġjr and its names

Description of the Hġjr:

The Hġjr is the very well known and famous place situated just next to the Ka'ba, may Allah increase its honour, on the side of the rainwater spout north of the Ka'ba. It is a rounded wall with the shape of a semicircle. It has two openings at its extremities for entering it and leaving it.⁽⁷⁴⁾

Names of the Hġjr and their meanings:

The word Hġjr stems from its rotundity⁽⁷⁵⁾, or from *ħujira* which means "it has been taken"⁽⁷⁶⁾, i.e. it has been removed from the House. Every construction may be called *ħijr* as it removed or took a piece of the surface of the earth. Another meaning of Hġjr





is the bosom of a person⁽⁷⁷⁾. Or maybe the word comes from the fact that it is a wall that forbids access (*ḥajara* to forbid), in order to perform ṭawāf outside it; all these meanings are close to each other⁽⁷⁸⁾.

The Ḥijr has many names, one of the most important and famous is **al-Ḥaṭīm**, which means the smashed, the broken, the wrecked, the demolished, as it is a part of the House that was demolished. When the House was rebuilt, a part of it remained wrecked.⁽⁷⁹⁾

The name al-Ḥaṭīm has been mentioned in the ḥadīth narrated by Mālik Ibn Ṣa'ṣa'a (r2) when Allah's Messenger (s) described to them his Night Journey saying: **While I was lying in al-Ḥaṭīm – or maybe he said al-Ḥijr – suddenly someone came to me.**⁽⁸⁰⁾

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



the original Ka'ba.

The ḥadīth narrated by 'Ā'isha (rh) mentioned this name: She said: I asked the Prophet (s) whether al-Jadr was part of the Ka'ba. The Prophet replied: **Yes.**⁽⁸¹⁾

The denomination Hijr Ismā'īl is not appropriate:

Over the last centuries, the denomination of the Hijr as Hijr Ismā'īl became famous, on the basis that it used to be Ismā'īl's sheepfold⁽⁸²⁾. This explanation is not correct, because the Hijr came to appear only after the death of Ismā'īl (p); it was not known at that time as the House was complete when he was alive. The Hijr came to exist only since the time of the Quraysh, when they rebuilt the Ka'ba and ran out of money to complete the whole construction on the foundations laid by Ibrāhīm (p).⁽⁸³⁾



Neither is the denomination Ḥijr Ismā'īl correct on the basis that he and his mother Hājir were buried inside the Ḥijr. It has never been proved that any prophet, peace be upon them, died near the Ka'ba or was buried in its area. Among the scholars who warned against this false idea:

1. Al-Albānī (m) said: It has never been proven in any ḥadīth elevated and attributed to the Prophet (s) that Ismā'īl (p) or any other noble prophet, peace be upon them all, was ever buried inside the Sacred Mosque. Nothing of this kind is mentioned in reliable books constituting the Sunna, like the six books of ḥadīth (the Authentic Six), the Musnad of Aḥmad, the three Mu'jam of aṭ-Ṭabarānī, etc. And what was related in this matter is weak (ḍa'īf) or even fabricated (mawḍū') according to some ḥadīth investigators⁽⁸⁴⁾. Everything reported about it comes

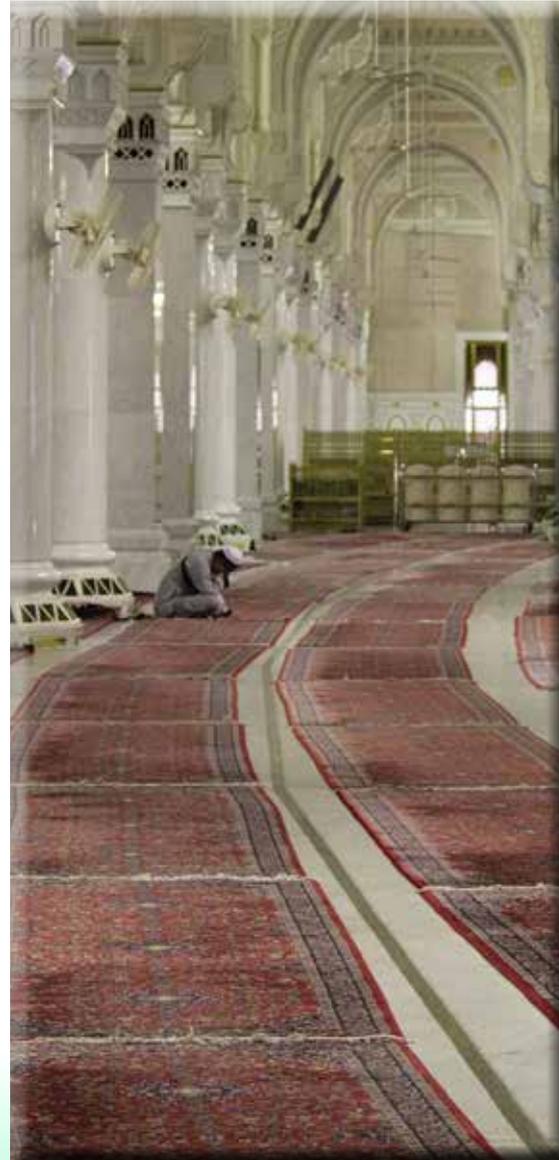


from problematic ḥadīths (mu'ḍal) with flimsy interrupted chains of narration (mawqūf); al-Azraqī gathered them in *Akhbār Makka* (p. 39, 219 and 220) so no heed are to be taken of them; they were conveyed by some innovators.⁽⁸⁵⁾

2. Dr. Bakr Abū Zayd (m) said: Historians and chroniclers said that Ismā'īl, son of Ibrāhīm (pb), was buried under the Ḥijr of the Old House; most books of general history and history of Mecca, may Allah increase its honour, mentioned that but without strong evidence. So do not say “Ḥijr Ismā'īl” but say: “The Ḥijr”.⁽⁸⁶⁾

Cause of the building of the Ḥijr:

When the Quraysh wanted to rebuilt the Ka'ba after it collapsed and before the beginning of the prophetic mission, they did not find enough money coming from clean sources; so they could





not complete the northern wall on which is now the gutter, leaving a gap of about seven cubits which they surrounded by a small wall in order to indicate the exact position of the actual Ka'ba.

Evidence:

'Ā'isha (rh) narrated: I asked the Prophet (s) whether al-Jadr was part of the Ka'ba. The Prophet replied: **Yes**. I further said: What is wrong with them, why have they not included it in the building of the Ka'ba? He said: **Your people (Quraysh) ran short of money** (so they could not include it inside the building of Ka'ba).⁽⁸⁷⁾

Part II

Delimitation and measures

The **ulama diverged** on the exact delimitation of the Hījr; does it completely belong to the Ka'ba or



only partly? There are two opinions. **The cause of their divergence** stems from the divergence in the narrations of the Prophet (s) about the Hġjr. **The prevailing opinion is** that the Hġjr is not completely part of the Ka'ba; the section belonging to the original Ka'ba is about seven cubits. This opinion is the opinion of the Mālikī School⁽⁸⁸⁾, some scholars of the Shāfi'ī School⁽⁸⁹⁾ and the Ḥanafī School⁽⁹⁰⁾ and it is the opinion of Ibn Taymiya.⁽⁹¹⁾

Evidence:

1. 'Ā'isha (rh) narrated: Allah's Messenger (s) said: **O 'Ā'isha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba. I would have brought it to the level of the ground and I would have constructed two doors, one facing the east and the other one to the west, and I would have added**



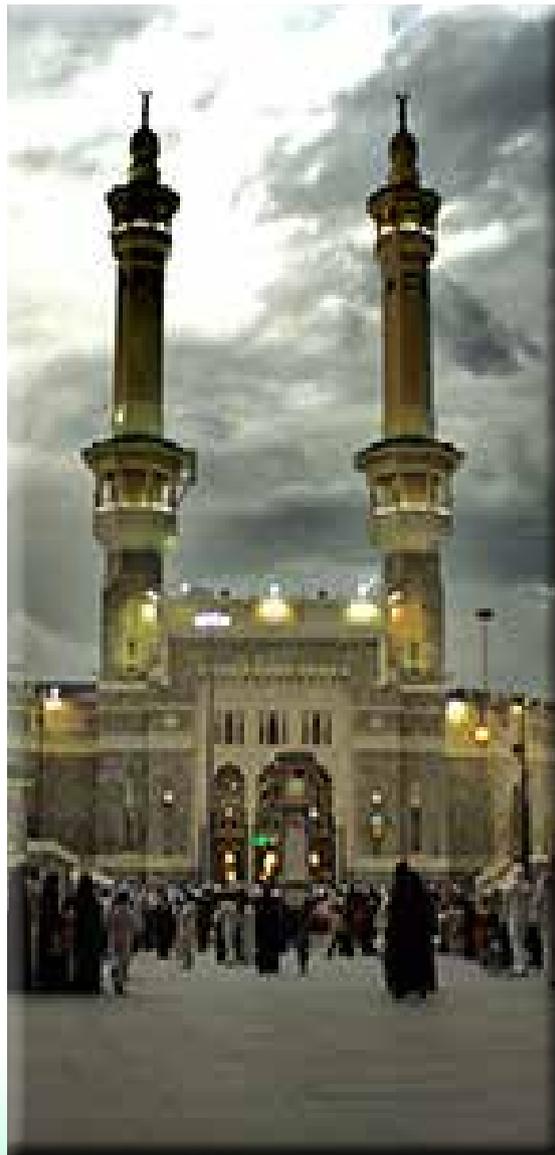


to it six cubits of area from the Ḥijr, for the Quraysh had reduced it when they rebuilt it.⁽⁹²⁾

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

2. 'Ā'isha (rh) narrated: Allah's Messenger (s) said: **Verily your people have reduced the area of the House (from its original foundations), and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to those foundations which they had left out of it. And if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about seven cubits of area.**⁽⁹³⁾

Significance: The Prophet (s) showed 'Ā'isha (rh) nearly seven cubits



of area from the Ḥijr to the Ka'ba, not the whole Ḥijr.

An-Nawawī (m) said: His word (s): **I would surely have added to it part of the Ḥijr**; in another version: **I would have added to it six cubits of area from the Ḥijr, for the Quraysh had reduced it when they rebuilt it**, in another narration: **five cubits of area**, in another narration: **about seven cubits of area...** The people of our School said: six cubits of area of the Ḥijr calculated from the House without divergence; there is a divergence about more than six cubits of area.⁽⁹⁴⁾

Ibn Ḥajar (m), after quoting this ḥadīth and its different versions, said about the section removed from the House which is part of the Ḥijr: All these versions agreed on more than six cubits and less than seven cubits of area.⁽⁹⁵⁾

Then he joined both opinions by



The rules concerning the Ka'ba



saying: The absolute ḥadīth should be limited by a restrictive one. **Moreover**, the absolute and the restricted ḥadīths converge on one point: the Quraysh reduced the construction of Ibrāhīm (s), Ibn Zubayr rebuilt it on basis of the foundations of Ibrāhīm and al-Ḥajjāj rebuilt it on basis of the foundations of the Quraysh. No clear version ever mentioned that the whole Ḥijr is part of the House erected by Ibrāhīm.

Ibn Khuzayma (m), before quoting the ḥadīth narrated by 'Ā'isha (rh) and the word of the Prophet (s): **Pray in the Ḥijr when you intend to enter the House, for it is a part of the House**⁽⁹⁶⁾, wrote a chapter named: Praiseworthiness of praying in the Ḥijr if entering the Ka'ba is not possible, as a portion of the Ḥijr is a part of the House. By mentioning something which is defined as absolute (**it is a part of the House**) but with a restricted meaning,



I am afraid that some people hear this (that it is defined as absolute but with a restricted meaning) and think that the whole Ḥijr is part of the Ka'ba, not only a part of it.⁽⁹⁷⁾

Al-Muḥibb aṭ-Ṭabarī (m) said in the explanation of his warning about it: **The most likely:** The part of the House inside the Ḥijr is a part of seven cubits of area; and about the unrestricted version according to which the whole Ḥijr is part of the House: the general includes the particular, but the name of the whole given to a part of something is acceptable as a metaphor.⁽⁹⁸⁾

Measures of the Ḥijr⁽⁹⁹⁾:

1. Length of the side of the Ka'ba on which is the rainwater spout (from the Iraqi Corner to the Levantine Corner): 9.90 metres.⁽¹⁰⁰⁾
2. Length of the Ḥijr from down the





gutter until the middle of the semicircle of the Ḥijr from inside: 8.44 metres.⁽¹⁰¹⁾

3. Length of the seven cubits of area⁽¹⁰²⁾ considered part of the Ka'ba in metres: 3.23 i.e. about three metres and a quarter.⁽¹⁰³⁾
4. The rest of the Ḥijr which is not part of the Ka'ba: 5.21 metres.⁽¹⁰⁴⁾
5. Height of the wall of the Ḥijr: 1.30 metre and its width: 1.5 metre.⁽¹⁰⁵⁾

Advantages of knowing the measures of the Ḥijr:

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

1. About seven cubits of area of the front of the Ḥijr are part of the Ka'ba; the rest of the Ḥijr is not.



2. Whoever prays within this area of seven cubits certainly prays inside the Ka'ba, as it is part of it. For this reason, the Mother of the Faithful 'Ā'isha (rh) used to say: "I do not mind whether I pray in the Ḥijr or in the House";⁽¹⁰⁶⁾ because she asked the Prophet (s) about al-Jadr (the Ḥijr): Is it part of the House? He said: **Yes**⁽¹⁰⁷⁾. The rules about both of them are the same, as well as the reward.
3. This matter is linked with the determination of the qibla by the Ḥijr, the rules about ṭawāf inside the Ḥijr, praiseworthiness of sitting and supplicating inside it and embracing the Ka'ba from inside it, as we will see.



Part III

Praying, supplicating and sitting inside the Hijr

Firstly: Praiseworthiness of praying inside the Ka'ba:

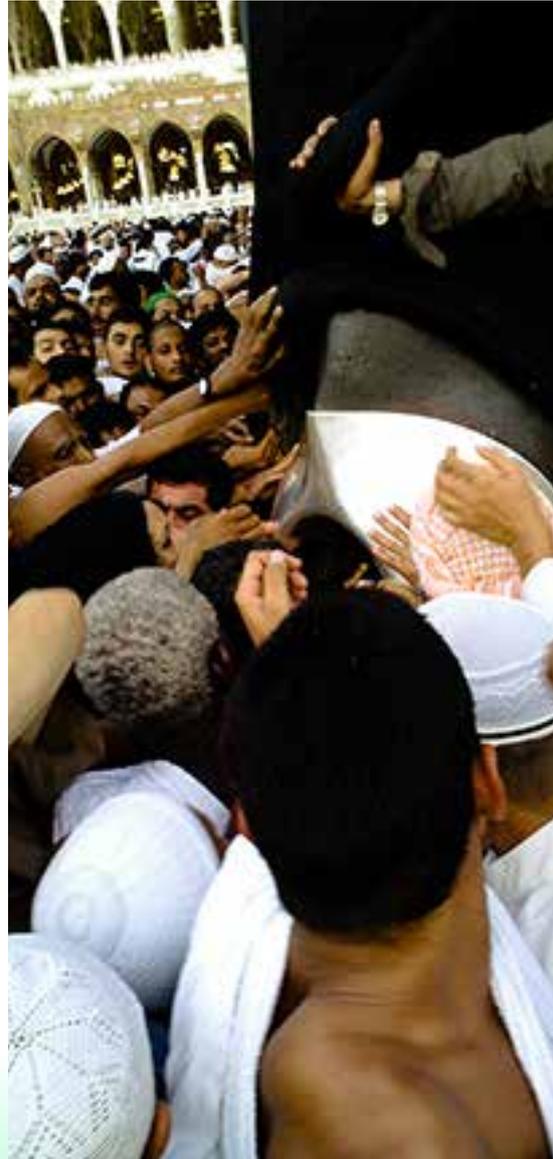
The ulama agreed on the validity of supererogatory prayers inside the Ka'ba, as the Prophet (s) entered the Ka'ba and prayed two rak'a. His companions (rp) did the same and those who came after and followed the steps of the Messenger (s):

'Abd Allah Ibn 'Umar (r2) narrated that Allah's Messenger (s) entered the Ka'ba with Usāma Ibn Zayd, Bilāl and 'Uthmān Ibn Ṭalḥa al-Ḥajabī, locked the door behind him and stayed there for some time. Ibn 'Umar (r2) said: I asked Bilāl as he came out what Allah's Messenger (s) had done there. He said:



He prayed there in such a position that one pillar was on his left side, one pillar on his right, and three pillars were behind him; the House at that time was resting on six pillars.⁽¹⁰⁸⁾

Ibn Baṭṭāl (m) said: al-Muhallab said: The Prophet (s) entered with these three people and each of them had his own reason: 'Uthmān entered as he was in charge of opening, closing and sweeping the House; if the Prophet (s) had not taken him inside, people would have thought that he excluded him. Bilāl was his muezzin and concerned with prayer's affairs and Usāma was in his service for his needs. All three were his intimate elite; it is usual for the imam to keep private some things from the people, excepting his inner circle. About the shutting of the door when he prayed, Allah knows best, maybe for preventing people from thinking that praying inside the House was part of the Sunna and that they had to do so.⁽¹⁰⁹⁾





It is understood from this ḥadīth that performing a supererogatory prayer inside the Ka'ba is praiseworthy, because the Messenger (s) did so. Though it is not a stressed sunna (sunna mu'akkada) nor a regular sunna prayer (sunna rātibā: the sunna prayer which is regularly observed before and/or after the obligatory five daily prayers). This avoids trouble and hardship for those who would have wanted to observe this prayer if it had been a sunna, especially with the tremendous number of people praying and the increase of Muslims. But whoever has the possibility to enter the Ka'ba for any reason and wants to pray in order to follow in the steps of the Prophet (s) is allowed to do so, and Allah knows best.

Secondly: Praiseworthiness of supplicating inside the Ka'ba:

Sometimes the Prophet (s) used to enter the Ka'ba not for praying but

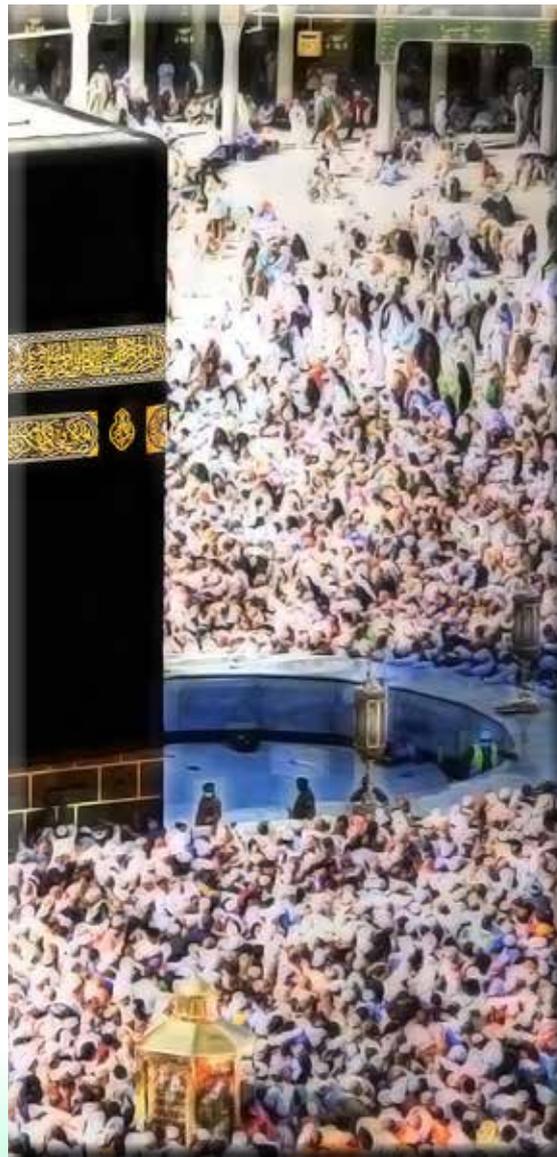


contenting himself with supplicating inside it:

Ibn 'Abbās (r2) narrated: Usāma Ibn Zayd (r2) informed me that when Allah's Messenger (s) entered the House, he supplicated in all sides of it; he did not observe prayer therein till he came out, and as he came out he observed two rak'a in front of the House⁽¹¹⁰⁾ and said: **This is your qibla**. I said to him: What is meant by its sides? Does that mean its corners? He said: In all sides and nooks of the House there is a qibla.⁽¹¹¹⁾

Ibn 'Abbās narrated (r2) that **Allah's Messenger (s) entered the Ka'ba, in it there were six pillars, he stood near a pillar and made supplication, but he did not pray.**⁽¹¹²⁾

We Muslims commit ourselves to the indications of the Prophet of Allah (s), following his Sunna and guidance;





therefore, the supplications inside the Ka'ba without prayer are licit. But what has been previously said about the prayer inside the Ka'ba applies to supplications.

Question: Is it allowed to make a retreat inside the Ka'ba?

As far as prayers and supplications are praiseworthy, is it also allowed to make a retreat inside it?

The ulama diverged on the rules concerning the retreat inside the Ka'ba. There are two opinions.

The first one: It is not permitted to make a retreat inside the Ka'ba.

1. It is stated in *Sharḥ al-Kharashī 'alā mukhtaṣar khalīl*: Retreat in mosques which are houses is not allowed i.e. not inside the Ka'ba; even if the author allows entering it. Ibn al-Ḥājj does not back this



opinion.⁽¹¹³⁾

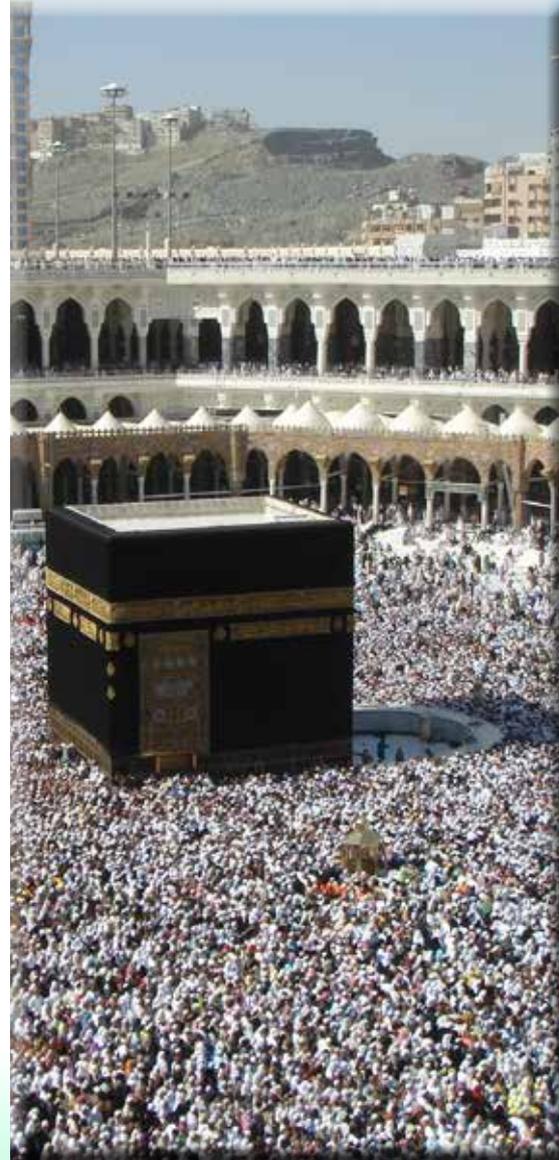
2. It is stated in *Al-Fawākih ad-dawānī*: There is a reservation about staying in forbidden mosques; like staying near the Ka'ba which is among the forbidden mosques; therefore making a retreat inside it is not permissible.⁽¹¹⁴⁾

The second one: It is permitted to make a retreat inside the Ka'ba.

1. It states in *Mawāhib al-jalīl li-sharḥ mukhtaṣar khalīl*: Section: Al-Burzulī said in *Nawāzil Ibn al-Ḥājj*: It is permitted to make a retreat inside the Ka'ba, as it is a mosque. Allah Most High said:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

“Turn your face towards the Sacred Mosque” (Surat al-Baqara – The Cow: 144). And the Prophet (s) said:





Except the mosque. Moreover, supererogatory prayers are allowed in it... This is the opinion of those who do not make exception for the Sacred Mosque, namely Ibn Lubāba and ash-Shāfi'ī, according to whom it is absolutely permissible to make a retreat inside the Ka'ba.⁽¹¹⁵⁾

2. It is stated in *Tuhfa al-muhtāj bi-sharḥ al-minhāj*: If someone takes the vow to make a retreat in the Sacred Mosque he cannot replace it by another mosque, as no other mosque equals it for increasing blessings and multiplying good deeds... We speak here about the Ka'ba and the Mosque around it. If someone took the vow to make a retreat inside the Ka'ba, the rest of the Mosque replaces it. A lot of people said that it is better inside the Ka'ba.⁽¹¹⁶⁾

The prevailing opinion states that it is absolutely forbidden to make or



even take the vow to make a retreat inside the Ka'ba, because the Prophet (s) never said a word indicating that one could do so. Moreover, there is not a single statement reporting that the Prophet (s) or any of his noble companions (rp) ever made a retreat inside the Ka'ba; considering the trouble and hardship it would have cost for those who would have desired to do so.

Thirdly: Praying inside the Hıjr is praying inside the Ka'ba:

It is recommended (mustahabb) to pray inside the Hıjr. A prayer offered in the Hıjr is like a prayer offered inside the Ka'ba, because the Hıjr is a part of the





Ka'ba. When the Mother of the Faithful 'Ā'isha (rh) desired to pray inside the Ka'ba, the Prophet (s) indicated to her the Ḥijr and advised her to pray inside it as it is part of the Ka'ba.

'Ā'isha (rh) narrated: I liked to enter the House (the Ka'ba) and pray therein. The Messenger of Allah (s) caught me by hand and admitted me inside the Ḥijr. He then said: **Pray in the Ḥijr when you intend to enter the House, for it is a part of the House. Your people shortened it⁽¹¹⁷⁾ when they built the Ka'ba, and they took it out of the House.⁽¹¹⁸⁾**

Ibn Khuzayma (m) wrote a special chapter entitled: Praiseworthiness of praying inside the Ḥijr if entering the Ka'ba is not possible, as a part of the Ḥijr is from the House.⁽¹¹⁹⁾

The recommendation of the Prophet (s) to 'Ā'isha (rh) is actually



an exhortation for the whole Muslim community after her, women and men, to pray in this blessed place which is part of the Ka'ba.

An-Nawawī (m) said: It is recommended to enter a lot in the Ḥijr, to offer prayers and supplications inside it as it is a part of the House, or partially part of it.⁽¹²⁰⁾

The Ḥijr today is what it used to be in the past: a place of prayer for the good. It is easy for anyone to enter it instead of the Honourable Ka'ba; and a prayer offered in the Ḥijr is a prayer inside the Ka'ba itself, as it is part of it. Maybe there lies great wisdom in the fact that the Ḥijr was never joined to the Ka'ba and left as it used to be; and the Order is for Allah, before and after.⁽¹²¹⁾

Maybe Allah, exalted be He, in His absolute science that precedes everything, knew the trouble people





would have undergone if they had to enter the Ka'ba, perform prayer and supplicate inside it. He did not want, praised be His wisdom, to prevent people from this great blessing as they were craving for it. Then the Quraysh ran short of money and the Hıjr remained outside of the Ka'ba as it is still today, making it easy for people to enter it and pray inside it, as if they entered and prayed inside the House itself, because it is truly a part of the Ka'ba.

Fourthly: Praiseworthiness of sitting in the Hıjr:

As the Hıjr is part of the Ka'ba, it enjoys a great and honourable status, it is the most distinguished and eminent place to sit in on the face of earth. This is why it used to be a place of sitting for the Prophet (s) and his companions (rp), as well as the Followers after them.

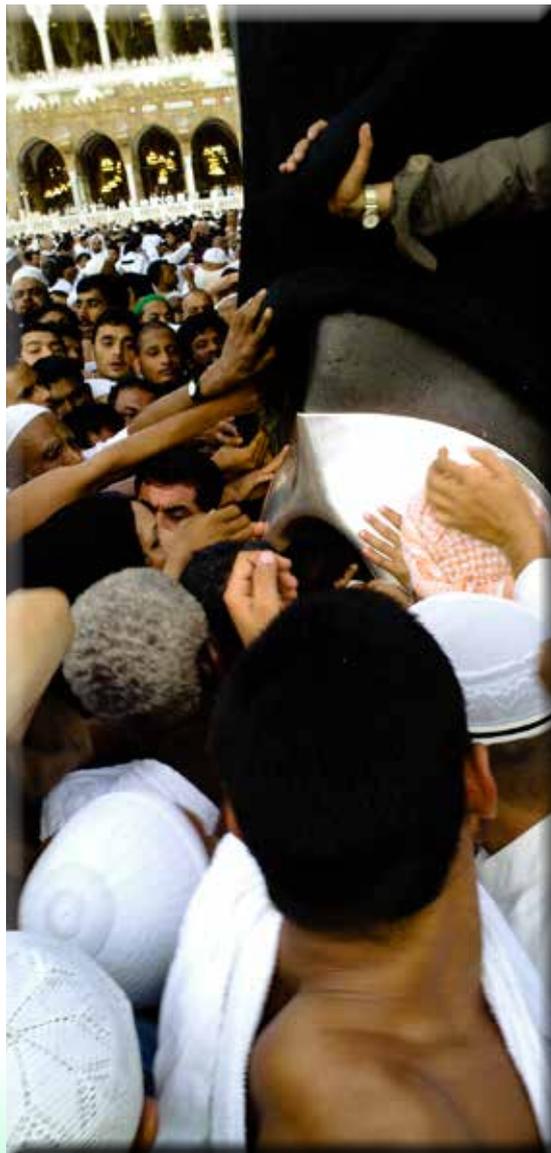


Evidence:

1. Mālik Ibn Ṣaṣā'a (r2) narrated: Allah's Messenger (s) described to them his Night Journey saying: **I was lying in the Ḥaṭīm** (maybe he said: **the Ḥijr**), **suddenly someone came to me and cut my body open from here to here.**⁽¹²²⁾ Then the Prophet (s) narrated to them his Night Journey and Ascension to the heavens.

Significance: The choice of the Ḥijr for opening the chest of the Prophet (s) and as the starting point for his Night Journey and Ascension indicates the blessing of this place. The Prophet (s) lying in the Ḥijr reflects the praiseworthiness of sitting there for his community after him.

2. Abū Hurayra (r) narrated: The Messenger of Allah (s) said: **I found myself in the Ḥijr and the Quraysh**

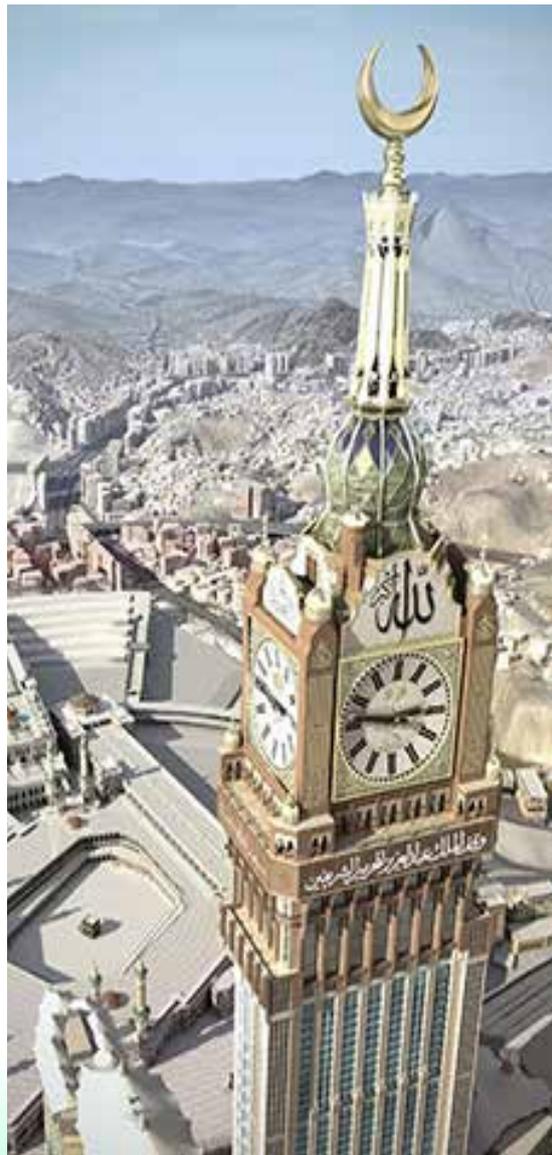


were asking me about my Night Journey...⁽¹²³⁾

3. Jābir Ibn 'Abd Allah (r2) narrated: The Prophet said: **When the Quraysh did not believe me (concerning my night journey), I stood up in the Ḥijr and Allah displayed Jerusalem before me⁽¹²⁴⁾, and I started to inform them (the Quraysh) about its signs while I was in fact looking at it.**⁽¹²⁵⁾

Significance: The Prophet (s) took the Ḥijr as a place of meeting for narrating to the people the miracles he had been through during his Night Journey and Ascension; which indicates the eminence and grace of the Ḥijr.

4. 'Aṭā' and Mujāhid, may Allah have mercy on them, related that 'Abd Allah Ibn 'Amrū (r2) narrated to them that while he was in the Ḥijr one day, he heard Allah's Messenger (s) say:



Whoever circumambulates this House seven times and then offers a prayer of two or four rak'a is rewarded as though he had freed a slave.⁽¹²⁶⁾

5. Ibrāhīm Ibn Maysara (m) related: Remember al-Mahdī at Ṭawūs, while he was sitting in the Ḥijr, I said: O Abū 'Abd ar-Raḥmān! Is it 'Umar Ibn 'Abd al-'Azīz? He said: No...⁽¹²⁷⁾

Significance: The Ḥijr used to be a place of meeting for the companions (rp) like 'Abd Allah Ibn 'Amrū (r2) and after them for the imams of the Followers, may Allah have mercy on them.

Praiseworthiness of sitting in the Ḥijr emerges from all the ḥadīths and acts of the companions mentioned, following the steps of Allah's Messenger (s) and the example of his noble companions and their followers in excellence.



Part IV

The prayer at the forefront of the Hġjr

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

The ulama diverged on the rules concerning compulsory prayers inside the Ka'ba including the Hġjr which is part of it. There are three opinions. **The prevailing one is:** it is permissible to perform compulsory prayers inside the Ka'ba or at the forefront of the Hġjr according to the Ḥanafī⁽¹²⁸⁾ and the Shāfi'ī⁽¹²⁹⁾ Schools, some of the Mālikī scholars⁽¹³⁰⁾, Imam Aḥmad⁽¹³¹⁾ and at-Tirmidhī⁽¹³²⁾, who attributed this opinion to the majority of scholars as well as an-Nawawī.⁽¹³³⁾

Evidence:

1. The word of Allah Most High:



﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ

فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it.” (Surat al-Baqara – The Cow: 144).

Significance: The believer performing prayers inside the Ka'ba turned his face towards its direction⁽¹³⁴⁾; whether for a supererogatory or a compulsory prayer.

2. Ibn 'Umar (r2) narrated: **Allah's Messenger (s) observed prayer in the interior of the Ka'ba.**⁽¹³⁵⁾

Significance: Any place where supererogatory prayers are permitted is a place where compulsory prayers are permitted, except if specified by evidence.⁽¹³⁶⁾





Imam ash-Shāfi'ī (m) said: It is permissible to pray compulsory and supererogatory prayers inside the Ka'ba, because the rules about supererogatory and compulsory prayers are similar concerning purification and the qibla.⁽¹³⁷⁾

3. 'Ā'isha (rh) narrated: I liked to enter the House and pray therein. The Messenger of Allah (s) took me by the hand and admitted me inside the Ḥijr. He then said: **Pray in the Ḥijr when you intend to enter the House, for it is a part of the House. Your people shortened it when they built the Ka'ba, and they took it out of the House.**⁽¹³⁸⁾

Significance: The Prophet (s) allowed praying inside the Ḥijr which is part of the House.⁽¹³⁹⁾ The expression is general without any specification or exception made about compulsory or supererogatory prayers. Therefore,



the original permission takes it over.

4. Jābir Ibn 'Abd Allah (r2) narrated: The Prophet (s) said: **The earth has been made for me a mosque and a purifier** (in order to perform tayammum, dry ablution).⁽¹⁴⁰⁾

Significance: The interior of the Ka'ba is the best place on earth. The ḥadīth is about compulsory prayers, therefore compulsory prayers are allowed inside the Ka'ba and thus at the forefront of the Ḥijr.

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

The **ulama diverged** on the rules about supererogatory prayers at the forefront of the Ḥijr. There are two opinions. **The prevailing one:** it is praiseworthy to pray all the supererogatory prayers, the stressed





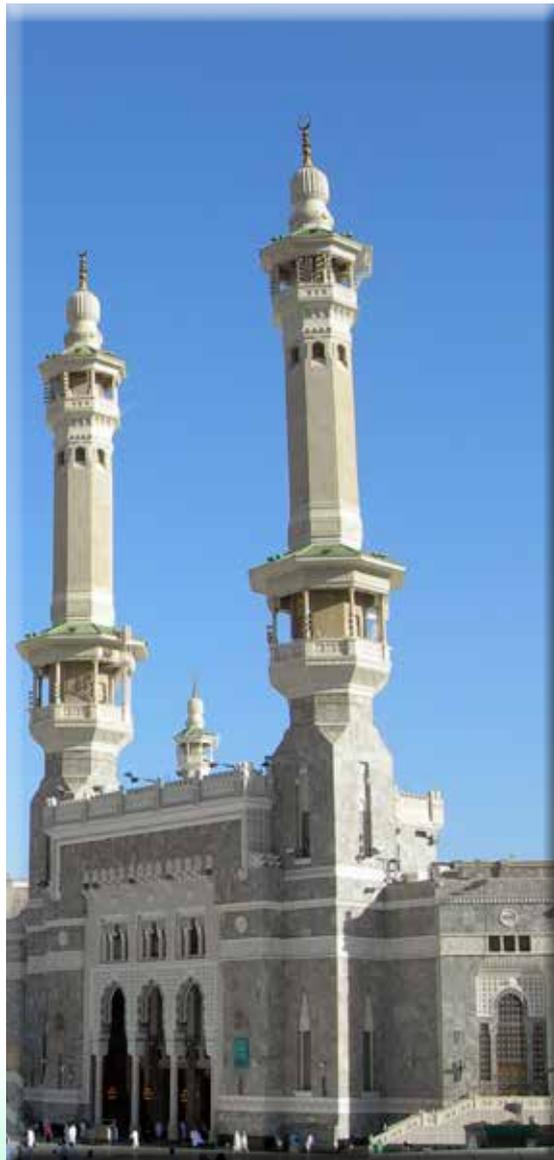
ones and the absolutely voluntary ones inside the Ka'ba and therefore at the forefront of the Ḥijr (not more than seven cubits of area counted from the House). This is the opinion of the majority⁽¹⁴¹⁾ of the Ḥanafī, Shāfi'ī and Hanbili Schools and it is a view of the Mālikī School.

Evidence:

Evidence is similar to the previously quoted for the compulsory prayers inside the Ka'ba and at the forefront of the Ḥijr.

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

The place inside the Ḥijr following the seven cubits of area at its forefront is considered to be outside the Ka'ba. A person performing prayer there, supererogatory or compulsory, is



performing prayer in the Sacred Mosque and has his reward multiplied thanks to the well-known privilege of the Sacred Mosque; but he is certainly praying outside of the Ka'ba.⁽¹⁴²⁾

Part V

Facing only the Hijr (without the Ka'ba) for the prayer

The ulama agreed on the nullity of a prayer performed by someone facing the part of the Hijr which is certainly not within the limits of the original Ka'ba (more than six cubits of area counted from the House).

The ulama diverged on the validity of a prayer performed by facing the part of the Hijr which is from the original Ka'ba, i.e. about seven cubits of area. There are two opinions.



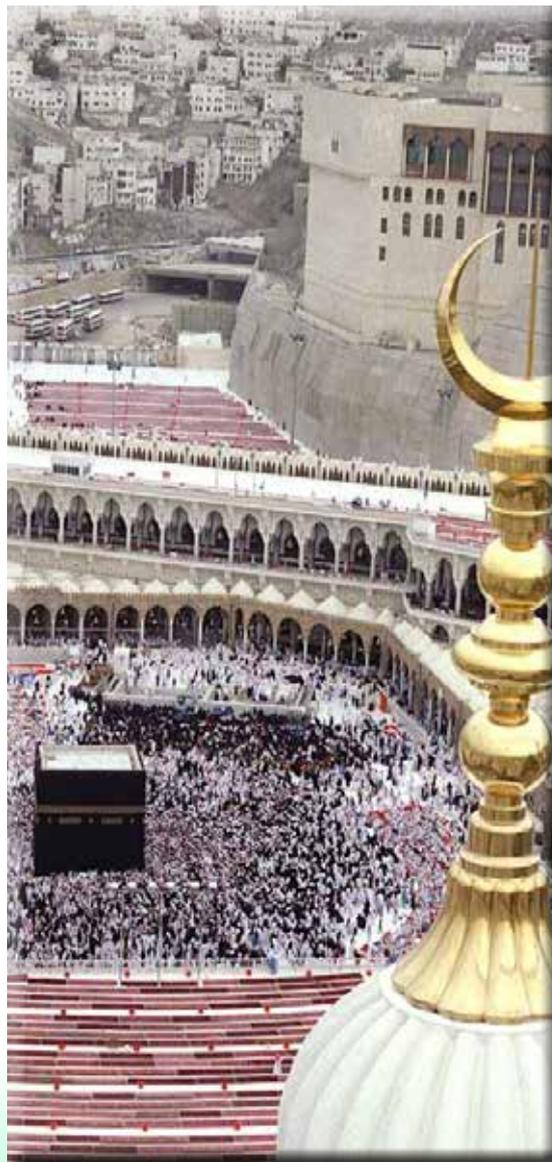


Illustration of the matter: A person is standing outside the Ḥijr, at one of its openings, perpendicular to the House and then facing only the Ḥijr (without the Ka'ba), is his prayer accepted or not?

The prevailing opinion: It is allowed to face only the Ḥijr (the part which is from the House) for performing a prayer, supererogatory or compulsory. It is a view formulated by scholars from the Mālikī School⁽¹⁴³⁾, backed by some of them and some scholars of the Shāfi'ī School⁽¹⁴⁴⁾ like the famous Abū al-Hassan al-Lakhmi (died in 478 H.) and also accepted by the Ḥanbalī School.⁽¹⁴⁵⁾

Evidence:

1. 'Ā'isha (rh) narrated: I liked to enter the House and pray therein. The Messenger of Allah (s) took me by the hand and admitted me inside the Ḥijr. He then said: **Pray in the**



Hijr when you intend to enter the House, for it is a part of the House...⁽¹⁴⁶⁾

Significance: The Prophet (s) allowed performing prayer inside the Hijr, which is part of the House, and there is no difference between praying inside it and facing it for performing prayer.

2. 'Ā'isha (rh) narrated: The Messenger of Allah (s) said: **'Ā'isha! If your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba, I would have brought it to the level of the ground and I would have constructed two doors, one facing the east and the other one to the west, and I would have added to it six cubits of area from the Hijr, for the Quraysh had reduced it when they rebuilt it.**⁽¹⁴⁷⁾





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

3. 'Ā'isha (rh) narrated: Allah's Messenger(s) said: **Verily your people have reduced the area of the House from its original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to those foundations which they had left out of it. And if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it.** He showed her almost seven cubits of area.⁽¹⁴⁸⁾

Significance: The Prophet (s) showed 'Ā'isha (rh) a portion of almost seven



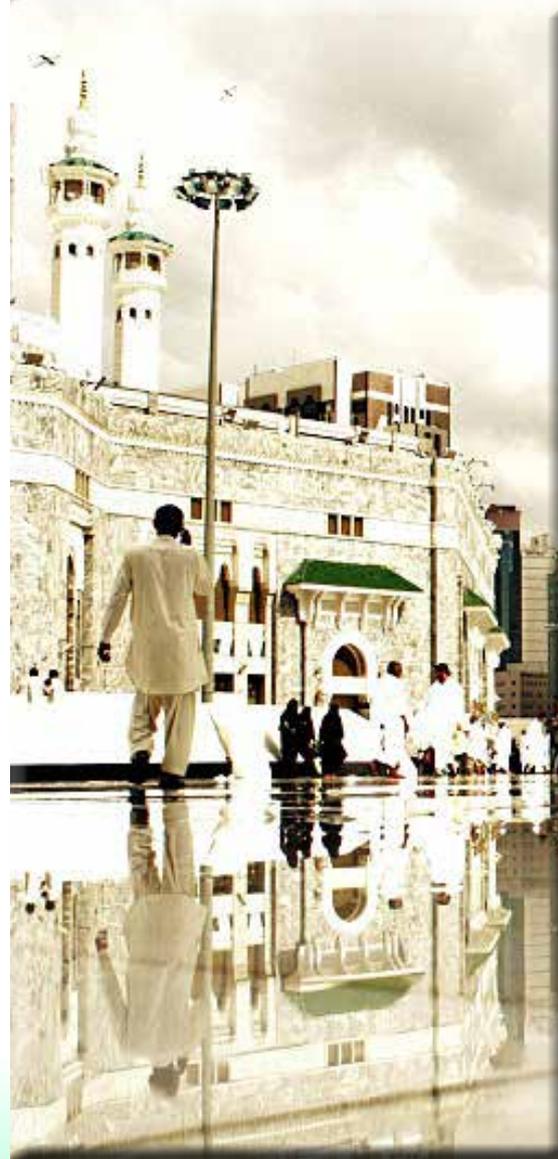
cubits inside the Ḥijr next to the Ka'ba. Therefore it is allowed to face this area for performing prayer as it is a part of the original Ka'ba.

Part VI

Tawāf inside the Hijr

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

Important: If someone enters the Ḥijr through one of the spaces situated between the Ka'ba and the Ḥijr at its extremities and goes out of it by the other, this turn is not valid and therefore not taken into account. This is the more likely opinion according to most of the Mālikī⁽¹⁴⁹⁾ scholars, Shāfi'ī⁽¹⁵⁰⁾



and Ḥanbalī⁽¹⁵¹⁾ scholars.

Evidence:

1. The word of Allah Most High:

﴿وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“and perform ṭawāf around the Ancient House” (Surat al-Ḥajj – The Pilgrimage: 29).

Significance: Allah Most High ordered to perform ṭawāf around the House and the Prophet (s) explained that the Ḥijr is part of the House. Therefore, performing ṭawāf around the House means performing ṭawāf from behind the Ḥijr.

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



inside the House.⁽¹⁵²⁾

2. 'Ā'isha (rh) narrated: I asked the Prophet (s) about al-Jadr (the Ḥijr). Is it part of the House? He replied: **Yes.**⁽¹⁵³⁾
3. 'Ā'isha (rh) narrated: The Prophet (s) said: **'Ā'isha! Pray in the Ḥijr when you intend to enter the House, for it is a part of the House...**⁽¹⁵⁴⁾

Significance: As the Ḥijr is part of the Ka'ba, it is forbidden to penetrate it while performing ṭawāf; instead one should circumambulate behind it.

4. Diligence of the Prophet (s) in performing ṭawāf from behind the Ḥijr⁽¹⁵⁵⁾. He (s) said: **Learn your rituals (by seeing me performing them), for I do not know whether I will perform Ḥajj again after this year.**⁽¹⁵⁶⁾





Significance: “Learn you rituals” is in the imperative, it means: these practices I performed during my Ḥajj, from words, acts, good behaviour as they concern the pilgrimage (Ḥajj) and its characteristics, they are your rituals; take them from me, accept them, memorize them, put them into practise and teach them.⁽¹⁵⁷⁾

The Righteous Caliphs (rp), the companions (rp) and their followers used to perform ṭawāf from behind the Ḥijr.⁽¹⁵⁸⁾

- 5. Conclusion:** Penetrating the Ḥijr during ṭawāf is forbidden in any case. If someone enters it for one or several turns, they are not counted and have to be performed again for the ṭawāf to be accepted.





Section V

Rules about facing the Ka'ba for praying

This section is divided into six parts:

Part I: Facing the Ka'ba for praying.

Part II: Facing the Ka'ba for praying: two cases.

Part III: Situations where facing the Ka'ba is not a prerequisite.

Part IV: Position of the people in congregational prayers near the Ka'ba.

Part V: Praying on the roof of the Ka'ba.

Part VI: Praying on a place situated above or below the level of the Ka'ba.



Part I

Facing the Ka'ba for praying

The ulama agreed⁽¹⁵⁹⁾ on the fact that facing the Ka'ba for the prayer is compulsory until the Hour arrives. They also agreed⁽¹⁶⁰⁾ that facing the Ka'ba is a condition for the validity of the prayer; the prayer of someone who is not orientated towards the House without excuse is not accepted.⁽¹⁶¹⁾

Evidence:

1. The word of Allah:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ

﴿قَوْلُوا وُجُوهَكُمْ شَطْرَهُ﴾

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it (in prayer).” Surat al-Baqara – The Cow: 144.





Significance: Allah Most High ordered His noble Prophet (s) to turn his face towards the side of the Sacred Mosque because the Ka'ba is in there; likewise with the believers.

2. Abū Hurayra (r) narrated: The Prophet (s) said: ...**When you get up to pray, perform ablution properly and then face the qibla and say the takbīr (Allahu akbar) ...**⁽¹⁶²⁾
3. 'Abd Allah Ibn 'Umar (r2) narrated: **While the people were offering the Fajr prayer at Qubā' (a mosque in Medina), someone came to them and said: Last night verses of the Qur'ān have been revealed to Allah's Messenger (s) and he has been ordered to pray facing the Ka'ba; therefore you people should face it. At that time, they had been facing the Levant (Jerusalem), so they turned round and faced the Ka'ba.**⁽¹⁶³⁾

Significance: The order underlines the obligation to face the qibla and that the Ka'ba is actually the qibla.

4. Anas (r) narrated: **Allah's Messenger (s) used to pray towards Jerusalem, until it was revealed to him:**

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُؤَلِّينَكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾



“We have certainly seen the turning of your face, (O Muḥammad), towards the heaven, and We will surely turn you to a qibla with which you will be pleased. So turn your face towards the Sacred Mosque” (Surat al-Baqara: 144). A man from Banū Salima was passing there; he found the people bowing while performing the dawn prayer (Fajr) and they had already accomplished one rak‘a. He called out to them: Listen! The qibla has been changed! They then turned towards the (new) qibla.⁽¹⁶⁴⁾

Evidence of the consensus:

The community agreed that facing the Ka‘ba for performing the prayer is compulsory **and the community also agreed** that facing the Ka‘ba is a condition for the validity of the prayer; there is no divergence between the ulama on this matter.

Among those who reported the consensus: Ibn ‘Abd al-Birr⁽¹⁶⁵⁾, Ibn Ḥazm⁽¹⁶⁶⁾, al-Kāsānī⁽¹⁶⁷⁾, Ibn Rushd (Averroes)⁽¹⁶⁸⁾, Ibn Taymiya⁽¹⁶⁹⁾, ash-Shawkānī⁽¹⁷⁰⁾, ...

- 1. Ibn ‘Abd al-Birr (m)** said: The ulama agreed that the qibla decreed by Allah for the Prophet (s) and all His servants is the Ka‘ba, the Sacred House in Mecca, which they have to



face for performing prayers.⁽¹⁷¹⁾

2. **Al-Kāsānī (m)** said about the conditions for the validity of the prayer: Among them: facing the qibla... there is a whole community consensus about that.⁽¹⁷²⁾

3. **Ibn ar-Rushd (Averroes) (m)** said: The Muslims agreed: facing the House is one of the conditions for the validity of the prayer.⁽¹⁷³⁾

4. **Ash-Shawkānī (m)** said: The ḥadīths transmitted for generations express the obligation to face the House; and furthermore, it is a verse from the noble Qur'ān:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

“turn your face towards the Sacred Mosque”. The Muslims reached a consensus on this; it is absolutely definite undisputable law of the Sharia.⁽¹⁷⁴⁾



Part II

Facing the Ka'ba for praying: two cases

Anybody who prays towards the Ka'ba will be necessarily in one of these two cases:

The first case: The person is able to see the Ka'ba.

The second case: The person is far from the Ka'ba and he is not able to see it.

Firstly: The rule for a person able to see the Ka'ba:

The ulama⁽¹⁷⁵⁾ agreed on the obligation to precisely face the Ka'ba for the people who can see it, from close or from far away, like someone praying in the Sacred Mosque, if he leans right or left, his prayer is not valid.

Words of the scholars on the matter:

1. **Imam ash-Shāfi'ī (m)** said:
Anyone who is able to see the House in Mecca, from inside its Mosque, or from a house, a plain or a mountain; will not have his prayers accepted until he faces



the House, because he can turn properly towards it by looking at it.⁽¹⁷⁶⁾

2. **Ibn 'Abd al-Birr (m)** said: The rule about facing the qibla has two aspects. One of them concerns the person who sees it and looks at it: he has to face it properly with all his body.⁽¹⁷⁷⁾
3. **Ibn Qudāma (m)**: Then, if he sees the Ka'ba, he has to turn towards it precisely; we have never heard about any divergence on the matter.⁽¹⁷⁸⁾
4. **Al-Qurṭubī (m)** said: They reached a consensus on the fact that whoever sees it has the obligation to face it. If one is able to see it and knows its position, but does not turn towards it, his prayer is not valid and he has to pray again.⁽¹⁷⁹⁾

Secondly: the rule for a person who is not able to see the Ka'ba:

The ulama diverged on the case of a person far away from the Ka'ba and unable to see it: is there an obligation for him to turn towards it precisely or does he have to turn only towards its direction? There are two opinions. **The prevailing** one says that he does not have to face it exactly; he only has to pray towards its direction. This is the opinion of the majority, the Ḥanafī School⁽¹⁸⁰⁾, most of the Mālīkī School⁽¹⁸¹⁾, some of the Shāfi'ī



School⁽¹⁸²⁾ and it is the opinion of the Ḥanbalī School⁽¹⁸³⁾.

Evidence:

1. The word of Allah Most High:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it (in prayer).” Surat al-Baqara – The Cow: 144.

Significance: The verse indicates that if someone is orientated in the direction of the Sacred Mosque, i.e. if he turns his face towards its side, by facing the very Ka'ba itself or not, he is carrying out the order.

2. Abū Hurayra (r) narrated: The Prophet (s) said: **What is between the Orient and the Occident is a qibla.**⁽¹⁸⁴⁾

3. ‘Abd Allah Ibn ‘Umar (r2) narrated: **While the people were offering the Fajr prayer at Qubā’ (a mosque in Medina), someone came to them and said: Last night verses of the Qur’ān have been revealed to Allah’s Messenger (s) and he has been**



ordered to pray facing the Ka'ba; therefore you people should face it. At that time, they had been facing the Levant (Jerusalem), so they turned round and faced the Ka'ba.⁽¹⁸⁵⁾

Significance: They turned their faces during the prayer in the direction of the qibla, without asking for precision and the Prophet (s) validated it. It was not possible to know exactly the position of the Ka'ba itself instinctively during the prayer. Knowing the exact position of the Ka'ba requires precise engineering; therefore the demand is to face the direction of the Ka'ba, not the very Ka'ba itself, for those who are not able to see it.

4. Many companions of the Prophet (s) narrated: "What is between the Orient and the Occident is a qibla", among them: 'Umar Ibn al-Khaṭṭāb, 'Alī Ibn Abī Ṭālib and Ibn 'Abbās (rp).⁽¹⁸⁶⁾

5. It is narrated in *Sunan at-Tirmidhī* that Ibn 'Umar (r2) said: If you put the Occident at your right and the Orient at your left, what is between them is a qibla if you are facing the qibla (the Sacred Mosque). Ibn al-Mubārak (m) said: "What is between the Orient and the Occident is a



qibla”); this is for the people of the Orient. ‘Abd Allah Ibn al-Mubāarak chose facility for the people of Marwu.⁽¹⁸⁷⁾

Words of scholars in this regard:

1. **Al-Marghiyānī (m)** said: If one is far away from the Ka’ba, his obligation is to catch its direction and his prayer is agreed.⁽¹⁸⁸⁾
2. **Ibn ‘Abd al-Birr (m)** said: If the Ka’ba is not visible for him, he has to turn towards its direction.⁽¹⁸⁹⁾



3. **Ibn Qudāma (m)** said: The obligation concerning the qibla: to exactly face the Ka'ba itself for whoever is close to it and to face its direction for whoever is away from it.⁽¹⁹⁰⁾

Part III

Situations where facing the qibla is not a prerequisite

In some situations, facing the qibla is not a prerequisite. Each case has its specific reason. These situations are the following⁽¹⁹¹⁾:

1. In case of **illness**: the sick person who is too weak to face the qibla and has no one to help him turning his face in the right direction can pray in any direction; his prayer is valid.
2. In case of **fear**: if the person is in a state of fear; any fear: an enemy, a flood, a wild beast, a fire, ...
3. On a **journey**: the person on a journey can turn his face in any direction for supererogatory prayers; but for compulsory prayers, he has to face the qibla, except if he is unable to do so and fears losing time.



Words of scholars in this regard:

1. **Ash-Shīrāzī (m)** said: Facing the qibla is a prerequisite for the validity of the prayer except in two cases: intense fear or supererogatory prayers on a journey.⁽¹⁹²⁾

He also said: In a state of intense fear or in the heart of a battle, it is allowed to leave the qibla. If one is compelled to do so, he then prays wherever he can, in accordance with the word of Allah Most High:

﴿فَإِنْ خِفْتُمْ فِرَاجًا أَوْ رُكْبَانًا﴾

“And if you fear (an enemy, then pray) on foot or riding” (Surat al-Baqara: 239). Ibn ‘Umar (r2) said: “either facing the qibla or otherwise”⁽¹⁹³⁾; he was compelled to abandon this obligation, so he prayed without turning to the qibla, like a sick person too weak to stand.⁽¹⁹⁴⁾

2. **Ibn ‘Abd al-Birr (m)** said: A compulsory prayer is not valid without the qibla, except in a state of fear or during a battle.⁽¹⁹⁵⁾



He also said: And it is valid for the traveller on his mount to perform supererogatory prayers by facing the direction followed by his mount.⁽¹⁹⁶⁾

3. **Ibn Qudāma (m)** said: To summarize: if he is in a state of fear that prevents him from facing the qibla, or if he needs to walk, or if he is unable to accomplish some of the prayer's pillars either due to an authorized escape from enemy or a wild beast, a flood, a fire or something like that urging him to flee or run, or in the middle of a battle; or if he is in a situation of attack and retreat, a fight or a pursuit, therefore he can pray according to his situation, by walking or on his mount, in the direction of the qibla or not, if he is unable to do so.⁽¹⁹⁷⁾

This is facility granted by Allah Most High to His servants. It underlines the perfection of the Islamic law which encompasses all cases for all situations and takes emergencies and upheavals into consideration, driving away hardship and trials in order to achieve stability and serenity for its followers.



Part IV

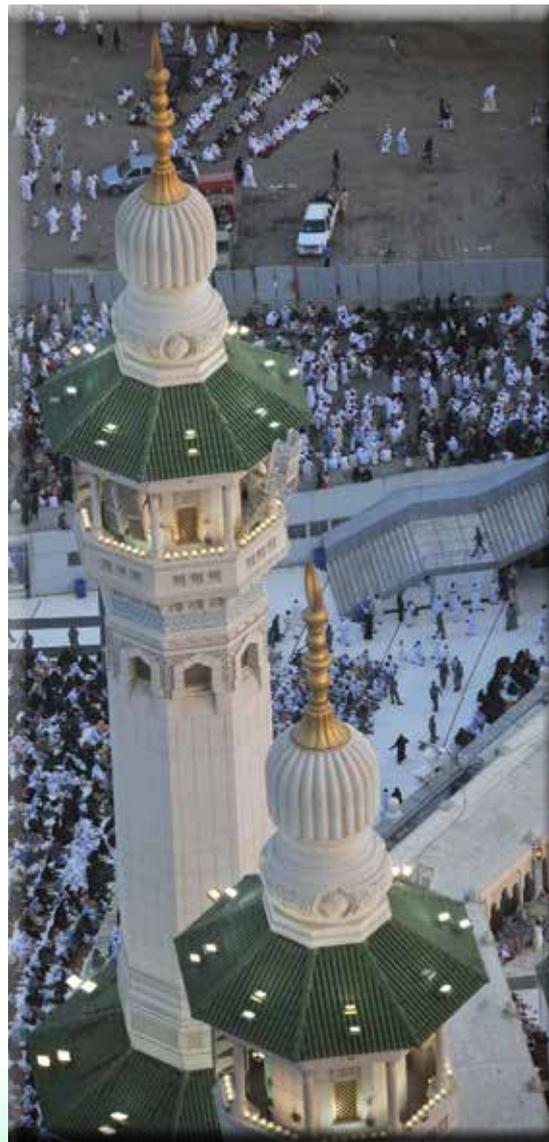
Position of the people in congregational prayers near the Ka'ba

There are many different cases for the position of people performing prayer with an imam near the Ka'ba, among them:

Firstly: The imam stands behind the Maqām Ibrāhīm and people are behind him:

No divergence between the ulama about the praiseworthiness of the imam standing behind the Maqām Ibrāhīm and the people standing behind him and surrounding the Ka'ba, whereas the imam is closer to the Ka'ba than them, as Ibn Zubayr (r2) did.⁽¹⁹⁸⁾

Secondly: The people performing prayer with an imam are closer to the Ka'ba than him, but not to his side:





No divergence between the ulama about the validity of a prayer performed by people surrounding the Ka'ba and closer to it than the imam, if they are not to his side.⁽¹⁹⁹⁾

Thirdly: The people performing prayer with an imam are standing before him to his side.

The ulama diverged on the validity of a prayer performed by people standing on the side of the imam and closer to the Ka'ba than him. There are three opinions. **The prevailing one:** their prayer is not valid except if they are excused⁽²⁰⁰⁾; this is the position of the majority: Abū Ḥanīfa⁽²⁰¹⁾ and Aḥmad⁽²⁰²⁾, and ash- Shāfi'ī⁽²⁰³⁾ backed the prevailing opinion.

Evidence:

Abū Hurayra (r) narrated: Allah's Messenger (s) said: **The imam is appointed to be followed.**⁽²⁰⁴⁾



Significance: If a person prays with an imam and stands before him, he cannot adjust his gesture to the imam and he is not following him. Therefore his prayer is not valid, except if he has an excuse.

Part V

Praying on the roof of the Ka'ba

The ulama diverged on the permission of praying on the roof of the Ka'ba. There are two opinions. **The prevailing one** is that it is allowed to pray on the Ka'ba, supererogatory and compulsory prayers, according to the Ḥanafī School, the Shāfi'ī School and the Ḥanbalī School; details are the following:

1. The **Ḥanafī School** permits praying on the Ka'ba though it is disliked as



it reduces the glory of the House.⁽²⁰⁵⁾

2. The **Shāfi'ī School** permits it with the condition of putting a curtain connected to the House.⁽²⁰⁶⁾
3. The **Ḥanbalī School** permits performing supererogatory prayers only, with the condition of facing a picket put up on the Ka'ba.⁽²⁰⁷⁾

Evidence:

1. The word of Allah Most High:

﴿طَهَّرَ بَيْتِي﴾

“Purify My House” (Surat al-Baqara – The Cow: 125).

Significance: The order of purifying the House implies that it is clean and therefore it is allowed to pray on it.

2. The word of Allah Most High:

﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

“And wherever you (believers) are,



turn your faces towards it” (Surat al-Baqara – The Cow: 144).

Significance: The person performing prayer on the roof of the Ka'ba is turning his face on its direction or on its side⁽²⁰⁸⁾; moreover there is a low wall on the ground of the roof following its contour, which cancels the condition of a curtain advanced by the Shāfi'ī School.

3. The word of Allah Most High:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ

فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

“So turn your face towards the Sacred Mosque. And wherever you (believers) are, turn your faces towards it (in prayer)”, Surat al-Baqara – The Cow: 144.

Significance: It is permitted to pray on the roof of the Ka'ba, in its interior, at its side, in a location situated above it or below it, with the condition to turn one's face towards it.

4. Jābir Ibn 'Abd Allah (r2) narrated: **The earth has been made for me a mosque**



and a purifier.⁽²⁰⁹⁾

Significance: The roof of the Ka'ba is a mosque, like its interior, and whoever refutes that has to advance evidence.

5. The Ḥanbalī School allowed only supererogatory prayers on the roof of the Ka'ba, excepting compulsory ones, but they have no evidence concerning this distinction. Instead, any place where compulsory prayers are allowed is likewise a place where supererogatory prayers are allowed, except if there is evidence of a distinction between them.⁽²¹⁰⁾
6. The Shāfi'ī School stated the condition of a curtain touching the House, because its scholars consider the Ka'ba itself, i.e. the construction, as the qibla, not its spot. Contrary to the Ḥanafī scholars who consider the spot of the construction until the sky as the qibla. Today the low wall that is on the floor of the roof drives away the divergence.



Part VI

Praying on a place situated above or below the level of the Ka'ba

A prayer performed in a place situated above or below the level of the Ka'ba is **valid**. This is the opinion of the majority of the ulama, from the Ḥanafī, the Shāfi'ī and the Ḥanbalī Schools.

Words of scholars on the matter:

As-Sarakhsī (m) said: Unanimously: whoever prays on Abū Qubays⁽²¹¹⁾, his prayer is valid. It is not a matter related to the construction of the Ka'ba.⁽²¹²⁾

An-Nawawī (m) said: Our school said: If one stands on Abū Qubays, or any



of the other elevated places near the Ka'ba⁽²¹³⁾, his prayer is valid without any divergence, because he is facing it.⁽²¹⁴⁾

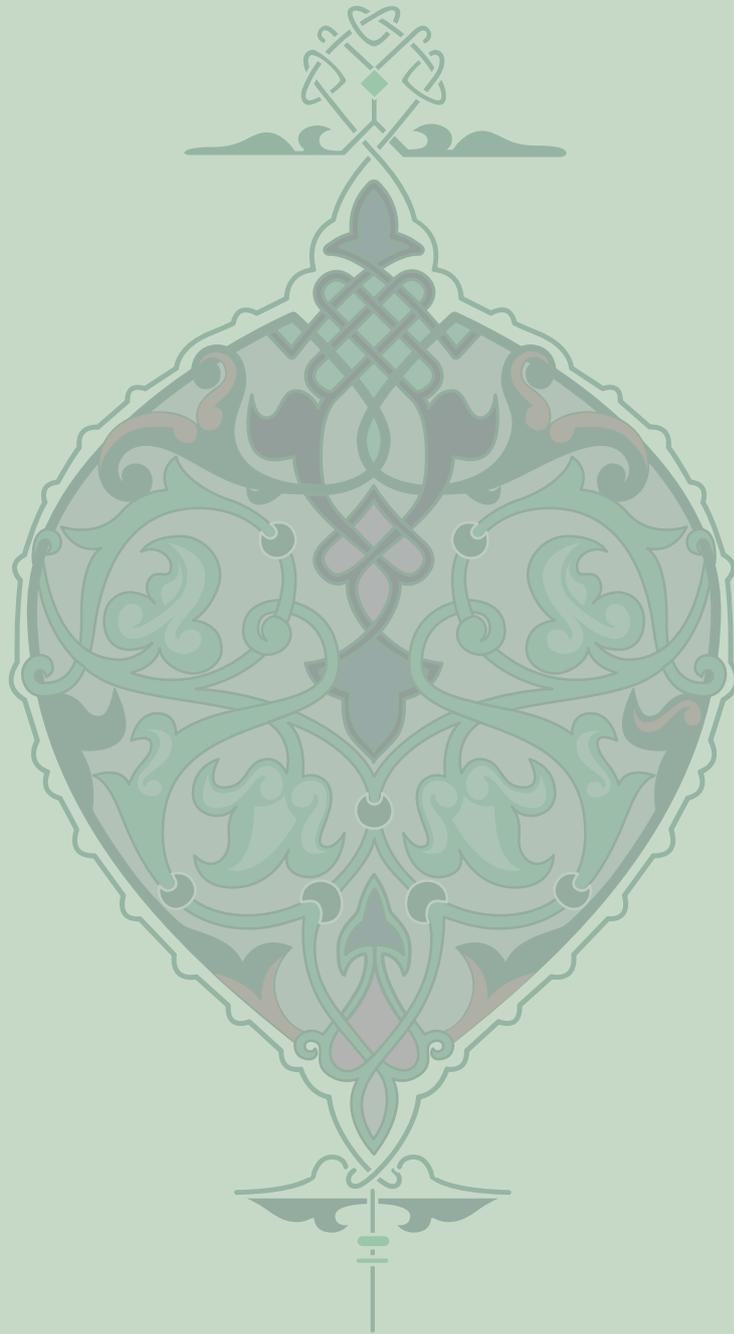
Ibn Qudāma (m) said: If one prays on a mount surpassing the height of the Ka'ba, his prayer is valid. The same applies if he prays in a place situated below the level of the Ka'ba, as the obligation is to face it or the space above or below its position; because if the Ka'ba disappears – Allah forbid! – prayers would still be valid by facing its spot.⁽²¹⁵⁾



Evidence:

1. It has never been heard that the Prophet (s) rejected the prayer of someone because he was performing prayer on a place situated below the spot of the Ka'ba or above it.
2. The surface of the earth is multifaceted, some places are elevated and others are not. Most of the time, Muslims from all over the world pray in places situated higher than the level of the Ka'ba or below it; and Allah Most High has not placed in the religion any hardship.





Endnotes

- (1) See: *Hāshiyah Ibn Hajar al-Haythamī ‘alā sharḥ al-īdāh fī Manāsik al-Ḥajj*, p. 281.
- (2) *Fatḥ al-Bārī’* (499/1).
- (3) *Al-Qirā li-Qāsid Umm al-Qurā*, al-Muḥibb aṭ-Ṭabarī, p. 346.
- (4) Reported by al-Azraqī in *Akhbār Makka* (35/2), quoted by Muḥibb ad-dīn aṭ-Ṭabarī in *Al-Qirā li-Qāsid Umm al-Qurā*, p. 345 and *al-Fāsī in Shifā’ al-gharām* (332/1).
- (5) Reported by Abū Dāwūd (183/2), H. 1905 and authenticated by al-Albānī in *Ṣaḥīḥ sunan Abū Dāwūd* (536/1), H. 1905.
- (6) *Al-Qirā li-Qāsid Umm al-Qurā*, p. 346.
- (7) *Akhbār Makka*, al-Azraqī (33-34/2).
- (8) *Fatḥ al-Bārī’* (499/1).
- (9) See: *Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī* (175/8), *‘Umda al-qārī sharḥ ṣaḥīḥ al-Bukhārī* (38/15), *Fatḥ al-Bārī’* (488/3), *al-Kharshī ‘alā khalīl* (328/2), *al-Mughnī* (400/3).
- (10) Reported by al-Bukhārī (588/2), H. 1547.
- (11) Reported by Abū Dāwūd (183/2), H. 1905. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Abū Dāwūd* (536/1), H. 1905.
- (12) See: *Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī* (175/8), *‘Umda al-qārī sharḥ ṣaḥīḥ al-Bukhārī* (38/15), *Fatḥ al-Bārī’* (488/3).
- (13) Reported by al-Bukhārī (308/1), H. 1626. Chapter: Praying the two rak‘a of ṭawāf outside the Mosque.
- (14) *Fatḥ al-Bārī’* (487/3).
- (15) *‘Umda al-qārī sharḥ ṣaḥīḥ al-Bukhārī* (38/15).
- (16) *Al-Majmū’* (53/8).
- (17) *Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī* (175/8).

- (18) Reported by al-Bukhārī, in his comment in *The Book of Pilgrimage, chapter: ṭawāf after as-Ṣubḥ and al-'Aṣr* (301/1), and Imam Mālik in *al-Muwaṭṭa'* (368/1).
- (19) *Majmū' fatāwa wa maqālāt mutanawwi'a* (228/18).
- (20) *Al-Ijmā'*, p. 55.
- (21) *Al-Majmū'* (62/8).
- (22) *Faḥ al-Bārī'* (488/3).
- (23) See: *al-Fawākih ad-dawānī* (275/2), *al-Mudawwana* by Imam Mālik (401/2).
- (24) See: *al-Majmū'* (193/1), *Hāshiya al-Bujrīmī* (95/2), *I'āna aṭ-ṭālibīn* (359/2).
- (25) See: *al-Furū'* Ibn Mufliḥ (335/1), *Maṭālib 'ulī an-nuhā* ar-Raḥībānī (384/2).
- (26) See: *Faḍā'il Makka al-mukarrama*, dr. 'Abd Allah Ibn Muḥammad Nūrī, p. 150-152.
- (27) Reported by Muslim (1014/2), H. 1396.
- (28) Reported by an-Nasā'ī (213/5), H. 2898. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (313/2) H.2898.
- (29) Reported by an-Nasā'ī (214/5), H. 2899. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (313/2) H.2899.
- (30) Reported by Muslim (1015/2), H. 1397.
- (31) See: *I'lām as-sājid bi-ahkām al-masājid*, az-Zarkashī, p. 120.
- (32) Reported by al-Bukhārī in his version (398/1), H. 1133, and Muslim (1012/2), H. 1394.
- (33) See: *Shifā' al-gharām bi-akhbār al-balad al-ḥarām*, al-Fāsī (82/1).
- (34) *Faḥ al-Bārī'* (451/3).
- (35) See: *Fatāwā ash-sheikh Muḥammad Ibn Ṣāliḥ al-'Uthaymīn* (438/1).
- (36) *Badā'i' aṣ-ṣanā'i'*, al-Kāsānī (146/1).
- (37) *Al-Mudawwana* (170/1).
- (38) *Majmū' al-fatāwa* (407/23).

- (39) See: *Radd al-muḥtār ‘alā ad-durr al-mukhtār sharḥ tanwīr al-abṣār*, Ibn ‘Abidīn (659/1).
- (40) See: *al-Fawākih ad-dawānī* (271/1), *Kifāya aṭ-ṭālib ar-rabbānī* (535/2).
- (41) See: *al-Furū‘* (532/1).
- (42) Reported by Abū Dāwūd (274/1), H. 1044. Authenticated by al-‘Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (288/1), H. 1044.
- (43) Reported by al-Bukhārī (256/1), H. 698.
- (44) See: *Subul as-salām*, aṣ-Ṣan‘ānī (217/2).
- (45) *Sharḥ Faṭḥ al-Qadīr* (182/3).
- (46) See: *Sharḥ Faṭḥ al-Qadīr* (182/3), *Mawāhib al-Jalīl* (117/2), *al-Majmū‘* (169/4), *Maṭālib ‘ulī an-nuhā* (383/2).
- (47) Reported by Abū Dāwūd (155/1), H. 567, authenticated by al-‘Albānī in *Ṣaḥīḥ sunan Abī Dāwūd* (169/1), H. 567.
- (48) Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (95/3), H. 1689, al-‘Albānī made it ḥassan (good) in *Ṣaḥīḥ mawārid aṣ-ṣama‘ān* (202/1), H. 286.
- (49) *Ṣaḥīḥ Ibn Khuzayma* (94/3).
- (50) *Kifāya aṭ-ṭālib* (535/2). See: *‘Umda al-qārī* (264/5).
- (51) *Faḍā’il Makka al-mukarrama*, p. 159.
- (52) See: *Bidāya al-mujtahid*, Ibn Rushd (73/1), *l’lām as-sājid bi-aḥkām al-masājid*, az-Zarkashī, p. 105.
- (53) Reported by al-Bukhārī (211/1), H. 556, Muslim (566/1), H. 826.
- (54) See: *Sharḥ an-Nawawī ‘alā ṣaḥīḥ Muslim* (114/6).
- (55) Reported by Muslim (568/1), H. 831.
- (56) See: *al-Majmū‘* (158/4).
- (57) *Al-Mughnī* (425/1).

- (58) See: *Muṣannaf Ibn Abī Shayba* (180/3), n° 13244 – 13254, *Muṣannaf ‘Abd ar-Razzāq* (62/5), n°9005 – 9007, 9011, *al-istidhkār* (209/4).
- (59) Reported by at-Tirmidhī (220/3), H. 868 who said it is ḥassan ṣaḥīḥ (good sound), authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (447/1), H. 868.
- (60) See: *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (310/4).
- (61) *Sunan at-Tirmidhī* (350/1).
- (62) Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (226/4), H. 2748, authenticated by al-Albānī in *as-Silsila aṣ-Ṣaḥīḥa* (1212/7), H. 3412.
- (63) *At-Tamhīd* (45/13).
- (64) Reported by al-Bukhārī (588/2), H. 1550.
- (65) *Majmū‘ fatāwa Ibn Taymiya* (184 – 188/23).
- (66) See: *Radd al-muḥtār* (372/1), *Sharḥ az-Zarqānī ‘alā al-Muwaṭṭa’* (66 – 67/2), *al-Mughnī* (432/1).
- (67) Reported by al-Bukhārī (211/1), H. 556, Muslim (566/1), H. 826, already quoted.
- (68) Reported by Muslim (568/1), H. 831; already quoted.
- (69) Reported by al-Bukhārī, his version (1578/4), n°4086, Muslim (1456/3) n°1733.
- (70) *Majmū‘ fatāwa Ibn Taymiya* (187 – 188/23).
- (71) See: Aṭ-Ṭawāf wa aḥamm aḥkāmuhu, Dr. Sharaf Ibn ‘Alī ash-Sharīf, majalla al-buḥūth al-islāmiya, Ryad n°44 (Dhu-l-qa‘ida – ṣafar, 1415 – 1416 H), p. 188.
- (72) See: *al-Majmū‘* (56/8), *al-Mughnī wa ash-sharḥ al-kabīr* (586/3).
- (73) See: *Majmū‘ fatāwa Ibn Taymiya*, (196/26).
- (74) See: *al-Majmū‘* (24/8), *Nihāya al-muḥtāj* (282/3).
- (75) See: *Ḥāshiya al-‘Adawī* (665/1).
- (76) See: *al-Mabsūṭ*, as-Sarakhsī (11/4).
- (77) See: *Mu‘jam maqāyīs al-lugha* (138/2).

- (78) See: *al-Ka'ba wa ba'd aḥkāmihā al-muhimma*, p. 151.
- (79) See: *Tabyīn al-ḥaqā'iq* (17/2), *al-Baḥr ar-rā'iq*, Ibn Najīm (352/2).
- (80) Reported by al-Bukhārī (1410/3), H. 3674.
- (81) Reported by al-Bukhārī (573/2), H. 1507, Muslim (973/2), H. 1333.
- (82) See: *Tahdhīb al-luġha* (137/13), *Akhbār Makka* (65/1), *Faṭḥ al-Bārī'* (406/6).
- (83) See: *al-Ka'ba wa ba'd aḥkāmihā al-muhimma*, p. 151.
- (84) As-Suyūṭī (m) related (in *Tadrīb ar-rāwī fī sharḥ taqrīb an-Nawawī*) the words of Ibn al-Jawzī (m): How good is the speech that claims: if you see a ḥadīth that opposes reason, violates what was transmitted or contradicts the sources, know it is fabricated (mawḍū'). His word: "contradicts the sources" means being out of the Islamic collections: chains of narrations and known books.
- (85) *Tahdhīb as-sājid min ittikhādh al-qubūr masājid* (69/1).
- (86) *Mu'jam al-manāḥī al-laḥāziya*, p. 202.
- (87) Reported by al-Bukhārī (573/2), H. 1507, Muslim (973/2), H. 1333.
- (88) See: *Mawāhib al-Jalīl* (71/3).
- (89) See: Some Shāfi'ī scholars interpreted this opinion without the Imam saying anything about it. It may be their own opinion. *Sharḥ al-jalāl al-maḥallī 'alā al-minhāj* (13/1), *Nihāya al-muḥtāj* (273/3).
- (90) See: *Faṭḥ al-Qadīr* (452/2), *Tuḥfa al-fuqahā'* (402/1).
- (91) See: *Fatāwā Ibn Taymiya* (121/26).
- (92) Reported by Muslim (969/2), H. 1333.
- (93) Reported by Muslim (971/2), H. 1333.
- (94) *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (91/9).
- (95) *Faṭḥ al-Bārī'* (443/3).

- (96) Reported by at-Tirmidhī (225/3), H. 876, he said it was ḥassan ṣaḥīḥ (good – sound). Al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (451/1), H. 876 said it was good and sound (ḥassan ṣaḥīḥ).
- (97) *Ṣaḥīḥ Ibn Khuzayma* (335/4).
- (98) *Fath al-Bāri'* (447/3).
- (99) See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, Dr. Sā'id Ibn Muḥammad Bakdāsh, p. 5.
- (100) See: al-Ka'ba al-mu'azzama wa-l-ḥaramāni ash-sharīfāni 'imāratan wa tārikhan, dr. 'Ubayd Allah al-Kurdī, p. 104.
- (101) See: *at-Tārikh al-qawīm li-Makka wa bayt allah al-karīm*, Muḥammad Ṭāhir al-Kurdī (576/2).
- (102) One cubit equals 46.2 cm.
- (103) *Al-'iḍāḥ wa at-tibiyān li-ma'rifa al-mikyāl wa al-mizān*, Ibn ar-Raf'a, Taḥqīq: dr. Muḥammad Aḥmad al-Khārūf, p. 77.
- (104) *Akḥbār Makka*, al-Azraqī (320/1).
- (105) See: *Makka al-mukarrama, tārikh wa ma'ālim*, p. 62.
- (106) *Al-Muwaṭṭa'*, Imam Mālik (364/1).
- (107) Quoted previously.
- (108) Reported by al-Bukhārī, his words (189/1), H. 483, Muslim (967/2), H. 1329.
- (109) *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (116 – 117/2)
- (110) See: *al-Badr al-munīr*, Ibn al-Mulaqqin (427 – 428/3).
- (111) Reported by Muslim (968/2), H. 1330.
- (112) Reported by Muslim (968/2), H. 1331.
- (113) *Sharḥ al-Kharashī 'alā mukhtaṣar khalīl* (267/2).
- (114) *Al-Fawākih ad-dawānī 'alā risāla Ibn Abī Zayd al-Qayrawāni*, an-Nafrāwī (732/2).
- (115) *Mawāhib al-Jalīl li-sharḥ mukhtaṣar khalīl*, al-Ḥattāb (died in 954 H.), (396/3).
- (116) *Tuḥfa al-muḥtāj bi-sharḥ al-minḥāj*, Ibn Ḥajar al-Haythamī (123/14).

- (117) *Tuḥfa al-'uḥūdhi*, (524/3).
- (118) Previously quoted.
- (119) *Ṣaḥīḥ Ibn Khuzayma* (335/4).
- (120) *Al-Majmū'* (197/8). See: *al-Mughnī al-muḥtāj* (511/1).
- (121) See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaḍīṡ*, p. 8.
- (122) Reported by al-Bukhārī (1410/3), H. 3674.
- (123) Reported by Muslim (156/1), H. 172.
- (124) See: *Tuḥfa al-'uḥūdhi* (449/8).
- (125) Reported by al-Bukhārī (1734/4), H. 4433.
- (126) Reported by at-Tirmidhī (292/3), H. 959, he said it was ḥassan (good). Authenticated by al-Al-bānī in *Ṣaḥīḥ sunan at-Tirmidhī* (491/1), H. 959.
- (127) Reported by al-Azraqī in *Akḥbār Makka* (316/1).
- (128) See: *al-Mabsūṡ* (79/2), *Badā'i' aṣ-ṣanā'i'* (121/1).
- (129) See: *al-Umm* (98/1), *Rawḍa aṡ-ṡālibīn* (214/1).
- (130) See: *ash-Sharḥ al-kabīr ma'a Ḥāshiya ad-Dasūqī* (229/1).
- (131) See: *al-Mubdi'* (298/1), *al-Inṣāf* (496/1).
- (132) See: *Sunan at-Tirmidhī* (223/3).
- (133) See: *al-Majmū'* (194/3).
- (134) See: *Tafsīr al-Qurṡubī* (159/2).
- (135) Reported by Muslim (967/2), H. 1329.
- (136) See: *at-Tamhīd* (320/15), *Sunan at-Tirmidhī* (223/3).
- (137) *Sunan at-Tirmidhī* (223/3).
- (138) Previously quoted.
- (139) *Sharḥ ma'ānī al-'āthār*, at-Ṣaḥāwī (392/1).

- (140) Reported by al-Bukhārī (128/1), H. 328.
- (141) See: The sources quoted concerning the rules about the compulsory prayer.
- (142) See: *al-Aḥkām al-fiqhiya al-muta'alliqa bi-l-Ḥaṭīm*, p. 22.
- (143) See: *Mawāhib al-Jalīl* (511 – 512/1), *Ḥāshiya ad-Dasūqī 'alā ash-sharḥ al-kabīr* (228 – 229/1).
- (144) See: *al-Majmū'* (193/3), *Nihāya al-muḥtāj* (418/1).
- (145) See: *Kashshāf al-qanā'* (300/1), *al-Inṣāf*, al-Mardāwī (8/2).
- (146) Previously quoted.
- (147) Reported by Muslim (969/2), H. 1333.
- (148) Reported by Muslim (971/2), H. 1333.
- (149) *Al-Muntaqā*, al-Bājī (283/2), *Mawāhib al-Jalīl* (70/3).
- (150) See: *al-Majmū'* (60/8), *Rawḍa aṭ-ṭālibīn* (80/3).
- (151) See: al-Mughnī (397/3), al-Furū' (499/3).
- (152) *Majmū' al-fatāwā* (121/26).
- (153) Reported by al-Bukhārī (573/2), H. 1507. Muslim (973/2), H. 1333.
- (154) Previously quoted.
- (155) See: The long ḥadīth narrated by Jābir (r) in *Ṣaḥīḥ Muslim* (886/2), H. 1218.
- (156) Reported by Muslim (943/2), H. 1297.
- (157) *Sharḥ an-Nawawī 'alā ṣaḥīḥ Muslim* (45/9).
- (158) *Manāsik an-Nawawī*, p. 231.
- (159) See: *at-Tamhīd*, Ibn 'Abd al-Birr (54/17), *Nayl al-awṭār* (175/2).
- (160) See: *Badā'i' aṣ-ṣanā'i'* (314/1), *al-Majmū'* (189/3), *Mawāhib al-Jalīl* (507/1), *al-Mughnī* (92/2).
- (161) Among the excuses: illness, fear of the enemies, handicapped persons, supererogatory prayers during a journey.

- (162) Reported by al-Bukhārī (2307/5), H. 5897; Muslim (298/1), H. 397.
- (163) Reported by al-Bukhārī (157/1), H. 395, Muslim (375/1), H. 526.
- (164) Reported by Muslim (375/1), H. 527.
- (165) See: *at-Tamhīd* (54/17).
- (166) See: *Marātib al-ijmā'*, Ibn Ḥazm, p. 48.
- (167) See: *Badā'i' aṣ-ṣanā'i'* (308/1).
- (168) See: *Bidāya al-mujtahid* (161/1).
- (169) See: *Majmū' al-fatāwā* (206/22).
- (170) See: *Nayl al-awṭār* (175/2); *ad-Durārī al-maḍīya*, ash-Shawkānī, p. 95.
- (171) *Al-Istidhkār* (455/2); and see: *at-Tamhīd* (54/17).
- (172) See: *Badā'i' aṣ-ṣanā'i'* (308/1).
- (173) *Bidāya al-mujtahid* (80/1).
- (174) *Ad-Durārī al-maḍīya*, p. 95.
- (175) See: *Badā'i' aṣ-ṣanā'i'* (308/1); *al-Umm* (193/1); *al-Kāfī fī fiqh ahl al-Madīna*, p.38; *al-Mughnī* (262/1).
- (176) *Al-Umm* (93/1).
- (177) *Al-Kāfī fī fiqh ahl al-Madīna*, p. 38.
- (178) *Al-Mughnī* (262/1).
- (179) *Tafsīr al-Qurṭubī* (160/2).
- (180) See: *Fath al-Qadīr* (269/1); *Badā'i' aṣ-ṣanā'i'* (340/1).
- (181) See: *at-Tāj wa al-iklīl* (508/1), *Ḥāshiya Qaliūbī* (132/1).
- (182) See: *al-Majmū'* (207/3).
- (183) See: *al-Inṣāf* (9/2); *Kashshāf al-qanā'* (305/1).

- (184) Reported by at-Tirmidhī (173/2), H. 344, he said it was ḥassan ṣaḥīḥ (good – sound). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (203/1), H. 344.
- (185) Reported by al-Bukhārī (157/1), H. 395, Muslim (375/1), H. 526.
- (186) See: *Sunan at-Tirmidhī* (174/2).
- (187) See: *Sunan at-Tirmidhī* (174 – 175/2).
- (188) *Al-Hidāya fī sharḥ al-Bidāya* (45/1).
- (189) *Al-Kāfī fī fiqh ahl al-Madīna* (38/1).
- (190) *Ash-Sharḥ al-kabīr*, Ibn Qudāma (485/1).
- (191) See: *Badā’i’ aṣ-ṣanā’i’* (314/1); *Mughnī al-muḥtāj* (142/1); *Mawāhib al-Jalīl* (507/1); *Kashshāf al-qanā’* (307/1); *al-Maḥlā* (292/3).
- (192) *Al-Muhdhib* (67/1).
- (193) Reported by al-Bukhārī (1649/4), H. 4261.
- (194) *Al-Muhdhib* (69/1).
- (195) *Al-Kāfī fī fiqh ahl al-Madīna* (38/1).
- (196) Ibid. (39/1).
- (197) See: *Al-Mughnī* (258/1).
- (198) See: *Ḥawāshī ash-sharawānī ‘alā tuḥfa al muḥtāj bi-sharḥ al-minhāj* (303/1), *Ḥāshiya ar-rawḍ al-murabba’*, Ibn Qāsim (335/2).
- (199) See: *Al-Inṣāf fī ma’rifa ar-rājiḥ min al-khilāf* (281/2), *Fatāwā Ibn Taymiya* (404/23).
- (200) *Majmū’ al-Fatāwā* (404-405/23).
- (201) See: *Badā’i’ aṣ-ṣanā’i’* (346/1), *Faḥ al-Qadīr* (152/2).
- (202) See: *Kashshāf al-qanā’* (486/1), *Sharḥ muntahā al-irādāt* (263/1).
- (203) See: *al-Majmū’* (300/3), *Ḥawāshī ash-sharawānī ‘alā tuḥfa al muḥtāj bi-sharḥ al-minhāj* (303/1).

- (204) Reported by al-Bukhārī (253/1), H. 689, Muslim (311/1), H. 417.
- (205) See: *Fath al-Qadīr* (150/2), *al-Mabsūṭ*, as-Sarakhsī (79/2).
- (206) See: *al-Muhdhib* (129/1), *al-Majmūʿ* (197/3).
- (207) See: *al-Mughnī* (476/3), *Sharḥ muntahā al-irādāt* (157/1).
- (208) See: *Tafsīr al-Qurṭubī* (159/2).
- (209) Reported by al-Bukhārī (128/1), H. 328.
- (210) See: *at-Tamhīd* (320/15), *Sunan at-Tirmidhī* (223/3).
- (211) The mount Abū Qubays overhangs the Kaʿba on the side of the Black Stone Corner.
- (212) *Al-Mabsūṭ* (80/2).
- (213) It is even truer for someone far away from the Kaʿba.
- (214) *Al-Majmūʿ* (195/3).
- (215) *Al-Mughnī* (263/1).

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هذا الكتاب منشور في

