



**Virtues  
of the  
Ka'ba**

**By**

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## Virtues of the Ka'ba

This chapter is divided into 8 sections:

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

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

**Section III: The virtues of the Black Stone.**

**Section IV: The virtues of the Yemeni Corner.**

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

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

**Section VII: The virtues of Zamzam water.**

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



## Section I

### The Ka'ba exalted by Allah Most High

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



insisted on this greatness in the story of him heading for Mecca, when he said: **Today Allah will glorify the Ka'ba<sup>(1)</sup> and today the Ka'ba will be covered with a (cloth) covering.<sup>(2)</sup>**

**On the reverence of the companions** towards the Ka'ba, note the words of Ibn 'Umar (r2), when he was one day looking at the Ka'ba: How great are you and how great your sanctity is! And the believer has greater sanctity before Allah than you!<sup>(3)</sup> Up to the present day, the Ka'ba has always been exalted and venerated by kings, sultans and all Muslims; all praise is due to Allah, Lord of the worlds.

### **Illustration of the greatness of the Ka'ba:**

The greatness of time and space is not something intrinsic. The greatness is rather the result of external factors, and the greatness of the Honourable





Ka'ba stems from the greatness of Allah Most High who ordered its greatness and raised its eminence above any other building. In spite of the simplicity of its construction, it cannot be compared with the most luxurious and most spectacular buildings since ancient times to the present era; until Allah inherits the Earth and those upon it. This is the reason why the Arabs were reluctant to accomplish the pilgrimage at the Ka'ba built by Abraha, with its domes of gold.<sup>(4)</sup> They preferred the Honourable Ka'ba, even if they were still polytheists in the Days of Ignorance (Jāhiliya), as the greatness of this House was rooted in their souls, entrenched in their consciousness. This structure is the remains of the religion of Ibrāhīm (p), Allah put love for it deep inside their hearts.



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

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

﴿أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرَ بَيْتِي﴾

This was for the people to worship Allah in the Sacred Mosque, to perform the prayers and the rituals, to turn their faces towards it wherever they are located in the world as it is their qibla, direction and destination. This purification concerns impurities, polytheism and so on.<sup>(5)</sup>

2. Allah attributed the House to Himself, exalted be He, in his



word: “purify My House” (Surat al-Hajj: 26).

﴿وَطَهَّرَ بَيْتِي﴾

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

This connection made all the hearts of the worlds incline towards the Ka'ba, it pervaded souls with love for the House and the desire to see it; it is the meeting place of the lovers of Allah and they never assuage their longing for it; any time they visit the Ka'ba, their craving for it increases, and the gathering does not drive away their thirst, neither does the distance divert them.<sup>(6)</sup>

**3. Allah Most High made Mecca sacred the day He created the Heavens**





**and the Earth,**<sup>(7)</sup> for praising the sanctity of the spot that would bear His House in its bosom.

Ibn 'Abbās (r2) narrated: The Messenger of Allah (s) said: **Allah has made this land a sanctuary since the day He created the Heavens and the Earth.**<sup>(8)</sup>

This is why some things permitted outside Mecca are forbidden inside, as a way of distinguishing and exalting the City. The Prophet (s) informed us: **Its game should not be hunted, its thorny bushes should not be uprooted and picking up its fallen things is not allowed except for one who makes public announcement of it.**<sup>(9)</sup>

Bearing weapons is forbidden in Mecca. Jābir (r) reported: I heard the Prophet (s) say: **It is not permissible for any one of you to carry weapons in Mecca.**<sup>(10)</sup> So is it all the more close to

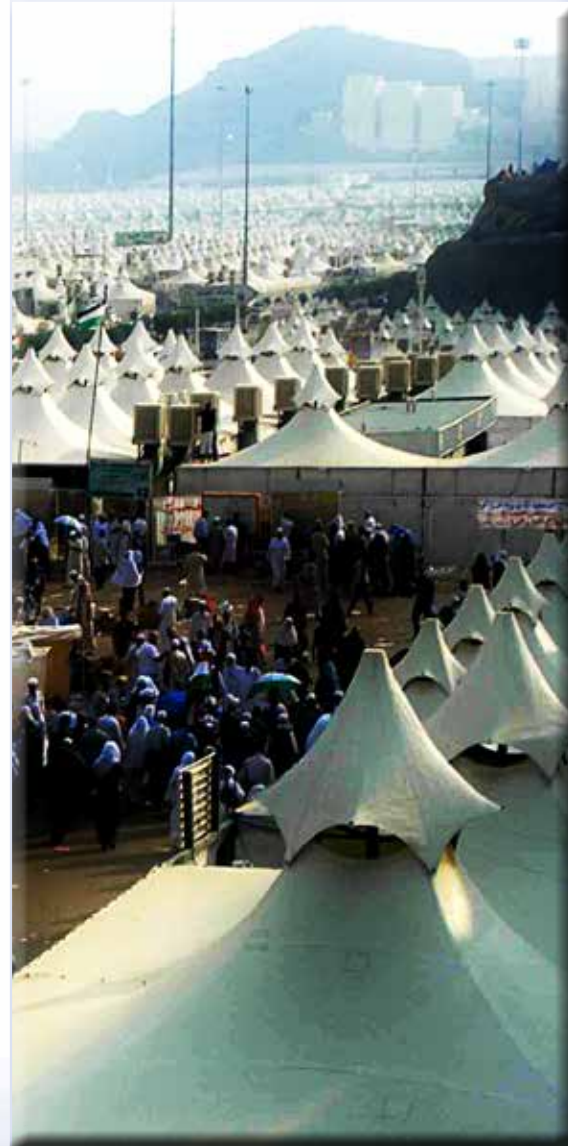




the Sacred House.<sup>(11)</sup>

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

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



﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ  
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا  
أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُم  
كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾﴾

Allah Most High swore destruction to anyone who intends to do evil to the Ka'ba,<sup>(12)</sup> in His word: “and (also) whoever intends (a deed) therein of deviation (in religion) or wrongdoing - We will make him taste of a painful punishment.” Surat al-Hajj – The Pilgrimage: verse 25.

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ  
الْأَلِيمِ﴾

**5. Allah Most High ordered the people to visit the Honourable Ka'ba during the pilgrimage (Hajj)**



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

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ

سَبِيلًا﴾

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





﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ  
ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ  
لَهُمْ﴾

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

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

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

**a.** Abū Ayyūb Al-Anṣārī (r) narrat-





ed: The Prophet (s) said: **While defecating, neither face nor turn your back to the qibla but face either east or west.**<sup>(13)</sup>

- b. Abū Hurayra (r) narrated: Allah's Messenger (s) said: **He who does not face or turn his back to the qibla while defecating, is granted one ḥasana and has one sayy'a erased.**<sup>(14)</sup>

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

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



to the Honourable Ka'ba.

- a. Ḥudhayfa (r) narrated: Allah's Messenger (s) said: **He who spits in the direction of the qibla will come on the Day of Resurrection in the state that his saliva will be between his eyes...**<sup>(15)</sup>
- b. Ibn 'Umar (r2) narrated: Allah's Messenger (s) said: **He who spat<sup>(16)</sup> towards the qibla will be risen the Day of Resurrection with his spit on his face.**<sup>(17)</sup>

**Significance:** This ḥadīth shows that spitting towards the qibla is completely forbidden, inside as well as outside a mosque or any place of worship, during a prayer or not.<sup>(18)</sup>

Ibn Ḥajar (m) said: An-Nawawī closed the matter by forbidding it in any case, during the prayer or not, inside the mosque or not.<sup>(19)</sup>



- c. Anas (r) narrated: The Prophet (s) saw some sputum in the direction of the qibla (on the wall of the mosque), he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said: **Whenever anyone of you stands for the prayer, he is speaking in private to his Lord (or) his Lord is between him and his qibla. So, none of you should spit in the direction of the qibla but one can spit to the left or under his foot.**<sup>(20)</sup>

Ibn 'Umar (r2) narrated: the Prophet (s) said: **Whenever anyone of you is praying, Allah is in front of his face, so he should not spit in front of him.**<sup>(21)</sup>

Ibn Hajar (m) said: This reasoning indicates that spitting is forbidden towards the qibla, may it be in a mosque or not, especially for he who is praying, and there is no divergence: spitting inside a mosque, may it be for purifying oneself or insulting is an offensive act.<sup>(22)</sup>

### Summary:

All these noble ḥadīths demonstrate that Muslims have to behave properly in regard to the Honourable Ka'ba, for it is the qibla, the direction of the community; therefore it has to be respected during prayers and after. Moreover, Allah Most High



is in front of he who prays, between him and the qibla, and if Allah, exalted be He, was in the sky on his Throne, He is facing he who prays as He encompasses everything:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like unto Him”  
Surat ash-Shūrā (The Consultation)  
verse 11.<sup>(23)</sup>

8. **The very best and most honourable meeting of all is one where sitting towards the qibla:** Abū Hurayra (r) narrated: the Prophet (s) said: **Everything has its best, and the best of all meetings is one facing the qibla.**<sup>(24)</sup>
9. **The greatness of the Ka'ba's characteristics:** the characteristics and beauties of the Sacred House are revealed in the word of Allah:





﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى

لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ

كَانَ آمِنًا ﴿٩٧﴾﴾

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

**Allah Most High described the House with 5 characteristics:**

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



durability that benefits the people.

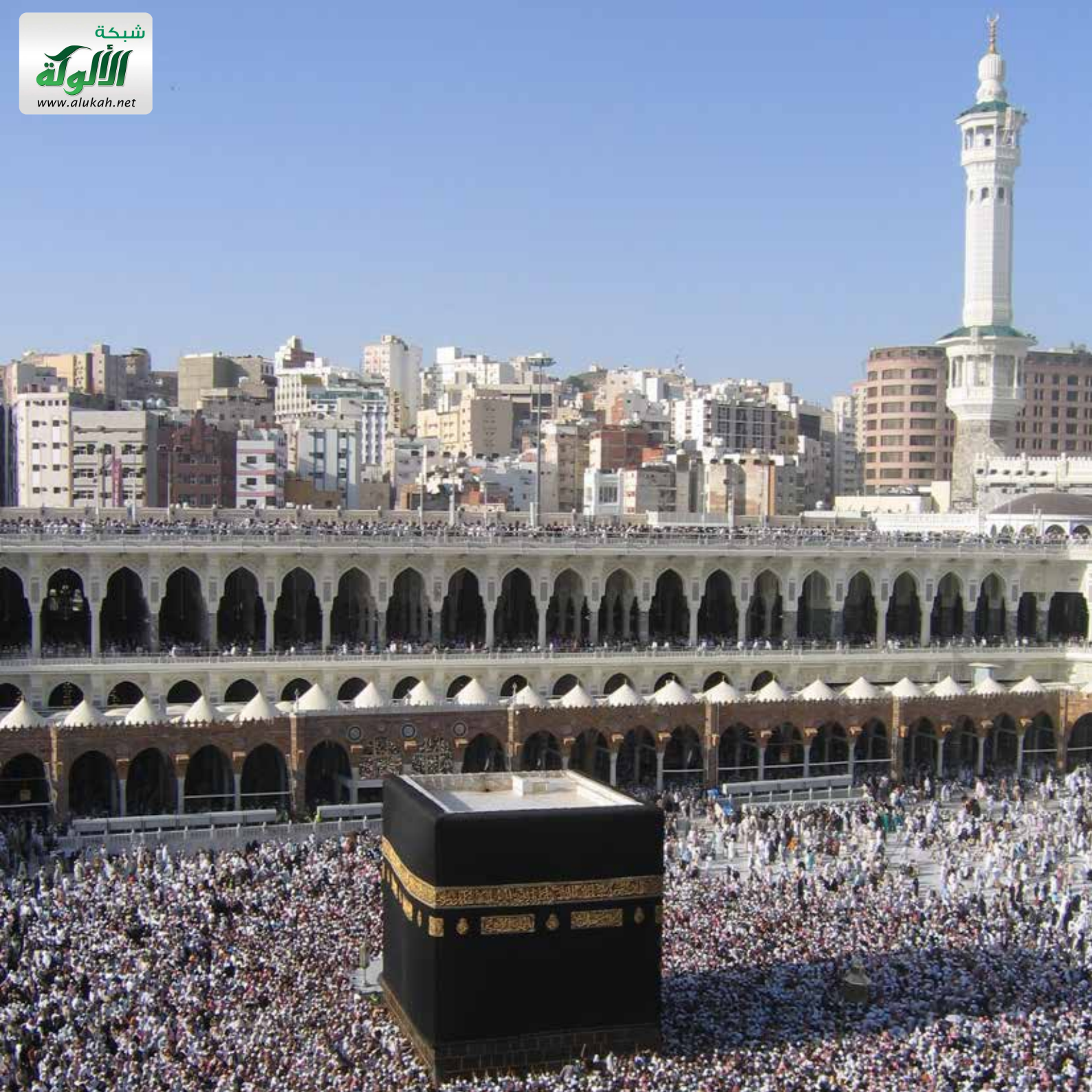
3. It is a guidance.
4. It has clear signs, more than 40.
5. It is a safe haven.<sup>(25)</sup>

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











## Section II

### The virtues of visiting the Ka'ba

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

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

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



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

1. Ibn 'Umar (r2) narrated: The Prophet (s) said: **Whenever you go out of your house heading to the Sacred House<sup>(26)</sup>, for every step of your mount throughout your journey, Allah writes you a ḥasana and erases a sayy'a...**<sup>(27)</sup>
2. Ibn 'Umar (r2) narrated: The Prophet (s) said: **Whenever you go out of your house heading to the Sacred House, if you do not use your camel, Allah writes you a ḥasana and erases you a sayy'a.**<sup>(28)</sup>
3. 'Ubāda Ibn Aṣ-Ṣāmit (r) narrated: The Prophet (s) said: **You will be**



rewarded when you go to visit the Old House, if you are walking or riding, you get a ḥasana and rise by one degree.<sup>(29)</sup>

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

Abū Hurayra (r) narrated: Allah's Messenger (s) said: **He who came to this House and neither spoke indecently nor did he act wickedly, would return free from sins as on the very first day his mother bore him.**<sup>(30)</sup>

This virtue stems from its own nature: the House of Allah on Earth, glorified and exalted be He, and the visitor to the House is actually paying a visit to Allah Most High, Who is the best to be visited, the greatest to be besought. His door is always open and he who turns to Him never regrets it. His bounty, exalted be He, does not only start once the visitor enters His House;





it begins when the visitor leaves his home, heading for the Ancient House, then he becomes a guest of Allah almighty, and his way to his Lord, Most High, is an elevation in degrees and an absolution of sins. But the greatest reward and the most beautiful gift is postponed at the time of the return, as the visitor leaves his Lord, glorified and exalted, and comes back purified of all sins, like the first day his mother bore him.









## Section III

# Virtues of the Black Stone

This section is divided into six parts:

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

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

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

**Part IV: Touching the Black Stone expiates the sins.**

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

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





## The virtues of the Black Stone

### Description:

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

Maybe the worst incident encountered by the Black Stone is the famous story of the Qarmatians who stole it and hid it for 22 years. Then it went back to its place in 339 of the Hegira.<sup>(31)</sup>

'Abd Allah Ibn Zubayr (r2) was the first who fixed the Black Stone with silver and the last restoration of the Stone and its silver frame took place in 1422 Hegira (2001 CE) under the reign of the King Fahd Ibn 'Abd al-'Azīz (m).<sup>(32)</sup>



## Part I

### The descent of the Black Stone from Heaven

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

1. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The Black Stone came down from Heaven, it was whiter than milk, but the sins of Adam's sons made it black**<sup>(33)</sup>.<sup>(34)</sup>



2. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The Black Stone came down from Heaven and it was whiter than snow, but the sins of the polytheists made it black.**<sup>(35)</sup>
3. Anas Ibn Mālik (r2) narrated: The Prophet (s) said: **The Black stone is one of Heaven's stones.**<sup>(36)</sup>

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

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

**The following supports this idea:** 'Abd Allah Ibn 'Amrū (r2) said: Jibrīl (p) brought the Stone down from

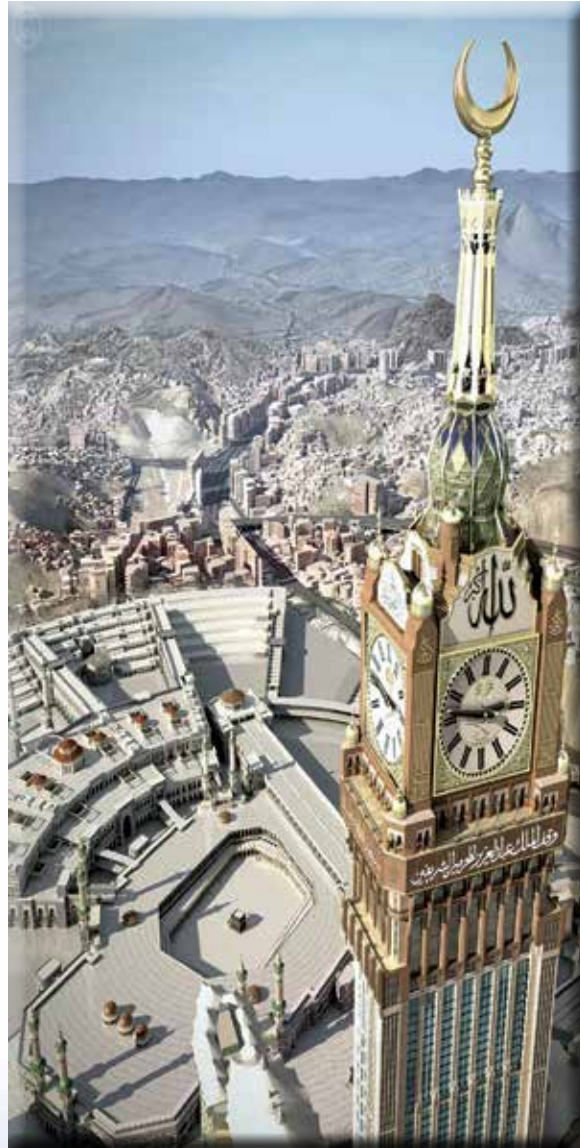




Heaven and he placed it where you see it; and you will always feel good as far as you can see it, so make the most of it as he is just about to come back and bring it back from where he came.<sup>(37)</sup>

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

Therefore, the origin of the Stone is Heaven; and when it was brought down on Earth, wisdom imposed the respect of the planet’s laws, so its light was erased.<sup>(38)</sup>



### Blackness of the sins and disobedience:

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



and Forgiving” Surat Al-Isrā’ (The Night Journey) verse 44.

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

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

Abū Hurayra (r) narrated: The Prophet (s) said: **When a believer sins, a black spot or stain is marked on his heart, and if he repents and asks pardon his heart is polished; but if he commits more sins the black spot increases till it gains ascendancy over his heart. That is the rust mentioned by Allah Most High: “No! But what they were committing has spread like rust over their hearts” (Surat Al-Muṭaffifin – The Defrauding, verse 14).**<sup>(39)</sup>





﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

**To sum up:** the Stone was like a white mirror, utterly pure, and it started to change on contact with what did not correspond to it, until it became completely dark. In one sentence: the wise ones unanimously agreed: company has an influence.<sup>(40)</sup>

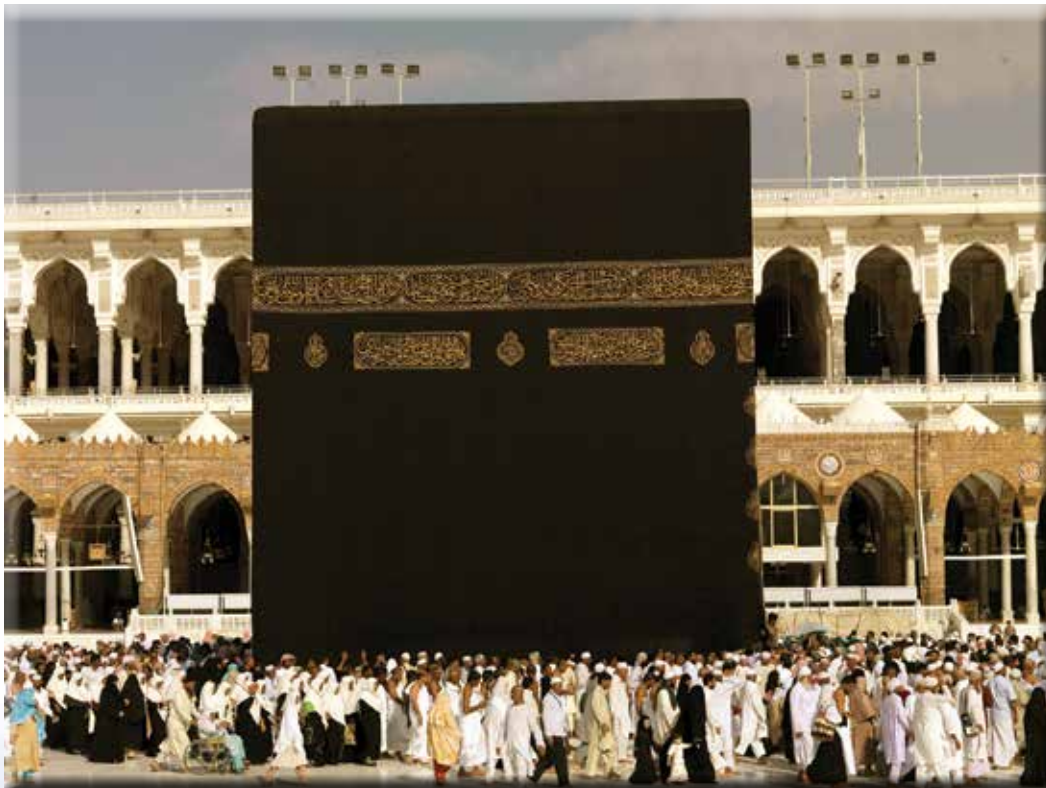
### **A contemporary witness:**

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

The British Royal Geographical Society hired a British officer to examine the stone; his name was Richard Francis Burton. He arrived in the Hedjaz



disguised with a group of Afghan pilgrims during the second half of the 19<sup>th</sup> century (1853) with the intention of stealing a piece of the Black Stone to bring to Great Britain. And so he did. The study of the stolen sample proved it was a stone of heaven, because it resembles stony meteorites, and it distinguished itself by a special chemical and mineral composition; **this discovery was the reason for his conversion to Islam**, he recorded his story in a book entitled “A Journey to Mecca”, Burton died in 1890.<sup>(41)</sup>



### Summary:

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

### Part II

### The Black Stone is a jewel from Heaven

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

1. Anas (r) reported: Allah's Messenger (s) said: **The Corner<sup>(42)</sup> and the Maqām<sup>(43)</sup> are two jewels from**





amongst the jewels of Heaven.<sup>(44)</sup>

2. 'Abd Allah Ibn 'Amrū Ibn al-'Āṣ (r2) narrated: I heard the Prophet (s) said: **The Corner and the Maqām are two jewels from amongst the jewels of Heaven; Allah erased their light,<sup>(45)</sup> if He did not erase their light, they would have shone from the Orient to the Occident.<sup>(46)</sup>**
3. In a second version of the previous ḥadīth: Allah's Messenger (s) said: **Certainly the (Black) Corner and the Maqām are two jewels from amongst the jewels of Heaven, if the sins of Adam's sons had not touched them and erased their light they would have illuminated everything between the Orient and the Occident, and no ill or sick would have touched them without being healed.<sup>(47)</sup>**



4. In a third version of the ḥadīth elevated and attributed to the Prophet (s) and narrated by 'Abd Allah Ibn 'Amrū Ibn al-Āṣ (r2), the Prophet (s) said: **If no polytheist impurities had ever touched it, no sick person would have touched it without being healed, and Earth would have been like Heaven.**<sup>(48)</sup>

### A witness of History:

Another fact that shows the Black Stone comes from Heaven: When the infidel Qarmatians swept over Mecca and filled the Sacred Mosque and the Zamzam well with corpses, they stole the Stone and brought it to their country, mocking the Muslims. It remained among them for more than 20 years then held it to ransom for a large amount. They said: It was mingled with other stones and we cannot distinguish it now from others, if you



have a sign that helps you distinguish it, bring it and find your stone. **People of knowledge were asked what the sign that could help was, and they said: fire does not affect it as it comes from Heaven.** Therefore, they put the stones to the test and every stone which was thrown to the fire broke; until they put the Black Stone to the fire which did not have any effect on the stone. Then they knew what it was and the Qarmatians returned it.

It has been reported that, strangely, during the journey of its transportation outside Mecca many camels died because of its weight, but when it returned, it was borne by scabby animals without harm.<sup>(49)</sup>

### **The wisdom behind erasing their light:**

Al-Bajirmī (m) said about the wisdom of erasing the light of the Black

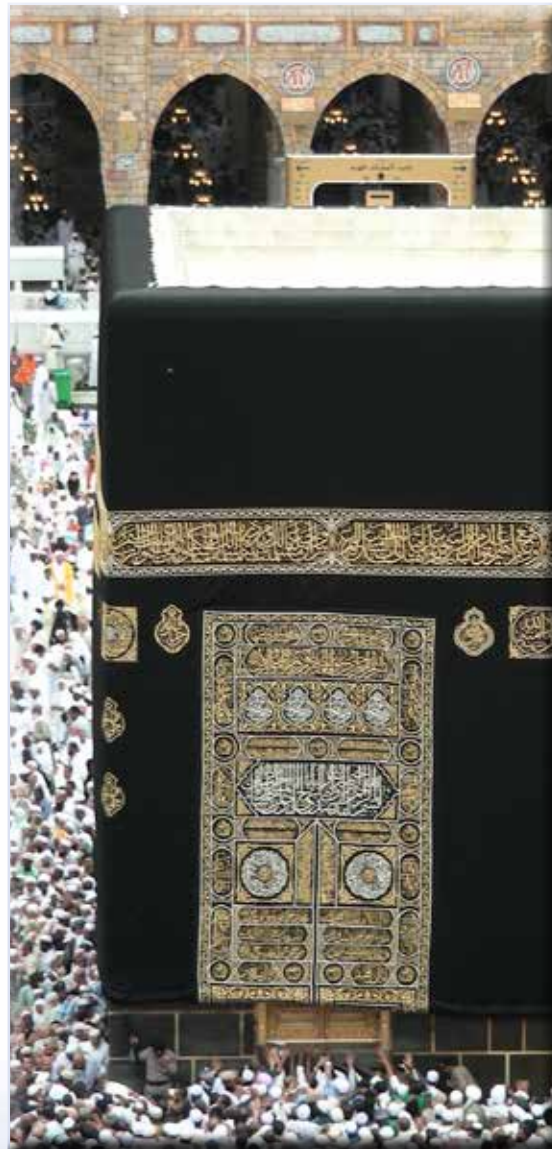




Stone and the Maqām: Allah erased their light, so the people's faith in both of them would be truly a faith in the Unseen. If He had not erased their light, the people's faith would have been based on vision, and the only faith that is rewarded is faith in the Unseen.<sup>(50)</sup>

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

Concerning the believers, as they believed sincerely what was told them by Allah's Messenger (s) about the two stones, i.e. that they were from Heaven; they meet not only with one or two stones from Heaven in this world,



but with Heaven itself, as wide as the heavens and Earth, they rejoice in it and take delight as a reward of their faith and sincerity.

### **Part III**

## **The Black Stone is the right hand of Allah on Earth**

Among the virtues of the Black Stone, is that it is the right hand of Allah Most High on Earth, as Ibn 'Abbās (r2) said<sup>(51)</sup>: This corner is the right hand of Allah on Earth<sup>(52)</sup> with which he greets His servants<sup>(53)</sup>, a greeting of a man for his brother.<sup>(54)</sup>

### **Words of scholars regarding the meaning of this ḥadīth:**

1. **Al-Khaṭṭābī (m)** said: The meaning of this, is that whoever greeted the





stone on Earth, has done a pact with Allah, like the pact the kings used with whom wanted special attribution or alliance, by greetings or by clapping hands for swearing allegiance, or like the kissing of the hand of a servant to his master; or with elders, by analogy.<sup>(55)</sup>

**2. Al-Muḥibb aṭ-Ṭabarī (m)** said: All the kings used to give their right hand to any newcomer for them to kiss; it is the same for a pilgrim, when he enters the Sanctuary, it is a tradition for him that the first thing he has to do is to kiss the right hand of his King, which descended especially for that, and for Allah is the highest attribute.<sup>(56)</sup>

**3. Ibn Taymiya (m)** said: For those who use their reason, there is no ambiguity in the expression quoted; he said “the right hand of Allah on Earth” making a restriction by





saying “on Earth”, it did not say “the right hand of Allah” in the absolute. Therefore, the expression restricted invalidates the expression in the absolute... It is well known that the comparative and the object compared are different; this clearly shows that the greeter does not really greet the right hand of Allah; it is as if he greets Allah. **Therefore the whole ḥadīth clearly indicates that** the Stone is not one of Allah’s attributes, as every reasonable man understood; **it indicates that** as Allah Most High established a House for the people to circumambulate, He established something for them to touch, following the example of kissing the hand of men in high places. This is for the greeter a way of getting closer to them, and being honoured, as tradition used to be.<sup>(57)</sup>



### Summary:

The Black Stone is the right hand of Allah on Earth, and Allah, the Exalted Majestic, is in the sky; it is therefore inconceivable, except **in a metaphorical way**, that this right hand is the one described in the Qur'ān and the Sunna that corresponds with the grandeur and divine majesty of Allah. It is well known that the comparative and the object compared are in no way the same; in this regard, the vision of the Maker, exalted be He, is compared, relatively speaking, with the vision of the full moon; the authentic ḥadīth states: "as you are seeing this moon, and you will not be harmed by it."<sup>(58)</sup> What is meant here is that the vision of the Maker is not equivalent to the vision of the moon except in clarity and appearance: Allah is not the moon; the comparative is not the object compared.<sup>(59)</sup>



## Part IV

### Touching the Black Stone expiates sins

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

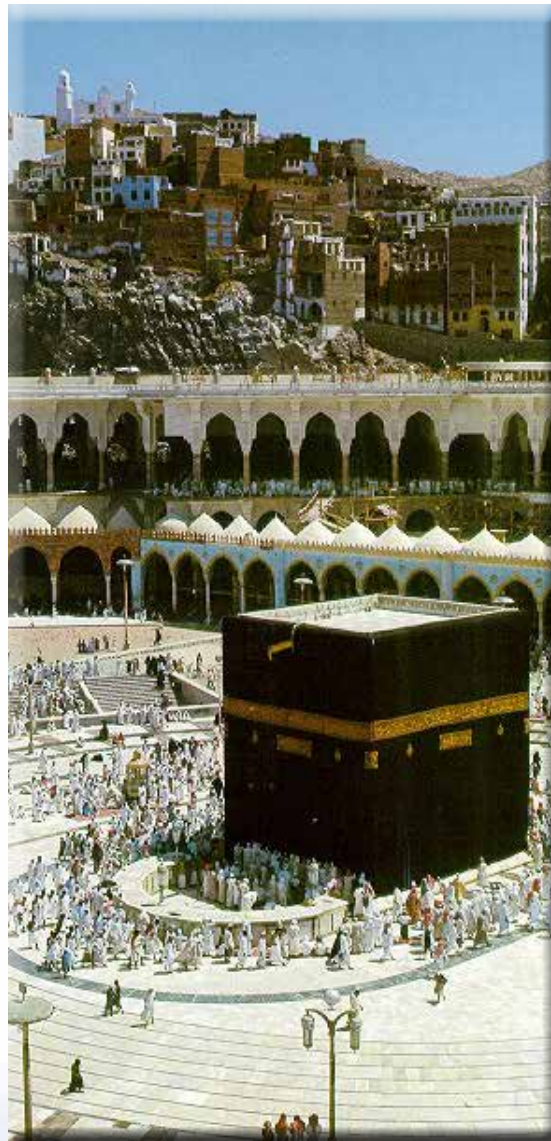
1. 'Abd Allah Ibn Ubayd Ibn 'Umayr narrated he heard his father telling Ibn 'Umar (r2): Why is it I see you touching only these two corners: the Black Stone and the Yemeni Corner? Ibn 'Umar (r2) answered: I do so because I heard Allah's Messenger (s) saying: **Touching both of them removes sins**<sup>(60), (61)</sup>
2. In another version: **Passing one's hand over them removes**<sup>(62)</sup> **mistakes.**<sup>(63)</sup>





3. Ibn 'Ubayd Ibn 'Umayr narrated from his father: Ibn 'Umar (r2) used to compete with others to touch both corners (i.e. the corner of the Black Stone and the Yemeni Corner) in a way the like of which I have never seen any one of the companions of the Prophet do. I said to him: O Abū 'Abd ar-Raḥmān! You compete with others to touch both corners in a way the like of which I have never seen any one of the companions of the Prophet do. He said: Yes, I do. I heard Allah's Messenger (s) say: **Passing the hand over them expiates sins.**<sup>(64)</sup>

4. Ibn 'Umar (r2) narrated: the Prophet (s) said: **Passing one's hand over the Yemeni Corner and the Black Corner truly removes sins**<sup>(65)</sup>.<sup>(66)</sup>



## Part V

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

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

1. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **This Stone has a tongue and two lips and it will bear witness on the Day of Resurrection to those who touched it righteously**<sup>(67)</sup>.<sup>(68)</sup>
2. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **This (Black)**



Stone would come<sup>(69)</sup> on the Day of Resurrection, having two eyes to see therewith, and a tongue to speak therewith, to bear witness<sup>(70)</sup> to those who touched it righteously.<sup>(71)</sup>

3. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said about the Stone: **By Allah! Allah will raise<sup>(72)</sup> it on the Day of Resurrection, having two eyes to see therewith<sup>(73)</sup>, and a tongue to speak therewith, to bear witness to those who touched it righteously.<sup>(74)</sup>**
4. 'Abd Allah Ibn 'Amrū Ibn al-Āṣ (r2) narrated: Allah's Messenger (s) said: **The Black Stone will come on the Day of Judgment larger than Abū Qubays<sup>(75)</sup>, having a tongue and two lips.<sup>(76)</sup>**





### The ḥadīths are clear:

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

The people who have in their heart the sickness of philosophy – may Allah protect us – say this is a symbol of the reward of the person who touched the Stone, and that his effort is not wasted. Al-Bayḍāwī surprisingly said: “The most probable meaning is this one! Even if we can accept the apparent meaning.” This is not surprising for someone prone to philosophizing about interpreting the Qur’ān and explaining the ḥadīths, may Allah forgive him.<sup>(77)</sup>



## Part VI

### Enjoying and celebrating the House and the Stone

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

1. Ibn 'Umar (r2) narrated: Allah's Messenger (s) said: **Make the most of this House as it has been destroyed twice<sup>(78)</sup> and it will be raised up the third<sup>(79)</sup>.**<sup>(80)</sup>



**Making the most of the House means** multiplying the ṭawāf, pilgrimage, 'Umra, spiritual retreat and keeping one's eyes on the Ka'ba in contemplation<sup>(81)</sup>; the ḥadīth also insists on multiplying ṭawāf even without accomplishing Ḥajj or 'Umra<sup>(82)</sup> as the believer enjoys good deeds.

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

2. 'Abd Allah Ibn 'Amrū (r2) said: Jibrīl (p) brought the Stone down from Heaven and he placed it where you see it, and you will always feel good as far as you can see it, so make the most of it as he is just about coming back to bring it back from where he came.<sup>(83)</sup>





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

3. Suwayd Ibn Ghafala (r) said: I saw 'Umar (r) kissing the Stone and clinging to it; he said: **I saw Allah's Messenger (s) having great love<sup>(84)</sup> for you<sup>(85)</sup>.<sup>(86)</sup>**

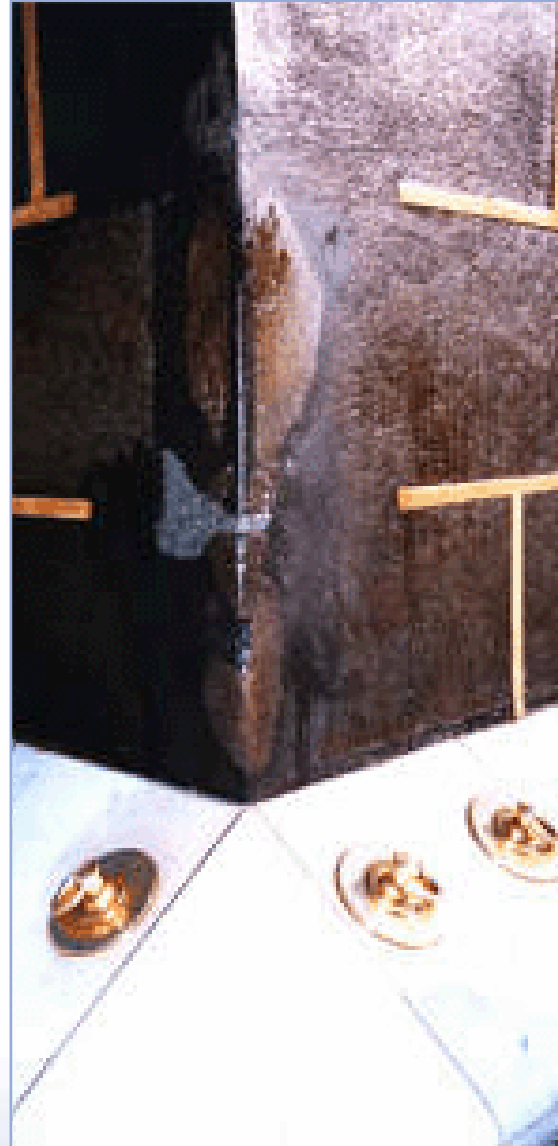
Al-Baghawī (m) said: The opinion of the scholars about this matter is that it is praiseworthy (mustaḥabb) for Muslims to kiss the Black Stone; if it is not possible, they pass their hands over it and kiss their hands; they do so for every circumambulation (ṭawāf); if they cannot, for every odd circumambulation,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

Abū Sulaymān al-Khaṭṭābī said



about the ḥadīth of 'Umar: We understand here that it is a religious duty to follow the traditions, even without knowing their reasons and reasonable causes; and that perpetrating them is an argument in the favour of who teaches them, even without catching there meanings. **And it is well known** and clear that embracing the stone is an honour, praise to its right and a benediction. Allah preferred some stones to others, as He preferred some regions and lands to others, and some nights, days and months; all this for us to submit to His will.<sup>(87)</sup>

4. 'Ābis Ibn Rabī'a related that 'Umar (r) once came to the Black Stone and kissed it saying: **No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allah's Messenger (s) kissing you, I would not have kissed you.**<sup>(88)</sup>



Ibn al-Jawzī (m) said: We may find in this ḥadīth two teachings: **the first one is** that 'Umar (r), because he knew very well pre-Islamic habits concerning worship of stones, spoke as if he was apologizing for touching the Stone; he made it clear that if doing so was not a permitted act, he would not have done such a thing. **The second one is** that 'Umar (r) followed traditions (sunna) even if he had not learn their meanings, despite the known reason of exalting the Stone.<sup>(89)</sup>

### **The Black Stone honoured by the Prophet's kiss (s):**

In addition to all the Black Stone's aforementioned virtues, the Prophet (s) granted it even more honour and pride by kissing it. There is for the Muslims' kissing and touching of the Black Stone a very specific point, namely to put their mouth at a place where the Prophet (s) laid down his lips as well as the prophets





who preceded him, peace and blessings of Allah upon them; and to touch with their hands this venerated Stone where the prophets put their noble hands. Isn't it true that every Muslim who keeps this in his mind hastens to kiss the Stone and to pass his hand over it?!(<sup>90</sup>)

**Scholars spoke about this great honour:**

1. **Ad-Dhahabī (m)** said: Kiss the honoured stone which descended from Heaven, and place your mouth kissing the place kissed by the master of mankind (s) with certainty. May Allah bless you with what you have been given, for there is no greater boast than that.<sup>(91)</sup>
2. **Ibn Jamā'a (m)** said: If someone wants to kiss a spot certainly kissed by the Messenger of Allah (s), then let him embrace the Stone and kiss it, if possible. I did it personally many times, by the grace of Allah.<sup>(92)</sup>



### **Suspicion and its answer:**

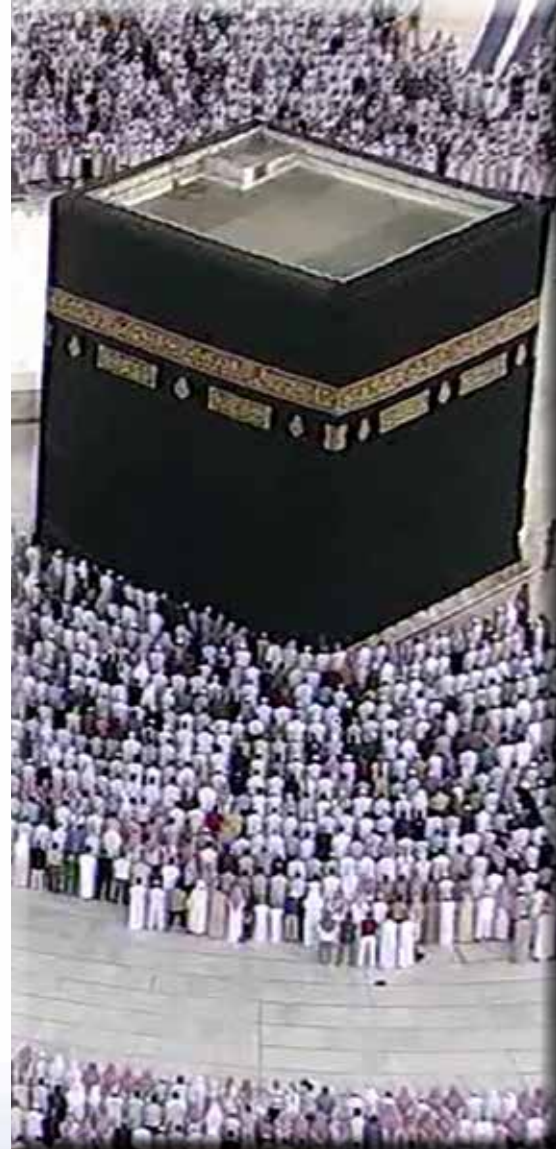
**Suspicion:** Some people who developed a bitter hatred against religion and Muslims entertain extremely dangerous doubts about believers' praise for the Ka'ba, their circumambulations of it and about the fact that they kiss and touch the Black Stone. These furious people claim that all these practices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

**The answer:** The firm faith within the believers' souls is the real secret of their obedience to the orders of their Lord; they believe that time and space have no grace by themselves and no eminence in their own essence; grace and eminence stem from totally external causes. Allah's wisdom decreed some places to be preferred to others, and some periods of time to be better than others in order to put to the test



the monotheistic believers, examine their sincerity and distinguish them from others. He Most High then gave them tasks and orders linked to these places and times. When the believers carry out these tasks and accomplish their duties, they submit themselves to the absolute divine order and they actually worship Allah, exalted be He, not a stone, a house, nor a specific time.

Their acts of worship such as circumambulations around the Ka'ba and kissing the Black Stone are in absolute compliance with the orders of Allah Most High, and Allah, exalted be He, is the one who ordered them to worship Him alone and forbade them to bow before idols or stones or believing in their power to do good or evil. He almighty is the one who ordered the veneration of the Ka'ba, which is made out of stones, and the veneration of the Black Stone, which is a stone. Allah Most High is observing the behaviour of the





monotheistic believers concerning His orders, exalted be He, to make known to everyone that respect is due to the divine orders as well as submission to the will of the Lord, neither to a stone, in spite of its virtues, blessings or eminence, nor anything else. In this submission lies the true meaning of surrendering and giving oneself to Allah Most High, which is actually the core and essence of religion. By executing the divine orders, the believers are like the noble angels, peace be upon them, when their Lord, the Exalted Majestic, commanded them to prostrate before Adam (p); they understood that this prostration was not an act of worship of Adam, nor a way of winning his favour, but the execution of the divine order, the submission to His lordly will and adoration of Allah alone; and this was the salvation of them all.



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









## Section IV

### The Yemeni Corner's virtues

This section is divided into two parts:

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

**The second part: Touching the Yemeni Corner expiates sins.**





## Part I

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

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

1. 'Abd Allah Ibn 'Umar (r2) narrated that **Allah's Messenger (s) touched only the Stone and the Yemeni Corner.**<sup>(93)</sup>
2. 'Abd Allah Ibn 'Umar (r2) narrated: **I did not see Allah's Messenger (s) touching any part of the House except the two Yemeni corners**<sup>(94), (95)</sup>







3. Ibn 'Umar (r2) narrated: **I have not failed to touch these two corners since I saw Allah's Messenger (s) touching them, the Yemeni Corner and Black Stone, either in hardship or ease.**<sup>(96)</sup>
4. Ibn 'Umar (r2) was one of the companions most concerned with imitating the Prophet (s) in his habits or acts of worship, without any distinction between both.
5. Ibn 'Abbās (r2) narrated: **I did not see Allah's Messenger (s) touching other than the two Yemeni corners.**<sup>(97)</sup>

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

6. 'Abd Allah Ibn 'Umar (r2) narrated: I did not see Allah's Messenger (s) gave up the touching of the two corners which are adjacent to the Hijr, but for the reason that they

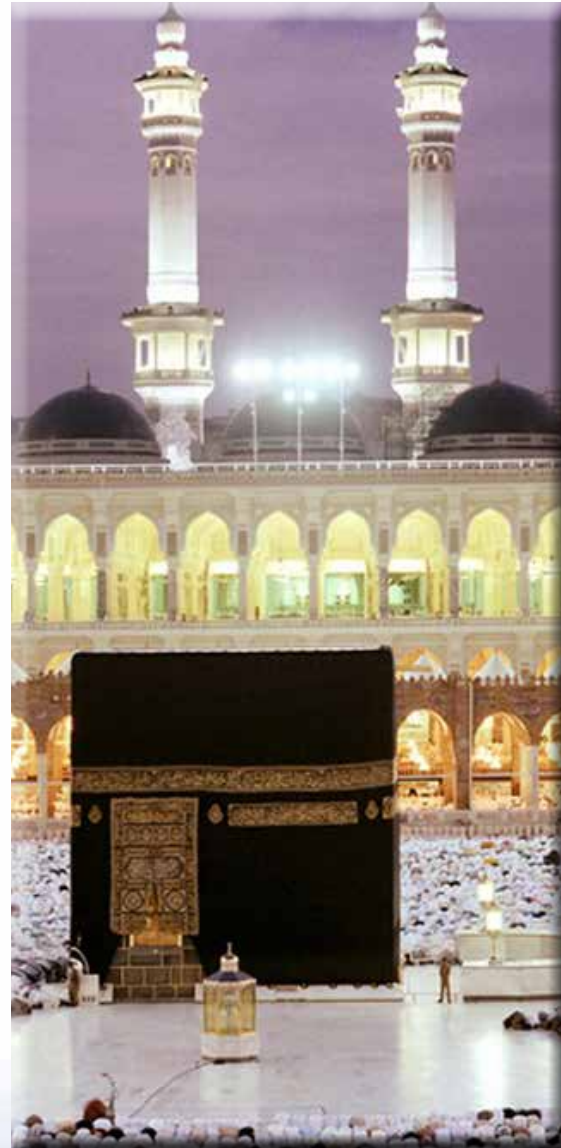


were not amongst the foundations laid by Ibrāhīm.<sup>(98)</sup>

7. Ibn 'Umar (r2) was informed about the statement of 'Ā'isha (rh) that a portion of the Ḥijr is a part of the Ka'ba. Ibn 'Umar said: By Allah, I think that she must have heard it from Allah's Messenger (s). I think that Allah's Messenger (s) had not given up touching both of them but for the reason that they were not amongst the foundations of the House, nor did the people circumambulate the House beyond the Ḥijr for this reason.<sup>(99)</sup>

### Words of scholars:

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



1. Abū Ja'far at-Ṭahāwī (m) said: Unanimously agreed: the two Yemeni Corners are the only to be touched, as the two others are not part of the House.<sup>(100)</sup>
2. Ibn Baṭṭāl (m) said: The majority of ulama agreed about touching the two Yemeni Corners, this is the word of Mālik, Abū Ḥanīfa, ash-Shāfi'ī, Aḥmad and Ishāq.<sup>(101)</sup>

### To sum up:

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

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

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

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





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

**The Black Corner distinguished itself for it is touched and kissed because it has two specificities, the Yemeni Corner is only touched, as it has only one special quality, and the two other corners are deprived of these virtues.<sup>(102)</sup>**



## Part II

### Touching the Yemeni Corner expiates sins

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

1. 'Abd Allah Ibn Ubayd Ibn 'Umayr narrated he heard his father telling Ibn 'Umar (r2): Why is it I see you touching only these two corners: the Black Stone and the Yemeni Corner? Ibn 'Umar (r2) answered: I do so because I heard Allah's Messenger (s) saying: **Touching both of them removes sins.**<sup>(103)</sup>
2. In another version: **Passing one's**



handoverthembothremovessins.<sup>(104)</sup>

3. In another version: **Passing one's hand over them both removes mistakes.**<sup>(105)</sup>
4. Ibn 'Ubayd Ibn 'Umayr narrated from his father: Ibn 'Umar (r2) used to compete with others to touch both corners (i.e. the corner of the Black Stone and the Yemeni Corner) in a way the like of which I have never seen any one of the companions of the Prophet do. I said to him: O Abū 'Abd ar-Raḥmān! You compete with others to touch both corners in a way the like of which I have never seen any one of the companions of the Prophet do. He said: Yes, I do. I heard the Messenger of Allah (s) say: **Passing the hand over them expiates sins.**<sup>(106)</sup>
5. Ibn 'Umar (r2) narrated: the Prophet (s) said: **Passing one's hand over**





**the Yemeni Corner and the Black Corner truly removes sins.**<sup>(107)</sup>

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

It is better for the person circumambulating to touch the Black Stone and the Yemeni Corner for every turn as explained by most of the scholars<sup>(108)</sup> and confirmed by this ḥadīth related by Nāfi' from Ibn 'Umar (r2) who said: **The Messenger of Allah (s) did not give up touching the Yemeni Corner and the Black Stone in each of his circumambulations.** 'Abd Allah Ibn 'Umar used to do so.<sup>(109)</sup>

Al-Māwardī (m) said: **Touching them is recommended (mustaḥabb) for each circumambulation**, and if it is not possible, every odd turn, which we prefer than every even turn because of the word of the Prophet (s): **Allah is**



**Witr (single, odd) and loves what is Witr.**<sup>(110)</sup> Moreover, odd turns means touching them for the first circumambulation and the last one, and it is more times than even turns.<sup>(111)</sup>

It is **recommended** (mustahabb) to kiss and touch the Stone and touch the Yemeni Corner when approaching them for each circumambulation, when arriving at their level; it is better for the odd turns, as odds are preferred.<sup>(112)</sup>



It is **not recommended** for women to touch or kiss them except when the place is empty by night, or not at all.<sup>(113)</sup>

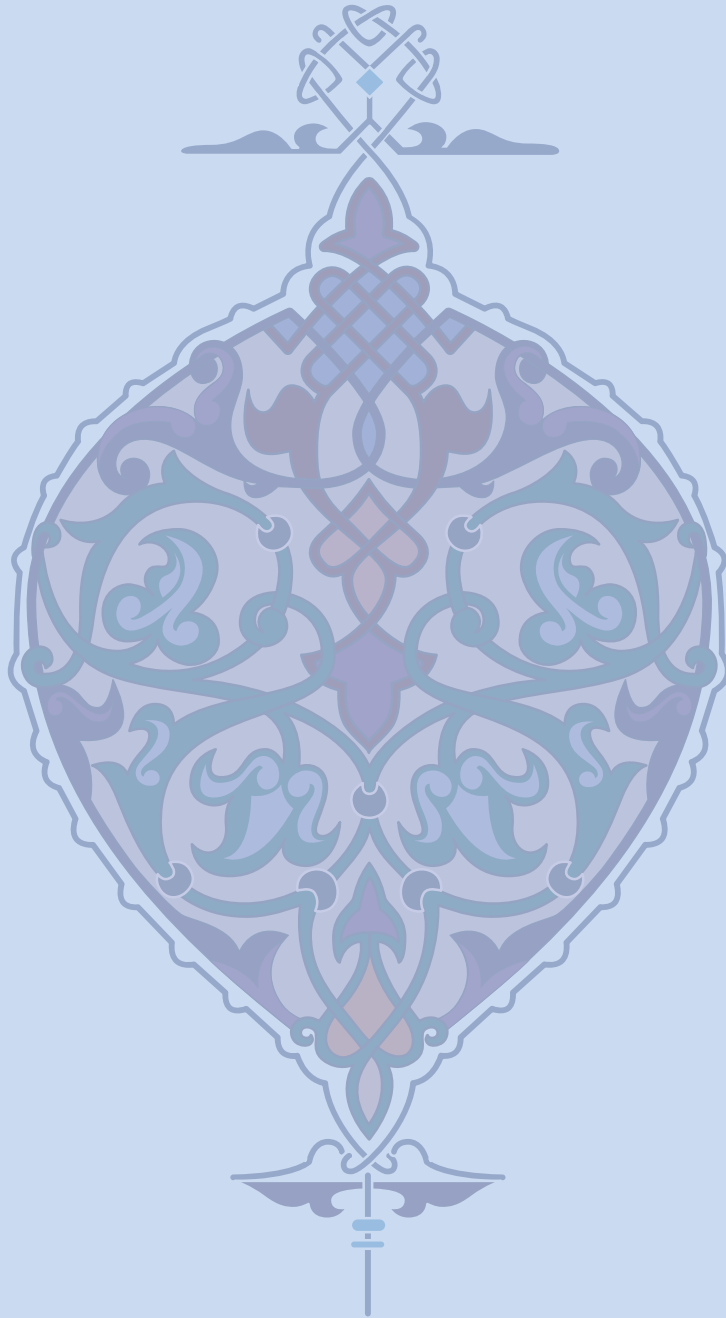
### To sum up:

It is a sunna to kiss the Black Stone if it is possible. If not, to touch it with one's hand and kiss one's hand or with a staff and kiss the staff. If this is not possible, to point at it without kissing what pointed at it. There is nothing permitted to do with the other corners except the Yemeni Corner which is good to touch and nothing more;<sup>(114)</sup> and if it is not possible to touch it, one cannot point one's hand at it.<sup>(115)</sup>

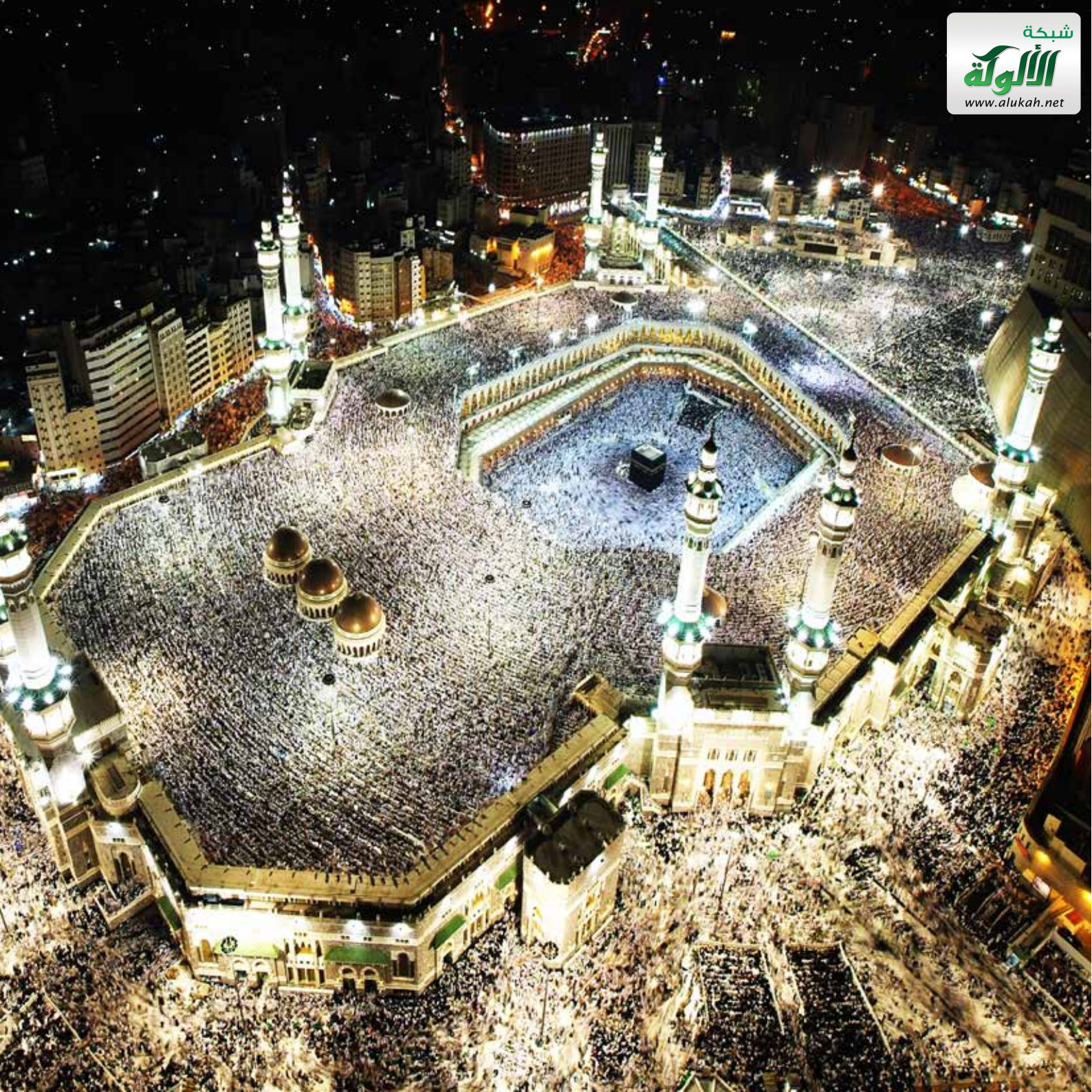
We previously said that the wisdom of touching the Yemeni Corner without kissing it is due to one special virtue, namely its position on the foundations laid by Ibrāhīm (p). There is also another special virtue tied to this corner that explains the wisdom of touching it: touching it erases sins; even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













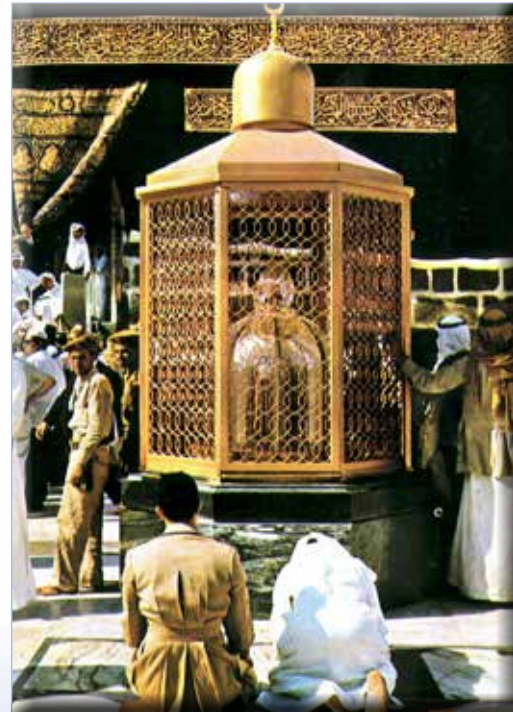
## Section V

### Virtues of circumambulating the Ka'ba

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

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

**In its essence,** one stays bewildered, puzzled in front of these people coming from all over the world to carry out this divine order and accomplish its rites. And the hearts of those who could not go





crave coming there and executing this divine order. If you look for the secret of this, you would find one and only one answer that explains it: the magnifying of the sacred injunctions of Allah surely is from devotion of the hearts.

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

1. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates seven times counted is rewarded as though he had freed a slave.** And I heard him say: **And for each step he takes, Allah erases him a sin and writes him a ḥasana.**<sup>(116)</sup>
2. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates the Ka'ba and then prays two rak'a is**



rewarded as though he had freed a slave.<sup>(117)</sup>

3. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates seven times, it is like freeing a slave.**<sup>(118)</sup>
4. 'Abd Allah Ibn 'Umar (r2) narrated: I heard Allah's Messenger (s) say: **Whoever circumambulates seven times counted and then prays two rak'a is rewarded as though he had freed a slave.**
5. He said (r2): I heard him (s) say: **For every step taken circumambulating the House,<sup>(119)</sup> Allah writes 10 ḥasana, erases 10 sayy'a and raises the believer by 10 degrees.**<sup>(120)</sup>



Narrated by him (r2): I heard Allah's Messenger (s) say: **No one circumambulates the House, without Allah recording a ḥasana for him for every step he takes and effacing a sin from him, raising him by a degree for it. And I heard him say: And whoever counts seven turns, will have a reward equivalent to that for setting free a slave.**<sup>(121)</sup>

6. Reported by Muḥammad Ibn al-Munkadir related from his father: Allah's Messenger (s) said: **Whoever circumambulates the House seven times without speaking ill speech, will have a reward equivalent to that for setting free a slave.**<sup>(122)</sup>
7. Ibn 'Umar (r2) said: The Prophet (s) said: **Concerning your prayer of two rak'a after ṭawāf,<sup>(123)</sup> you will have a reward equivalent to that for setting free a slave from among the**





descendants of Ismā'īl (p) ...

And when you perform ṭawāf around the House after that,<sup>(124)</sup> and you circumambulate without committing sins, an angel comes and puts his hands between your shoulders and says: Act for your future, certainly you have been forgiven what you have done in the past.<sup>(125)</sup>

8. Reported by 'Ubāda Ibn aṣ-Ṣāmit (r): Allah's Messenger (s) said: **Concerning your farewell ṭawāf,**<sup>(126)</sup> **it purifies you from your sins as you were the day you were born.**<sup>(127)</sup>

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





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

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

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

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



1. Ibn 'Abbās (r2) narrated that the Prophet (s) said: **Ṭawāf around the House is similar to prayer, except that you speak in it. So he who speaks then let him not say except good things.**<sup>(128)</sup>

In another version: **Ṭawāf around the House is prayer.**<sup>(129)</sup>

**Significance:** There is a similarity in the rules as proven by the exception mentioned in his word: **except than you speak in it.** It is as if he said: it is similar to prayer in its rules, like the condition of purity, except that speaking is allowed, only for oneself.<sup>(130)</sup>

At-Tirmidhī (m) said: On this matter, according to most scholars: they recommended (mustaḥabb) avoiding speaking during ṭawāf, except if necessary or for remembrance (dhikr) of Allah Most High, or for sharing knowledge.<sup>(131)</sup>



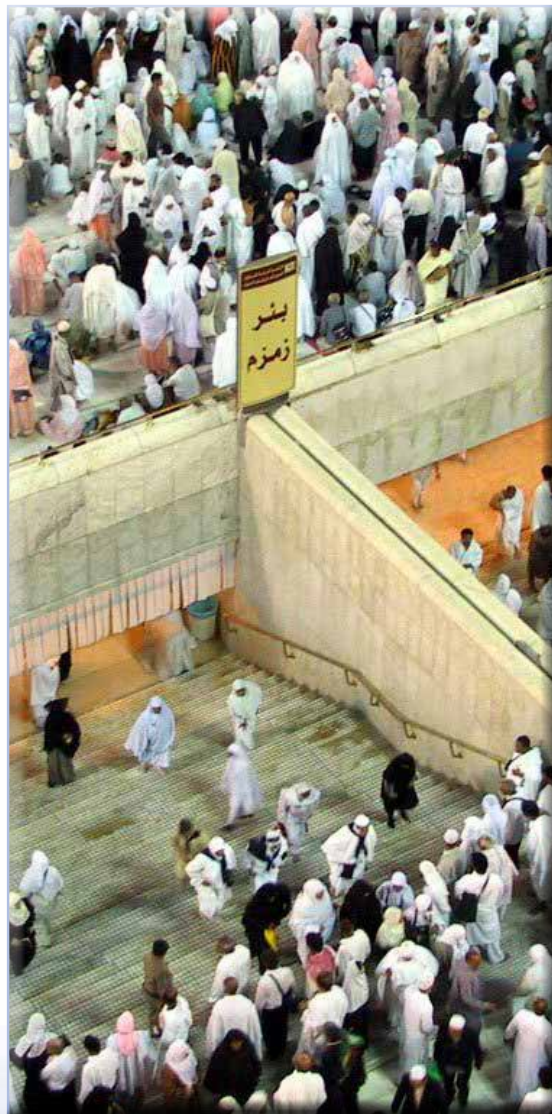


Al-Baghawī (m) said: In the ḥadīth, there is proof that the circumambulation (ṭawāf) of someone who lost his ablution is not accepted and not permissible; this is the opinion of most scholars.<sup>(132)</sup>

The Imam Mālik (m) was asked about a person who would lose his ablutions during ṭawāf. He answered: Someone in this situation who partially accomplished ṭawāf or finished it but has not prayed the two rak'a of it must perform his ablutions, finish his ṭawāf and then pray its two rak'a.<sup>(133)</sup>

2. Ibn 'Abbās (r2) narrated that Allah's Messenger (s) said: **Ṭawāf around the House is prayer, but Allah Most High allowed talking in it, so if you talk say only good words.**<sup>(134)</sup>

3. Ibn 'Abbās (r2) narrated that the Prophet (s) said: **Ṭawāf is prayer, so avoid speaking too much in it.**<sup>(135)</sup>



'Abd al-Karīm Ibn Abī al-Makhāriq related that Ṭāwūs told us: When I am circumambulating, don't ask me anything, as ṭawāf is prayer.<sup>(136)</sup>









## Section VI

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

This section is divided into three parts:

**Part I: Description of the Maqām Ibrāhīm.**

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

**Part III: Summary of the Maqām's virtues.**



## Part I

### Description of the Maqām Ibrāhīm (The Station of Ibrāhīm)

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

The Maqām is situated at the East of the Black Stone at a distance of 14.5



metres from it and it is 13.25 metres away from the Shādhirwān of the Ka'ba.

The Maqām has not moved from its place since the period of Ibrāhīm (p), but in 17 of the Hegira, a violent flood (the “Umm Nahshal Flood”) uprooted it and threw it to the bottom of Mecca (a place called al-Misfala). ‘Umar Ibn al-Khaṭṭāb (r) put it back in its place after having personally checked its measurements with al-Muṭṭalib Ibn Abī Wadā'a (r), who used to keep them.<sup>(137)</sup>

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





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

The last renovation of the Maqām took place in 1997 (1418 H.) during the reign of the Custodian of the two Holy Mosques, the King Fahd Ibn 'Abd al-'Azīz (m).<sup>(138)</sup>

## Part II

### The Maqām is a jewel from Heaven

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



1. Anas (r) narrated: Allah's Messenger (s) said: **The (Black) Corner and the Maqām are two jewels from amongst the jewels of Heaven.**<sup>(139)</sup>
2. 'Abd Allah Ibn 'Amrū Ibn al-Āṣ (r2) narrated: I heard Allah's Messenger (s) say: **The Corner and the Maqām are two jewels from amongst the jewels of Heaven, Allah erased their light, if He did not erase their light, they would have shone from the Orient to the Occident.**<sup>(140)</sup>
3. In a second version of the ḥadīth narrated by 'Abd Allah Ibn 'Amrū (r2), Allah's Messenger (s) said: **Certainly the (Black) Corner and the Maqām are two jewels from amongst the jewels of Heaven, if the sins of Adam's sons had not touched them and erased their light they would have illuminated everything between the Orient and the Occident, and no ill or sick**



would have touched them without being healed.<sup>(141)</sup>

The wisdom of having erased their light is for the people to have a real faith based on the Unseen. If their light was still shining, having faith in both of them would have been a faith based on something visible, whereas the only rewardable faith is a faith based on the Unseen.<sup>(142)</sup>

### Part III

### Summary of the virtues of the Maqām Ibrāhīm

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

1. Allah Most High immortalized its remembrance in the Noble Qur'ān in two verses:





**Firstly:** “And take, (O believers), from the Station of Ibrāhīm (Maqām Ibrāhīm) a place of prayer” Surat Al-Baqara (The Cow) verse 125.

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

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

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ﴾

**2. Allah Most High gave it great signs, namely<sup>(143)</sup>:**

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



Ibn al-'Arabī (m) said: It was designated as a sign for the people, because it is a hard inanimate rock on which Ibrāhīm (p) stood and his footprints appeared on it as a miracle that will remain until the Day of Resurrection.<sup>(144)</sup>

- It has not been affected by the passing of time and it will remain as it is.
- It has been preserved in spite of its numerous enemies, ranging from polytheists, people of the Book, atheists, etc for thousands of years.
- It was saved from being worshipped by the polytheists.
- It is a sign that remains, unlike the other prophets' signs, peace be upon them; a particular miracle granted to Ibrāhīm (p).



- The Maqām is a sign of Allah's great omnipotence, exalted be He.
- The Maqām is a miracle given to Ibrāhīm (p) and a proof of the veracity of his prophethood.
- The Maqām is a strong argument of Allah's oneness against all the polytheists, from the people of the Book to the unbelievers of Quraysh, etc; an argument in favour of the uniqueness of Allah, the only one deserving to be worshipped.
- It is an honour granted to Ibrāhīm (p) that Allah decreed its Maqām to be taken as a place for prayer; and nowadays, there is not a moment when this place is empty of people performing prayer.





Al-Jaṣṣāṣ (m) said: This Maqām is a sign of Allah's oneness and of Ibrāhīm's prophethood (p): only Allah is able to make the rock damp as clay until Ibrāhīm's feet entered it, no one can do such a thing but Him. And it is at the same time a miracle for Ibrāhīm (p) proving his prophethood.<sup>(145)</sup>









## Section VII

### Zamzam water's virtues

This section is divided into five parts:

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





## Part I

### Description of Zamzam water

The Zamzam water is the blessed water that gushes forth from the Zamzam well. It started spurting from there as an honour towards the family of Ibrāhīm and it continues to flow nowadays, until Allah Most High wants. The Zamzam well is located east from the Honourable Ka'ba, 21 metres away from it. Its depth reaches 30.5 metres. Kings, Caliphs and rulers were very thoughtful about it and took great care of it, they took charge of the construction and architecture of the well; and **when the Saudi era came, even greater care was given to it.** Buckets were used to extract the water, until a pump was installed in 1953 (1373 H.) that pumped the water to the taps distributed around the well. The taps



were used next to the buckets as desired, until it became necessary to extend the Mosque. Then the opening of the well was reduced down the ground of the space for circumambulation, and next to the well were set up drinking fountains for distributing Zamzam water in a large room, after going down stairs. The room was divided into two: a room for women and a room for men; this put the time of the buckets to an end. But over time, this situation appeared dangerous for public safety: deplorable events occurred, sometimes ending in deaths. The stairway leading to the underground room of the well's mouth was closed and the drinking fountains were rebuilt on the ground floor, next to aṣ-Ṣafā'. **The outcome of this last measure was many advantages**, among them the following:

**Firstly:** The circumambulating area was widened.<sup>(146)</sup>

**Secondly:** Ease of access to get to Zamzam water.

**Thirdly:** Safety requirements are fully met.

In addition to these drinking fountains, Zamzam water is available all over Mecca's Honourable Sacred Mosque by means of water dispensers (water coolers) distributed in a coordinated manner everywhere. We can also find in some areas of the Sacred



Mosque installations providing Zamzam water. Fresh water drawn from Zamzam well free of any additive, sterilized and cooled down, is also available by drinking fountains and water dispensers at the King 'Abd al-'Azīz road in the neighbourhood of Kudai.

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

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





by it! Generations and generations of people!<sup>(147)</sup>

### **Zamzam water singularity in its physical and chemical properties:**

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

1. Zamzam water is singular in its physical and chemical properties, it is gaseous raw water rich in beneficial chemical elements and components: around 2000 mg per litre; whereas the rate of minerals in the waters of other Meccan neighbouring wells and rivers don't exceed 260 mg per litre. This suggests how far away its origin should be compared with the other sources around Mecca and the excellence of its chemical





5. Chemical analyses and their comparison with international standards, especially those of the World Health Organization, proved that Zamzam water is completely potable and even healthy. Moreover, it appears through comparison that its sodium content is high, but there are no limits determined within the published international standards concerning the highest sodium content, while the four most toxic elements, namely arsenic, lead, cadmium and selenium, are below the harmful level for human consumption.<sup>(149)</sup>

### Part II

### The best water on the face of the Earth

Among the virtues of Zamzam water is that it is the best water on





the face of the Earth, as narrated by Ibn 'Abbās (r2): Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**<sup>(150)</sup>

### Zamzam water has no equivalent:

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





a blessed water, as narrated in the ḥadīth of Abū Dharr (r): The Prophet (s) said about Zamzam water: **Verily it is blessed.**<sup>(151)</sup>

Ibn al-Qayyim (m) said: Zamzam water is the best and the most noble of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It is Jibrīl's Blow<sup>(152)</sup> and is the water with which Allah quenched the thirst of Ismā'īl.<sup>(153)</sup>

### **Zamzam source is a clear sign:**

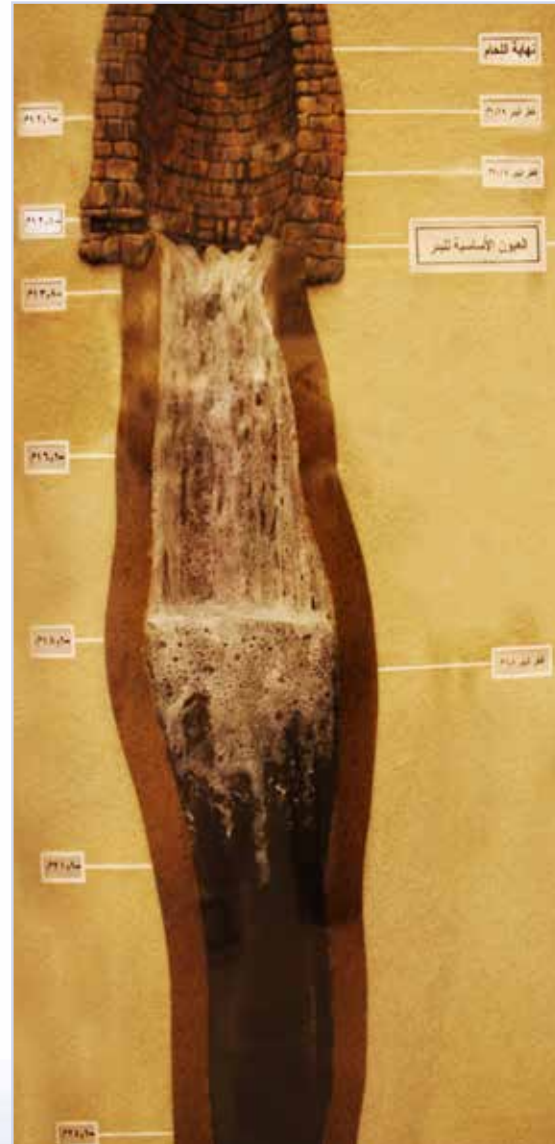
Zamzam is one of the clearest signs of Allah, pointing at His oneness, great mightiness and His mercy on His Creation; on the top of the House is guidance, under its basement are healing, nourishment and watering that suffice the creatures and, with Allah's permission, that cures diseases.



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

Some Pakistani researchers, in cooperation with the Saudi Hajj center of research discovered through their studies on Zamzam that it was surprisingly different from others by its composition: the more it is examined, the more it reveals its secrets and the more water is drawn from the well, the more it gushes forth. Moreover, it is clean and pure and it does not contain a single germ!<sup>(154)</sup>

**Among its miracles:** it gushes forth from igneous metamorphic complex rocks of high crystallization, the rocks are massive, impermeable without porosity, and this is visible to the naked eye. More impressive is the continuous





flow of its albuminous water over more than four thousand years, despite its presence in a low rainfall continental region and despite its burying and its boring many times over different periods. It is a blessed well, Allah Most High burst it forth as a grace for Ibrāhīm al-Khalīl and his family, peace be upon them.<sup>(155)</sup>

### Part III

### Complete nourishment

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



**Zamzam water: complete  
nourishment for thousands of years:**

1. The story of Hājir: When “Ibrāhīm brought her and her son Ismā’īl while she was suckling him, to a place near the Ka’ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water ... Ismā’īl’s mother went on suckling Ismā’īl and drinking from the water she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismā’īl) tossing in agony ... She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place ...”<sup>(156)</sup>



The Prophet (s) said: **Ismā'īl's mother started drinking from the water and her milk increased for her child.**<sup>(157)</sup>

**Significance:** Allah Most High sent the angel to gush the water forth and He gave it the quality of food.<sup>(158)</sup> Here is clear indication that she used to eat her fill only with Zamzam water and it was sufficient for her for food and drink.<sup>(159)</sup>

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

2. Abū Dharr (r) narrated that after his conversion to Islam; he entered the Sacred Mosque in Mecca and stayed 30 days inside the Sanctuary when the Prophet (s) asked him: **How long have you been here?** Abū Dharr said: I have been here for thirty days and nights. The Prophet (s) said: **Who has been feeding you?** He





said: I have had nothing but Zamzam water, and I have become so fat that I have folds of fat on my stomach.<sup>(160)</sup> I do not feel any of the tiredness or weakness of hunger and I have not become thin.<sup>(161)</sup> The Prophet (s) said: **Verily, it is blessed, it is food that nourishes**<sup>(162), (163)</sup>

In another version: **Zamzam water is food that nourishes and healing from sickness.**<sup>(164)</sup>

3. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**<sup>(165)</sup>

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

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



Ibn 'Abbās (r2) narrated: We used to name it ash-Shubā'a (Zamzam water), and we used to find it of great help for our families (as it is nourishing).<sup>(166)</sup>

Al-Azharī (m) said: We used to call it Shubā'a during the time of Ignorance, because it is water that quenches the thirst and satisfies the hunger.<sup>(167)</sup> Whoever drinks Zamzam wishing satiation, Zamzam becomes for him like a lavish meal.

## **2. Mughdhiya (the nutritive):**

Among its names is also the nutritive, *mughdhiya*, from *ghidhā'* (food), which gives the body strength and helps it to develop.<sup>(168)</sup>

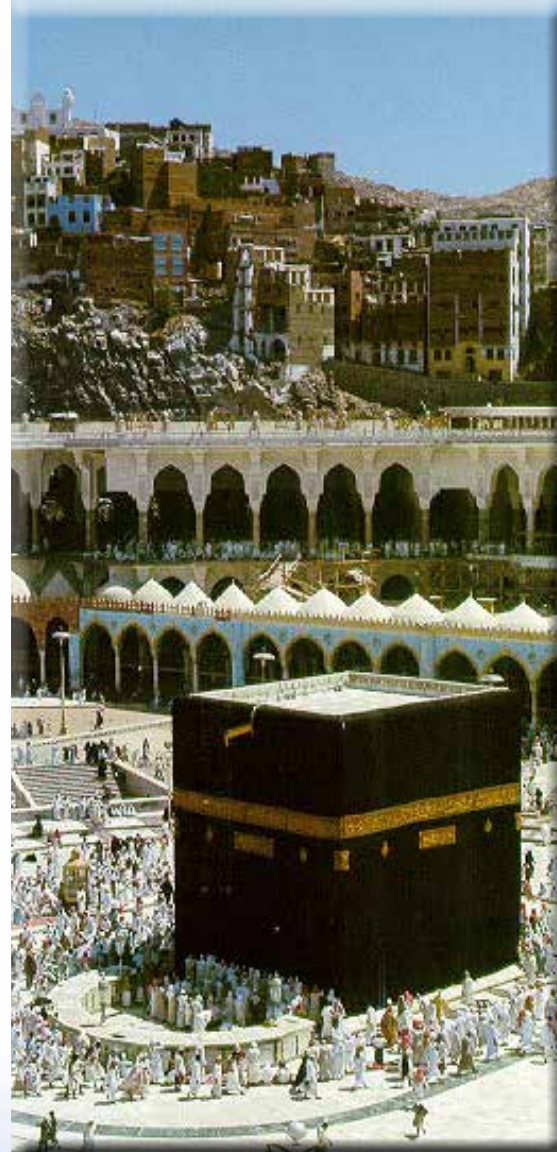
### **Words of virtuous Muslims taking nourishment by drinking Zamzam:**

There is much information about virtuous servants of Allah who used



to content themselves with drinking Zamzam water for many days, among them:

1. What has already been mentioned about **Abū Dharr (r)** entering Mecca and staying there 30 days without anything else than Zamzam water.
2. The word of **Ibn al-Qayyim (m)** about Zamzam water: I saw someone who nourished himself with it for a number of days, half a month or more, and he did not feel hunger; he performed ṭawāf along with the other people just as they did. He told me that he consumed nothing but Zamzam water for forty days and that he had the strength to have intercourse with his wife, to fast and to perform ṭawāf numerous times.<sup>(169)</sup>
3. The word of 'Abd ar-Rashīd Ibn Ibrāhīm **at-Tatārī (m)** (died in 1944), one of the Tatars during the





Ottoman era, about himself: I spent weeks with nothing else but Zamzam water to satisfy my hunger, it was a really conclusive experiment, beyond the shadow of a doubt.<sup>(170)</sup>

## Part IV

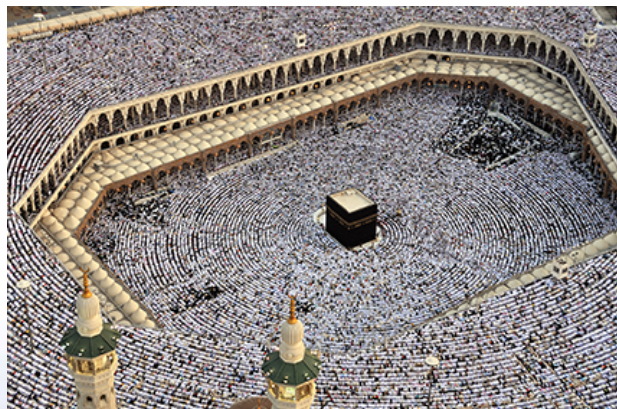
### Healing from sickness

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

1. Ibn 'Abbās (r2) narrated: Allah's Messenger (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.**<sup>(171)</sup>
2. Abū Dharr (r) narrated: Allah's Messenger (s) said: **Zamzam is food that nourishes and a healer from sickness.**<sup>(172)</sup>

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

Healing with Zamzam water was a sunna and prophetic



guidance, it was a practical application of his word “a healer from sickness”. Many ḥadīths describe this tradition, among them the following:

1. ‘Ā’isha (rh) said: **Allah’s Messenger (s) used to carry Zamzam in pitchers and water skins. He used to sprinkle it over the sick and make them drink it.**<sup>(173)</sup>
2. The Prophet (s) informed us that there is a cure against fever in Zamzam water. Abū Jamra aḍ-ḍubaī (m) narrated: I used to sit with Ibn ‘Abbās in Mecca. Once I had a fever and he said to me: Cool your fever with Zamzam water, for Allah’s Messenger (s) said: **It, (the fever) is from the heat of the Hellfire;**<sup>(174)</sup> **so cool it with water.** Or he said **Zamzam water).**<sup>(175)</sup>

The reporter of this ḥadīth had a doubt: it would have been an order for people of Mecca to drink Zamzam, as it is easy for them and for other people, any water.<sup>(176)</sup>

The same ḥadīth exists with another chain of narration without any doubt: Abū Jamra (m) said: I was pushing the people away from Ibn ‘Abbās (r2) (for them not to bother him with too many questions); and I was absent for some days. He asked me: What happened to you? I



said: I got fever. He said: Allah's Messenger (s) said: **It, (the fever) is from the heat of the Hellfire; so cool it with Zamzam water.** <sup>(177)</sup>

This stems from the prophetic medicine which, without any doubt, leads to healing and any doctor or his fellows who would refute this is mistaken and is not trustworthy. <sup>(178)</sup>

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

The Arabs used to describe and name Zamzam '*Āfiya*, because whoever drinks it is taking medicine and is healing physical and psychological illnesses and ailments, Allah willing. Al-Qazwīnī (m) (died in 682 H.) said: Zamzam water is appropriate for all different kinds of diseases; they used to say: if we count all the people who were treated by doctors, they won't represent the half of those who were healed by Allah Most High by drinking Zamzam. <sup>(179)</sup>

### **Examples of healing by Zamzam water:**

There is no doubt that the number of people who were blessed by Allah Most High receiving healing through





Zamzam water against incurable diseases is countless. This healing by Zamzam has continued for thousands of years until today and it will continue until the Day of Resurrection, Allah willing. Among those who have been granted healing by Allah Most High, according to what has been recorded in books, are the following:

1. **Imam Aḥmad (m)**: ‘Abd Allah Ibn Aḥmad Ibn Ḥanbal (m) said about his father’s state: I saw him many times drinking Zamzam water and getting cured, he used to rub his hands and face with it.<sup>(180)</sup>
2. **Ibn al-Qayyim (m)** said about his own state: Myself and others tried seeking healing with Zamzam water and saw wondrous things. I sought healing with it from a number of illnesses, and I was healed by the permission of Allah.<sup>(181)</sup>



He also said: Whilst I was in Mecca, I spent a period of time unwell and could neither find doctor nor medication. So I began to treat myself with “It is You we worship and You we ask for help”

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

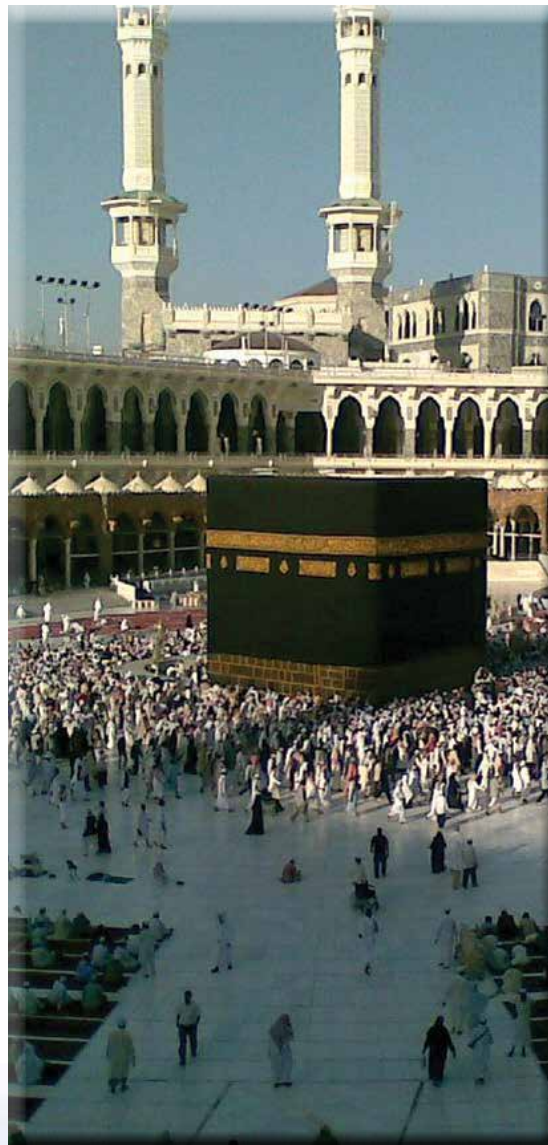
(Surat al-Fātiḥa: 5) by taking some Zamzam water and reciting over it a number of times before drinking it. I found in it a complete recovery whilst doing so and began to rely on this as a method of cure for all my pains and ailments and I benefited greatly from it.<sup>(182)</sup>

**3. Zīn ad-Dīn al-‘Irāqī (m):** his disciple al-Fāsī (m) said about him: He used to drink Zamzam water for different reasons, among them for treating a certain disease he had on his stomach and he healed without any medicine.<sup>(183)</sup>



4. **'Abd ar-Rashīd at-Tatārī (m)**. A Tatar scholar who lived during the Ottoman era. He said about himself: Zamzam water is for whatever it is drunk for, I experienced this and it is absolutely true, without any doubt, but one must have a pure intention and firm conviction. I drank a lot of Zamzam water for treating many diseases, especially diseases of the bladder, internal diseases and eye pains and the results of these experiences were really obvious.<sup>(184)</sup>

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





**Zamzam water provides the  
cells of the body with vitality:**

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

There is a close relationship between a deficiency of the chemical composition of the human body and many diseases. It is well known that mineral waters, drinkable or not, have been used for centuries in the treatment of various diseases, so what about a water such as Zamzam which is rich in beneficial elements and chemical components, about 2000 mg per litre? There is no doubt that it contains a healing from sickness according to the words of the Truthful Trustworthy (s) who does not speak from his own inclination; it is not but a revelation revealed.<sup>(185)</sup>



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

There is no doubt that Zamzam water is a healing from sickness since the day Allah created it until the day He will inherit Earth and what is on it. This singularity is not limited to a certain period of time and it is not the exclusivity of one nation; it is going to remain until the end of time on the Day of Resurrection. Ibn al-'Arabī (m) spoke about this specificity and said: Healing by Zamzam will remain possible until the Day of Resurrection for those who have a true and pure inner intention and who are not denying its virtue nor testing Allah by drinking it, for Allah is with those who rely on Him, and He will unmask those who test Him.<sup>(186)</sup>

## Zamzam water's terms of use:

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



The conditions are the following:

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

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

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

4. To avoid having in mind the idea of testing Allah ,as Allah Most High refuses to be put to the test by His





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

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾

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



## Part V

### Zamzam water

#### is for whatever it is drunk for

Jābir Ibn 'Abd Allah (r2) narrated:  
I heard Allah's Messenger (s) say:  
Zamzam water is for whatever it is  
drunk for.<sup>(187)</sup>

Al-Ḥakīm at-Tirmidhī (m) said:  
The drinker of Zamzam water, if he  
drinks to satisfy his hunger, Allah makes  
him full up, if he drinks to quench,  
Allah quenches his thirst, if he drinks  
for healing, Allah heals him, if he drinks  
to rid himself of bad behaviour, Allah  
improves his behaviour, if he drinks  
because he feels anxiety, Allah calms  
him down and gives him relief, if he  
drinks to enrich his mind, Allah makes  
him rich, if he drinks for a need, Allah  
provides it to him, if he is smitten with  
fear, Allah gives him serenity, if he



drinks because of a plight, Allah makes it disappear, if he drinks for a victory, Allah will grant it to him, and whenever he drinks it with a good intention and goodness, Allah will guarantee it to him, as he asked by means of a gift from Heaven descended by Allah Most High for help.<sup>(188)</sup>

Significance: In this speech is a proof that Zamzam water is favourable for the drinker, whatever he drinks it for, may it be a reason linked to this world or the hereafter; “whatever” means anything, generally speaking.<sup>(189)</sup>

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





help.

Al-Ḥakīm at-Tirmidhī (m) said: This depends, concerning the servants, on their objectives and sincerity towards these objectives and their intentions; for the monotheist when he is concerned about a matter, he turns to Allah to beg His help and therefore receives it to the extent of his intentions.<sup>(190)</sup>

### **Models of pure intentions when drinking Zamzam water:**

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



The following are blessed intentions and lofty aspirations:<sup>(191)</sup>

1. Imam Abū Ḥanīfa (m): In *Nashr al-'ās*, Az-Zamzī quotes Ghassān al-Wā'iz ar-Rūmī (*Qurrat al-'Ayn*): Imam Abū Ḥanīfa (m) drank Zamzam so that he may be among the most knowledgeable scholars, and he was, and not to mention his science, goodness and grace.<sup>(192)</sup>
2. Ibn al-Mubārak (m): Suwayd Ibn Sa'īd (m) said: I saw 'Abd Allah Ibn al-Mubārak in Mecca, he came to Zamzam, drank some water, faced the Ka'ba and said: O Allah, Ibn Abī al-Mawālī told us from Muḥammad Ibn al-Munkadir from Jābir (r) that Your Prophet (s) said: Zamzam water is for whatever it is drunk for, so I am drinking it to ward off thirst on the Day of Resurrection.<sup>(193)</sup>



3. Ibn Khuzayma (m): Abū Bakr Muḥammad Ibn Ja'far said: I heard Ibn Khuzayma was asked: From where did you gain knowledge? He said: Allah's Messenger (s) said: Zamzam water is for whatever it is drunk for and when I drank it I asked Allah for beneficial knowledge.<sup>(194)</sup>
4. Al-Khaṭīb al-Baghdādī (m): It is reported from al-Khaṭīb al-Baghdādī that when he performed Ḥajj he drank Zamzam three times and asked Allah the Exalted for three things, taking into account the ḥadīth: Zamzam water is for whatever it is drunk for.





**The first thing:** To narrate the history of Baghdad.

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

**The third one:** To be buried next to the grave of Bishr al-Ḥāfi. Allah decreed all of the above to take place.<sup>(190)</sup>

5. **Ibn al-'Arabī (m):** Ibn al-'Arabī said: I was staying in Mecca in Dhul Ḥijja in the year 489. I drank a lot of Zamzam water and every time I drank it it was with the intention of increasing my knowledge and faith, until Allah opened for me knowledge from its blessing in a period that He made easy for me. However I forgot to drink it for action, if only I had drunk it for them both! So that Allah gave me an opening in them both, but He did not decree this, and my desire towards knowledge is more than that of action. We ask Allah for protection and success through his mercy.<sup>(196)</sup>

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

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



target nine times out of ten.

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

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

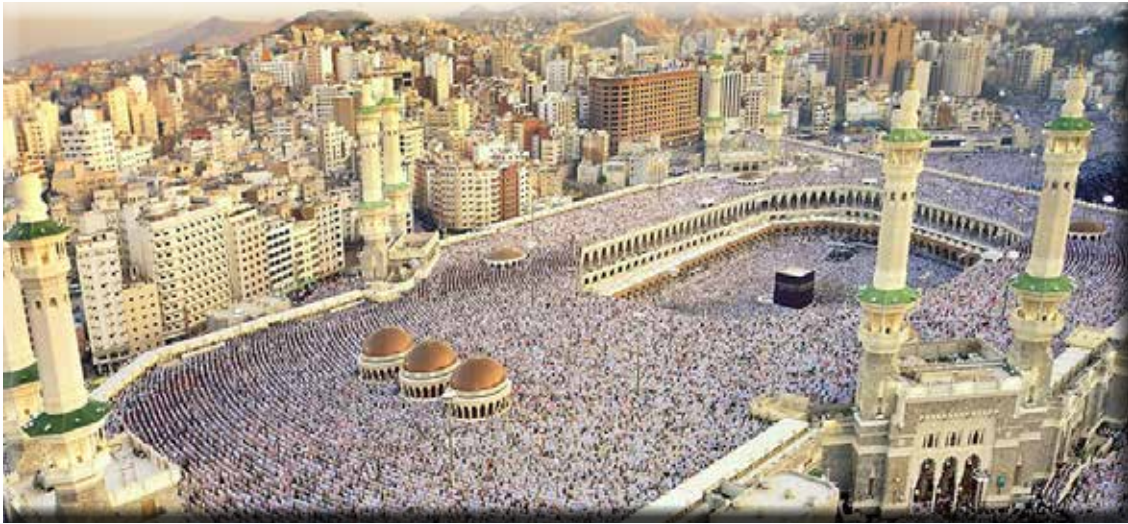
Al-Ḥāfiẓ Zīn ad-Dīn al-'Irāqī, mentioned that he drank it for a certain thing and obtained it.

And I (Ibn Ḥajar) drank it on an occasion and asked Allah, this was at a time when I was at the beginning of my study of ḥadīth; that He blesses me with the rank of adh-Dhahabī in terms of memorisation of ḥadīth. I then performed Ḥajj again after a period of approximately 20 years



and I found in myself a desire to exceed this rank, so I asked Him for even a higher rank, and I hope to reach it.

Al-Ḥakīm at-Tirmidhī mentioned his father in *Nawādir al-uṣūl*: he was performing ṭawāf by night during the period of the Ḥajj and he had to urinate but he did not want to go out of the mosque, in fear of being soiled because of the people's dirt. So he went to drink Zamzam water for this reason and went back to ṭawāf. He said: I did not feel I needed to urinate until the mourning. <sup>(197)</sup>







## Section VIII

### Multiplication of ḥasanāt next to the Ka'ba

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

﴿وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ﴾

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



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

1. Jābir (r) narrated: Allah's Messenger (s) said: **One prayer performed in the Sacred Mosque is better than a hundred thousand prayers performed in any other mosque.**<sup>(198)</sup>
2. 'Abd Allah Ibn Zubayr (r2) narrated: Allah's Messenger (s) said: **One prayer performed in my Mosque is better than a thousand prayers performed in any other mosque excepting the Sacred Mosque, and a prayer in the Sacred Mosque is better than a hundred prayers performed in my mosque (the Mosque of Medina).**<sup>(199)</sup>

**Significance:** The Sacred Mosque is the best mosque, as the reward of one prayer in it is equivalent to a





hundred thousand prayers performed anywhere else, except the Mosque of Medina where a prayer is equivalent to a hundred prayers performed anywhere else.

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



## Endnotes

- (1) This refers to the victory of Islām against idolatry, and to Bilāl when he climbed on the top of the Ka'ba for calling to the prayer; and also because all idols and icons were removed from its Sanctuary. *Fath al-Bārī'* (9/8).
- (2) Reported by al-Bukhārī, (1559/4), H. 4030.
- (3) Reported by at-Tirmidhī (378/4), H. 2032, al-Albānī made it ḥassan (good) in *Ṣaḥīḥ sunan at-Tirmidhī* (391/2), H. 2032.
- (4) See: *Sīra Ibn Ishāq* (37/1), *Dalā'il an-nubuwwa al-Bayhaqī* (117/1).
- (5) See: *Tafsīr aṭ-Ṭabarī* (143/17).
- (6) See: *Badā'i' al-fawā'id*, Ibn al-Qayyim (281/2).
- (7) See: *al-rawḍ al-unuf*, as-Suhaylī (340/1), *Tafsīr Ibn Kathīr* (175/1).
- (8) Reported by al-Bukhārī (651/2), H. 1737.
- (9) Reported by al-Bukhārī (857/2), H. 2301 and Muslim (988/2), H. 1355, his version.
- (10) Reported by Muslim (989/2), H. 1356.
- (11) See: *Bayt Allah al-ḥarām al-Ka'ba*, p. 63.
- (12) See: *as-sīra an-nabawyya*, Ibn Hishām (171/1), *Akhbār makka*, al-Azraqī (146/1). *Tafsīr aṭ-Ṭabarī* (303/30).
- (13) Reported by al-Bukhārī (154/1), H. 386.
- (14) Reported by aṭ-Ṭabarānī, al-Awsaṭ (83/2), H. 1321, authenticated by al-Albānī, *Ṣaḥīḥ at-targhīb wa at-tarhīb*, (173/1), H. 151.
- (15) Reported by Abū Dāwūd (360/3), H. 3824 authenticated by al-Albānī, *Ṣaḥīḥ sunan Abū Dāwūd* (452/2), H. 3824.
- (16) *Ṣaḥīḥ Muslim bi sharḥ al-Nawawī* (38/5).
- (17) Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (278/2), H. 1313 authenticated by al-Albānī, *Ṣaḥīḥ at-targhīb wa at-tarhīb* (235/1), H. 285.

- (18) Al-Albānī, *Majmū' fatāwa* (219/1).
- (19) *Fatḥ al-Bāri'* (510/1).
- (20) Reported by al-Bukhārī (159/1), H. 397.
- (21) Reported by Abū Dāwūd (126/1), H. 479 authenticated by al-Albānī, *ṣaḥīḥ sunan Abū Dāwūd* (140/1), H. 479.
- (22) *Fatḥ al-Bāri'* (508/1).
- (23) See: *Sharḥ riyāḍ aṣ-Ṣāliḥīn*, Ibn al- 'Uthaymīn (693/1).
- (24) Reported by aṭ-Ṭabarānī in *al-awsaṭ* (25/3), H.2354. al-Albānī made it good (ḥassan) in *ṣaḥīḥ at-targhīb wa at-tarhīb* (191/3) H. 3085.
- (25) See: *Badā'i' al-fawā'id* (280/2).
- (26) *Lisān al-'Arab* (22/12).
- (27) Reported by aṭ-Ṭabarānī in *al-kabīr* (425/12), H. 13566. Al-Albānī made it good (ḥassan) in *ṣaḥīḥ al-Jāmi'* (289/1), H. 1360.
- (28) Reported by al-Bazzār in his *musnad* (317/12), H. 6177, al-Albānī said it was ḥassan (good) due to corroborating narrations in *ṣaḥīḥ at-targhīb wa at-tarhīb*, (9/2) H. 1112.
- (29) Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (16/3), H. 2320. al-Albānī said it was ḥassan (good) due to corroborating narrations in *ṣaḥīḥ at-targhīb wa at-tarhīb*, (11/2) H. 1113.
- (30) Reported by Muslim (983/2), H. 1350.
- (31) See: *Mirqāt al-mafātīḥ*, al-Qārī (498/5).
- (32) See: *Makka al-mukarrama tārikh wa ma'ālim*, p. 48.
- (33) The sons of Adam who used to touch it made it black: their sins was a cause of its darkness. Understand the ḥadīth as it is, without religious or rational restrictions. See: *Mirqāt al-mafātīḥ* (496/5).
- (34) Reported by at-Tirmidhī (226/3), H. 877 and he said it was ḥassan ṣaḥīḥ (good and sound) and authenticated by al-Albānī in *ṣaḥīḥ sunan at-Tirmidhī* (451/1), H.877.
- (35) Reported by Aḥmad in *al-musnad* (307/1), H. 2797 and al-Albānī said it was ṣaḥīḥ due to corrob-



orating narrations in *ṣaḥīḥ at-targhīb wa at-tarhīb*, (29/2) H. 1146.

- (36) Reported by aṭ-Ṭabarānī fi *al-awsaṭ* (164/5), H. 4954 and authenticated by al-Albānī in *ṣaḥīḥ al-Jāmi'* (606/1) H. 3175.
- (37) Reported by al-Fākihī in *Akḥbār makka* (91/1) n°25. Chain ḥassan (good). See: *Faḍā'il Makka al-wārida fī as-sunna- jam'an wa dirāsa*, dr. Muḥammad al-Ghabbān (715/2) n°384.
- (38) *Hujja Allah al-bāligha*, Shāh Walī Allah ad-Dihlawī p.556.
- (39) Reported by at-Tirmidhī (434/5), H. 3334 ḥassan ṣaḥīḥ (good and sound). Al-Albānī made it ḥassan (good) in *Ṣaḥīḥ sunan at-Tirmidhī* (364/3), H.3334.
- (40) *Mirqāt al-mafātīḥ* (496/5).
- (41) See: *al-Ḥajar al-aswad min aḥjār as-samā'*, PhD. Zaghlul al-Najjar, site: ahlalhadeeth.com
- (42) The corner: the Black Stone.
- (43) The Maqām: the station of Ibrāhīm, (p).
- (44) Reported by al-Ḥākim, *al-mustadrak* (627/1), H. 1678. Authenticated by al-Albānī in *ṣaḥīḥ al-Jāmi'* (665/1) H. 3559.
- (45) Allah erased their light: because the polytheists touched them, maybe the wisdom of erasing their light is to show that true faith should be in the unseen. See: *Mirqāt al-mafātīḥ* (497/5).
- (46) Reported by at-Tirmidhī (226/3), H. 878. Authenticated by al-Albānī *Ṣaḥīḥ sunan at-Tirmidhī* (452/1), H.878.
- (47) Reported by al-Bayhaqī, *al-Kubrā* (75/5), H. 9011, al-Albānī said about it ḥassan ṣaḥīḥ (good and sound), in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (30/2), H. 1147.
- (48) Reported by al-Bayhakī, *al-Kubrā* (75/5), H. 9012, authenticated by al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (30/2), H. 1147.
- (49) *Mirqāt al-mafātīḥ* (498/5).
- (50) *Ḥāshiya al-Bajirmī 'alā sharḥ minhāj aṭ-ṭullāb* (163/2).
- (51) This ḥadīth is weak (ḍa'īf) and elevated, ṣaḥīḥ mawqūf (sound and stopped), if it is confirmed by

Ibn ‘Abbās (r2), it is elevated and attributed to the Prophet (s), so no opinion or interpretation will be accepted.

- (52) This ḥadīth is not a ḥadīth about the characteristics of Allah, please read carefully Ibn Taymiya (m) in his comment on the word of Ibn ‘Abbās in *Majmū‘ al-Fatāwā* (397-398/6); already quoted.
- (53) Ibn Ḥajar al-Haythamī (m) said in *az-Zawājir* (399/1): “Those who touch them are blessed.”
- (54) Reported by al-Azraqī in *Akḥbār makka*, (323/1), and al-Fākihī in *Akḥbār makka* (89/1), n°20, Ibn Ḥajar said in *al-maṭālib al-‘āliya* (432/6) it was a mawqūf (stopped) ṣaḥīḥ (sound).
- (55) *Ma‘ālim as-sunan*, al-Khaṭṭābī (446/1). See: *sharḥ as-sunna*, al-Baghawī (114/7).
- (56) *Faḥ al-Bāri’*, Ibn Ḥajar (255/2).
- (57) *Majmū‘ al-Fatāwā* (397-398/6).
- (58) Reported by al-Bukhārī (209/1), H. 633, Jarīr Ibn ‘Abd Allah (r2) narrated: “We were sitting with the Messenger of Allah (s) that he looked at the full moon and observed: **You shall see your Lord as you are seeing this moon, and you will not be harmed by seeing Him...**”
- (59) *Sharḥ bulūgh al-marām*, kitāb al-Ḥajj, dr. ‘Abd al-Karīm al-Khaḍīr, *al-maktaba ash-shāmila* (159/1).
- (60) The sins: minor ones. It is permitted to touch both of them. *Fayḍ al-qadīr* (521/2).
- (61) Reported by Aḥmad in *al-musnad* (3/2), H. 4462. Al-Albānī authenticated it due to corroborating narrations in *Ṣaḥīḥ at-targhīb wa at-tarḥīb* (26/2) H. 1139.
- (62) Expiates: i.e. reduces, cancels. See: *Fayḍ al-qadīr* (95/2).
- (63) Reported by an-Nasā’ī (221/5), H. 2919. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā’ī* (319/2), H. 2919.
- (64) Reported by at-Tirmidhī (292/3), H. 959. Authenticated by al-Albānī in *Ṣaḥīḥ at-Tirmidhī* (491/1), H. 959.
- (65) In this version the Prophet (s) insisted (truly). See: *Fayḍ al-qadīr* (95/2).

- (66) Reported by Aḥmad in *al-musnad* (89/2), H.5621. Authenticated by al-Albānī in *Ṣaḥīḥ at-tar-ghīb wa at-tarhīb* (27/2), H. 1139.
- (67) Touched it rightfully: in obedience to Allah, following the Sunna, it is not praising the stone itself. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229-230/9).
- (68) Reported by Aḥmad in *al-musnad* (266/1), H. 2398. Authenticated by al-Albānī in *Ṣaḥīḥ al-jāmi‘* (436/1) H. 2184.
- (69) It will come easily, See: *Fayḍ al-qadīr* (345/5).
- (70) It will testify in their favour. See: *Mirqāt al-mafātīḥ sharḥ mishqāt al-maṣābīḥ*, (229-230/9) *‘Umdat al-Qāri* (341/9), *Tuḥfa al-‘uḥūdhi* (31/4).
- (71) Reported by ad-Dārimī in his sunan (63/2), H. 1839, and Ibn Māja (982/2), H. 2944. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (24/3) H. 2400.
- (72) Allah will raise it or revive it: *yab ‘athannahou* with the meaning of making it appear. Al-ba‘th, resurrection, concerns dead people. The Prophet (s) informed us that Allah is capable of giving life to the stone in order to speak; He will provide it with organs for bearing witness; as dead people are dust and bones and will be resurrected, the two stones will receive life. See: *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229/9), *Tuḥfa al-‘uḥūdhi* (31/4).
- (73) Two eyes to see therewith: it will know who touched it. See: *Tuḥfa al-‘uḥūdhi* (31/4).
- (74) Reported by at-Tirmidhī (294/3), H. 961, who made it good (ḥassan). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (493/1), H. 961.
- (75) Abū Qubays is a mount; it overlooks the Great Mosque at Mecca. Its foothill is aṣ-Ṣafā’. The name was given after a man from Madhḥija known as ḥaddād Yukanna Abū Qubays, who is said to have been the first to build on it. The mount was named al-amīn before, as the Stone was stored in it. See: *al-‘abbāb az-zākhir* (162/1).
- (76) Reported by Aḥmad in his musnad (211/2), H. 6978 and Ibn Khuzayma in his Ṣaḥīḥ (221/4), H. 2737. Al-Albānī said about it ḥassan (good) due to corroborating narrations in *Ṣaḥīḥ at-tar-ghīb wa at-tarhīb* (29/2), H. 1145.
- (77) *Tuḥfa al-‘uḥūdhi*, al-Mubārkwawrī (31/4), *Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ* (229-230/9).



- (78) In *al-Kashshāf* (414/1): the first who built it was Ibrāhīm, (p), then an Arab tribe of Jurhum, then it collapsed and the ‘Amaliqa rebuilt it, then it collapsed, then the Quraysh rebuilt it.
- (79) It will be raised up the third: after its destruction by Dhu as-Suwayqatayn and its rebuilding: it cannot be raised up after being destroyed: if a house is destroyed, it cannot be named a house if there is no construction. See: Ṣaḥīḥ Ibn Khuzayma (128/4), *at-taysīr bi sharḥ al-Jāmi‘ as-ṣaḥīr* (150/1).
- (80) Reported by Ibn Khuzayma in his Ṣaḥīḥ (128/4), H. 2506. Authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (225/1), H. 955.
- (81) *Fayḍ al-qadīr* (500/1).
- (82) See: *Iḥyā’ ulūm ad-dīn*, al-Ghazzālī (240/1).
- (83) Reported by al-Azraqī in *Akḥbār makka* (63-64/1), n°325, and al-Fākihī in *Akḥbār makka* (91/1) n°25, his word, chain ḥassan. See: *Faḍā’il Makka al-wārīda fī as-sunna jam’an wa dirāsa*, dr. Muḥammad al-Ghabbān (715/2), n°384.
- (84) Having great love: paying great attention to it, clinging to it, being very fond of it, affectionate. See: *Mukhtār aṣ-ṣiḥāḥ* p. 145, *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (17/9).
- (85) To you: the Stone. The objective was to be heard by the people around, for them to imitate him, not to praise the Stone itself like an idol. The purpose is to glorify the Lord and imitate the Prophet (s). See: *Ḥāshiya as-sanadī ‘alā sunan an-Nasā’ī* (227/5).
- (86) Reported by Muslim (926/2), H. 1271.
- (87) *Sharḥ as-sunna* (113/7).
- (88) Reported by al-Bukhārī (579/2), H. 1520.
- (89) *Kashf al-mushkil min ḥadīth aṣ-ṣaḥīḥayn* (96/1).
- (90) *Tārīkh al-qawīm li-makka wa bayt Allah al-karīm*, Muḥammad Ṭāhir al-Kurdī (299/3).
- (91) *Syar a’lām an-nubalā’* (42/4).
- (92) *Hidāya as-sālik ilā al-madhāhib al-arba’a fī al-manāsik* ‘Abd al-‘Azīz Ibn Badr ad-dīn Ibn Jamā’a (821/2).

- (93) Reported by Muslim (924/2), H. 1267.
- (94) The two Yemeni corners: the corner of the Black Stone and the Yemeni corner are named the two Yemeni corners. See: *Ṣaḥīḥ Muslim bi sharḥ al-Nawawī* (14/9).
- (95) Reported by Muslim (924/2), H. 1267.
- (96) Reported by Muslim (924/2), H. 1268
- (97) Reported by Muslim (925/2), H. 1269.
- (98) Reported by al-Bukhārī (573/2), H. 1506, and Muslim (969/2), H. 1333.
- (99) Reported by Abū Dāwūd (176/2), n° 1875. Authenticated by al-Albānī in his *Ṣaḥīḥ sunan Abī Dāwūd* (524/1) n° 1875.
- (100) *Sharḥ ma‘ānī al-‘āthār* (184/2).
- (101) *Sharḥ ṣaḥīḥ al-Bukhārī* (291/4).
- (102) *Al-Majmū‘* (37/8).
- (103) Qoted previously.
- (104) Reported by Aḥmad in *al-musnad* (95/2), H. 5701. ḥassan (good) according to the investigators of the chain (514/9), H. 5701.
- (105) Qoted previously.
- (106) Qoted previously.
- (107) Quoted previously.
- (108) See: *Tabīyn al-ḥaqqā‘iq* (18/2), *al-Umm* (170/2), *al-mubdi‘* (216/3).
- (109) Reported by Dāwūd (176/2), H. 1876. Al-Albānī made it ḥassan (good) in *Ṣaḥīḥ sunan Abī Dāwūd* (524/1), H. 1876.
- (110) Reported by Muslim (2062/4), H. 2677 from the ḥadīth of Abū Hurayra elevated and attributed to the Prophet (s).
- (111) *Al-Ḥāwī al-kabīr* (140/4).
- (112) *Ash-sharḥ al-kabīr*, ar-Rāfi‘ī (320/7).

- (113) *Rawḍa aṭ-ṭālibīn wa 'Umdat al-muḥtāḥ*, al-Nawawī (85/3).
- (114) *Mirqāt al-mafātīḥ sharḥ mishkāṭ al-maṣābīḥ* (13-14/9). See: *Ḥajja an-nabī (s) reported by Jābir (r)*, al-Albānī p. 56.
- (115) *Manāsik al-Ḥajj wa al-'umra*, al-Albānī p. 21.
- (116) Reported by at-Tirmidhī (292/3), H. 959, he made it ḥassan (good). Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (491/1), H. 959.
- (117) Reported by Ibn Māja (985/2), H. 2956. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Ibn Māja* (27/3), H. 2411.
- (118) Reported by an-Nasā'ī (221/5), H. 2919. Authenticated by al-Albānī in *Ṣaḥīḥ sunan an-Nasā'ī* (319/2), H. 2919.
- (119) See: the following version reported by Ibn Khuzayma.
- (120) Reported by Aḥmad in *al-Musnad* (3/2), H. 4462. Al-Albānī said about it in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (26/2), H. 1139: ṣaḥīḥ (authentic) due to corroborating narrations.
- (121) Reported by Ibn Khuzayma in his *Ṣaḥīḥ* (227/4), H. 2753. Al-Albānī said about it in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139: ṣaḥīḥ (authentic) due to corroborating narrations.
- (122) Reported by al-Bukhārī in at-Tārīkh al-kabīr (35/8), H. 2063. Al-Albānī said it was ṣaḥīḥ due to corroborating narrations in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1139.
- (123) Ṭawāf here is ṭawāf al-quḍūm.
- (124) Ṭawāf al-ifāḍa, during the pilgrimage.
- (125) Reported by al-Bazzār in his *Musnad* (317/12), H. 6177. Al-Albānī said it was ḥassan (good) due to corroborating narrations in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (9/2), H. 1112.
- (126) Ṭawāf al-wadā' during the pilgrimage.
- (127) Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (16/3), H. 2320. Al-Albānī said it was ḥassan (good) due to corroborating narrations in his *Ṣaḥīḥ at-targhīb wa at-tarhīb* (11/2), H. 1113.
- (128) Reported by at-Tirmidhī (293/3), H. 960. Authenticated by al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (492/1), H. 960.



- (129) Reported by at-Tirmidhī in *at-targhīb wa at-tarhīb* (123/2), H.1726. Authenticated by al-Al-bānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (27/2), H. 1141.
- (130) *Sharḥ Faṭḥ al-Qadīr* (50/3), as-Suyuwāsī.
- (131) *Sunan at-Tirmidhī* (293/3).
- (132) *Sharḥ as-sunna* (125/7).
- (133) *Al-Muwattaʿaʿ*, Imam Mālik (367/1).
- (134) Reported by Ibn Ḥibbān in his *Ṣaḥīḥ* (143/9), H. 3836. Its chain was authenticated by Ibn Ḥajar in *Talkhīṣ al-ḥabīr* (130/1). Authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmiʿ* (733/2), H. 3954.
- (135) Reported by aṭ-Ṭabarānī in *al-kabīr* (40/11), H. 10976, authenticated by Ibn Ḥajar in *Talkhīṣ al-ḥabīr* (130/1) and al-Albānī in *Ṣaḥīḥ al-Jāmiʿ* (733/2), H. 3956.
- (136) *aṭ-Ṭabaqāt al-kubrā*, Ibn Saʿd (539/5).
- (137) See: *Akḥbār Makka*, al-Azraqī (33/2), *al-iṣāba fī tamyīz aṣ-ṣaḥāba*, Ibn Ḥajar (316/8).
- (138) See: *Tārīkh al-qawīm li-Makka wa bayt Allah al-karīm*, al-Kurdī (122/3), *Makka al-mukarrama tāriḫ wa maʿālim*, p. 60.
- (139) Quoted previously.
- (140) Quoted previously.
- (141) Quoted previously.
- (142) *Hāshiya al-Bajirmī ʿalā sharḥ manhaj aṭ-ṭullāb* (163/2).
- (143) See: *Aḥkām al-qurʾān*, al-Jaṣṣāṣ (92/1), *Aḥkām al-qurʾān*, Ibn al-ʿArabī (52/1), *al-Kashshāf*, az-Zamakhsharī (415/1), *at-Tafsīr al-kabīr*, ar-Rāzī (53/4), *al-Baḥr al-muḥīṭ*, Abī Ḥayyān (8/3), *Tafsīr Abī as-Saʿūd* (388/1).
- (144) *Aḥkām al-Qurʾān* (51/2).
- (145) *Aḥkām al-Qurʾān* (92/1).
- (146) The circumambulating area (maṭāf): it is a roofless yard, its ground used to be

land until 91 H., when the Umayyad Caliph al-Walīd Ibn Abd al-Malik ordered to tile it with marble. During the following centuries, a lot of buildings were added to the maṭāf, among them: the building of the Zamzam well, the pulpit (minbar), the structure around the Maqām Ibrāhīm, the four mihrāb (mihrāb: semicircular niche in the wall of a mosque that indicates the qibla) one for each of the four madh'hab (Muslim school of law or *fiqh*, religious jurisprudence). During the fifties, the number of pilgrims increased considerably and the buildings that were in the maṭāf were removed to facilitate the circumambulation of the pilgrims. In 1978 another adjacent piece of land called al- aṣāwī was added to the mataf and tiled with marble, the total area of the mataf reached 17,000 square metres. See: *Makka al-mukarrama tārikh wa ma ālim* p. 58.

- (147) See: website: الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي
- (148) See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 89.
- (149) See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya aṣ-ṣaḥīḥa*, Muḥammad Sāmī Muḥammad, p.137-139.
- (150) Reported by aṭ-Ṭabarānī in *al-Awsaṭ* (179/4), *al-kabīr* (98/11), H. 11167. Al-Albānī said it was ḥassan (good) in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (40/2), H. 1161.
- (151) Reported by Muslim (1922/4), H. 2437.
- (152) Jibrīl hit the ground with his foot, which caused it to subside, and the water spouted. See: *Mu'jam mā ista'jam* al-Kibrī (701/2), *al-Nihāya* (262/5), *Tāj al-'arūs* az-Zubaydī (97/34).
- (153) *Zād al-ma'ād* (392/4).
- (154) See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya aṣ-ṣaḥīḥa*, Muḥammad Sāmī Muḥammad, p.134.
- (155) See: *al-i'jāz al-'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 87.
- (156) Reported by al-Bukhārī (1227-1228/3), H. 3184.
- (157) Reported by al-Bukhārī (1230/3), H. 3185.
- (158) *Aḥkām al-Qur'ān*, Ibn al-'Arabī (97/3).

- (159) *Fath al-Bārī'* (403/6).
- (160) See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (28/16).
- (161) See: *Ṣaḥīḥ Muslim bi sharḥ an-Nawawī* (29/16).
- (162) Food that nourishes: it is nutritious food; it satisfies hunger like food for who drinks it. See: *al-Taysīr bi-sharḥ al-Jāmi' as-ṣaḡhīr* (531/1).
- (163) Reported by Muslim (1921-1922/4), H. 2473.
- (164) Reported by al-Bazzar in his *Musnad* (361/9), H. 3929. Authenticated by Ibn Ḥajar in *al-Maṭālib al-āliya* (137/7), H. 1312 and al-Albānī in *Ṣaḥīḥ at-targhīb wa at-tarhīb* (40/2), H. 1162.
- (165) Quoted previously.
- (166) Reported by aṭ-Ṭabarānī in *al-kabīr* (271/10), n°10637. Al-Albānī said it was ṣaḥīḥ due to corroborating narrations *Ṣaḥīḥ at-targhīb wa at-tarhīb* (41/2), n°1163.
- (167) *Tahdhīb al-lughā* (284/1). See: *an-Nihāya* (441/2), *Mu'jam al-buldān* (317/3).
- (168) See: *al-Maḥkam wa al-muḥīṭ al-a'ẓam* Ibn Sayyid (47/6), *Lisān al-'Arab* (119/15).
- (169) *Zād al-ma'ād* (393/4).
- (170) *Al-'ālam al-Islāmī*, 'Abd ar-Rashīd at-Tatārī (in Turkish), translation: Kamal Khuja, *Faḍl mā' Zamzam* p. 105.
- (171) Quoted previously.
- (172) Quoted previously.
- (173) Reported by al-Bukhārī in *at-Tārīkh al-kabīr* (189/3), H. 639. Authenticated by al-Albānī in *as-Silsila aṣ-ṣaḡhīḥa* (543/2), H. 883.
- (174) See: *Sharḥ ṣaḥīḥ al-Bukhārī*, Ibn Baṭṭāl (421/9).
- (175) Reported by al-Bukhārī (1190/3), H. 3088.
- (176) *Zād al-ma'ād* (29/4).
- (177) Reported by Aḥmad in *al-Musnad* (291/1), H. 2649 and al-Ḥākim in *al-Mustadrak* (223/4), H. 7439 he said: ṣaḥīḥ according to the two sheikhs and they didn't reject it by its context.



- (178) *'Umda al-Qārī* (164/15).
- (179) *Marvels of creatures and Strange things existing*, Zakariya Ibn Muḥammad al-Qazwīnī p. 93.
- (180) *Masā'il Aḥmad Ibn Ḥanbal riwāya ibnihi 'Abd Allah*, p. 447.
- (181) *Zād al-ma'ād* (393/4).
- (182) Ibid. (178/4).
- (183) *Shifā' al-gharām bi-Akḥbār balad Allah al-ḥarām* (255/1).
- (184) *Al-'ālam al-Islāmī*, 'Abd ar-Rashīd at-Tatārī (in Turkish), translation: Kamal Khawja, from *Faḍl mā' Zamzam*, p. 118.
- (185) See: *al-i'jāz al'ilmī fī as-sunna an-nabawiya*, dr. Zaghloul al-Naggar p. 90.
- (186) *Aḥkām al-Qur'ān* Ibn al-'Arabī (98/3), and see: *Tafsīr al-Qurṭubī* (370/9).
- (187) Reported by Ibn Māja (1018/2), H. 3062. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (2502), (59/3).
- (188) *Nawādir al-uṣūl fī aḥādīth ar-rasūl* (274/3).
- (189) *Nayl al-awṭār*, ash-Shawkānī (170/5).
- (190) *Faḥ al-Qadīr*, al-Manāwī (404/5).
- (191) Note: These scholars did not content themselves with drinking Zamzam water; staying home and giving up their studies and researches, advancing this ḥadīth for doing nothing. On the contrary, they worked days and nights looking for knowledge!
- (192) *Faḍl mā' Zamzam*, p. 135.
- (193) Reported by al-Mundhiri in *at-targhīb wa at-tarhīb* (136/2) n°1817. Ibn al-Qayyim made it ḥassan (good) in *Zād al-ma'ād* (393/4), and al-Albānī made it weak in *ḍa'īf at-targhīb wa at-tarhīb* (375/1), n°751.
- (194) *Siyar A'lām an-nubalā'* (370/14), *Tārīkh al-Islām* (423/23).
- (195) *Tārīkh madīna Dimashq* (34/5), *Mu'jam al-'udabā'* (498/1), *Siyar a'lām an-nubalā'* (279/18).
- (196) *Aḥkām al-Qur'ān* (98/3).

- (197) It is in this narration that appeared the quoted ḥadīth: Zamzam water is for whatever it is drunk for. Ibn Ḥajar (p. 15); *Mawāhib al-jalīl li-sharḥ mukhtaṣar Khalīl*, Ibn al-Ḥaṭṭāb (116/3).
- (198) Reported by Ibn Māja (451/1), H. 1406. Authenticated by al-Albānī in *Ṣaḥīḥ sunan Ibn Māja* (421/1), H. 1163.
- (199) Reported by Ibn Ḥibbān in his *Ṣaḥīḥ* (499/4), H. 1620. Authenticated by al-Albānī in *Ṣaḥīḥ mawārid az-ẓama'ān* (429/1), H. 856.

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