

E-BOOK

DESCRIPTION OF THE KA'BA AND ITS NAME



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INDEX

[Introduction](#)

[Section I: Description of the Ka'ba.](#)

[Section II: The names of the Ka'ba.](#)



INTRODUCTION

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

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

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

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

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

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

﴿٧١﴾



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

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

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

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

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

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

And Allah Most High said:

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

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



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

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

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

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

Our Lord creates what He wills and He chooses:

It is according to the perfection of His power, His wisdom and knowledge that Allah Most High prefers, distinguishes, specifies and chooses between His creatures. Allah has His preference between angels, prophets and human beings. He preferred some periods of times above others as He preferred some places above others; for instance He preferred the Firdaws amongst all the Heavens.



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

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

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ

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

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

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

Importance of the subject and method:

The importance of this book lies in its own nature: a comprehensive study of the Holy Land and what is relevant as history, virtues, specificities and rules based on sharia-authenticated sources approved by the standards of well-versed and eminent people in jurisprudence; regardless of what became famous concerning the Holy Land such as false ḥadīths, false events or false information linked to it. Therefore, the method of this book is based on the method of the people of ḥadīth whereas authenticity of information is the fundamental condition for being quoted in the text. This is the guideline followed, based on the prevailing opinion in Islamic

¹ Zād al-ma’ād, Ibn al-Qayyim (42/1).

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

³ Zād al-ma’ād, (49 – 50/1).



jurisprudence: presenting evidence from the Qur'ān and the Sunna, sometimes with the addition of companions' statements and reasoning, evidence of the consensus if there is one, and quoting rules, wisdoms and benefits derived from said evidence. I avoided delving into too many details (except for important matters) or mentioning contradictions in order to ward off boredom, to make prevailing opinions more clear in the minds and to make the book easier and more comfortable for the dear reader.

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

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Section I

Description of The Ka'ba

Definition:

The Ka'ba is the House of Allah Most High; it is located in the centre of the Sacred Mosque (al-Masjid al-Ḥarām). It is a cuboid-shaped house with a roof and asymmetrical walls: the width of the wall of its door is 11.68 metres, the wall on the side of the Ḥijr measures 9.9 metres, the wall between the Levantine Corner and the Yemeni Corner 12.04 metres and the wall between the Black Stone Corner and the Yemeni Corner 10.18 metres. The Ka'ba is 14 metres high and at its base covers an area of 145 square metres.⁴

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

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

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ

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

⁴ See: *al-Ḥaram al-makkī ash-sharīf wa al-a'lām al-muḥīṭa bihi dirāsa tārikhiya wa maydaniya*, Dr. 'Abd al-Malik Ibn Dahīsh, p. 98; *Makka al-mukarrama, tārikh wa ma'ālim*, Maḥmūd Muḥammad Ḥamu, p. 40.



هَدْيًا بَلَغَ الْكَعْبَةَ

Origin of the name:

There are two opinions concerning the origin of the name:

The first derives from **the height of the Ka'ba, its relief and prominence**. It was said about the breast of a woman *ku'iba* when it appears or soars upward; this is the opinion of the majority. Furthermore, every prominence in Arabic is *ka'b* may it be round or not, for instance the heel of the foot *ka'b al-qadam*.⁵

The second derives from **the cuboid shape of its construction**, in other words it is **squared**, and this is the opinion of Mujāhid. To the Arabs, every quadrilateral is called *ka'ba*. *Tak'ib* in Arabic means giving a cuboid shape, like *tarbī'*: making square. Most houses in Arabia were round not squared.⁶

The first opinion is more correct for two reasons:

1. From a linguistic perspective, *ka'b* is the prominent bone at the crossing of the leg and the foot.⁷
2. For the geometrical section of the architecture of the Ka'ba. As underlined by modern studies, it has a trapezoid shape of different sides. It is a rarely used form of architecture in construction. **Therefore**, the cause of the denomination of the Honourable Ka'ba goes back to its embossed prominence, not its cuboid shape.⁸

The corners of the Ka'ba:

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

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

⁵ See: *Tafsīr al-Māwardī* (69/2); *Tafsīr aṭ-Ṭabarī* (76/7).

⁶ See: *Lisān al-'Arab*, Ibn Manzūr (718/1), *Mukhtār as-ṣiḥāḥ*, ar-Rāzī, p. 238.

⁷ See: *Lisān al-'Arab* (718/1); *Fath al-Bārī*, Ibn Ḥajar (211/2).

⁸ See: *al-Ka'ba al-musharrafā dirāsa taḥlīl li-l-khaṣā'is at-taṣmīmiya*, Dr. Muḥammad Yaḥya Wazīrī, p. 18.



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

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

The two other corners have no virtues linked with the two quoted above. For this, the Black Stone is singling itself out regarding two points; the touching and the kissing, for its two virtues. The Yemeni Corner is only touched, not kissed, as it has only one virtue. And for the two other corners, they are neither touched nor kissed.⁹

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



Section II

The Names Of The Ka'ba

The Honourable Ka'ba has plenty of names. Many of its names underline its nobility.

Among its names are the following:

First: The House (al-Bayt):

This term appears in the Holy Qur'ān 15 times¹⁰, sometimes **alone**, sometimes with a **pronoun** that designates Allah Most High¹¹ and sometimes with a **qualifying adjective** (sacred, holy, old)¹²; for instance:

a). The House:

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

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

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

¹⁰ See: Surat al-Baqara – The Cow: 125, 127, 158; Surat 'Āli 'Imrān – The Family of Imran: 96, 97; Surat Al-'Anfāl – The Spoils of War: 35; Surat al-Ḥajj – The Pilgrimage: 26; Surat Quraysh: 3.

¹¹ Surat al-Baqara – The Cow: 125, Surat Ibrāhīm: 37; Surat al-Ḥajj – The Pilgrimage: 26.

¹² Examine examples of this in the following verses: Surat al-Mā'ida – The Table Spread: 97; Surat al-Ḥajj – The Pilgrimage: 29, 33; Surat at-Tūr: 4.



It has been named “House” for it has a roof and walls, the attributes of a house, even if there is no resident inside.¹³

b). A House with a pronoun:

The term “House” used with a pronoun designating Allah Most High appears 3 times in the Qur’ān:

1. “Purify My House” Surat al-Baqara – The Cow: 125. طَهَّرَا بَيْتِي
2. “And purify My House” Surat al-Ḥajj – The Pilgrimage: 26. وَطَهَّرْ بَيْتِي
3. “Near Your Sacred House” Surat Ibrāhīm: 37. عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Ibn ‘Aṭīya (m) disclosed the secret of this addition of a pronoun saying: Allah linked the House to Himself, glorifying henceforth the House, and it is the link of something created to the Creator, or the bond between a possession and its owner.¹⁴

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

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

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

ءَأَمِّينَ أَلْبَيْتِ الْحَرَامِ

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

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ

Ḥarām is a noun meaning *muḥarram*: forbidden, inviolable. As-Sinjāri (m) said: The Ka’ba has many names, among them: the Sacred House; because Allah

¹³ See: *Fath al-Qadīr*, 79/2, Muḥammad ash-Shawkānī.

¹⁴ *Al-muḥarrar al-wajīz fi Tafsīr al-kitāb al-‘azīz* (208/1).



Most High made it sacred and glorified it, and the purpose of praising it is to exalt the whole Sanctuary (ḥaram).¹⁵

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

Ibrāhīm (p) said in the Holy Qur'ān:

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

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

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

The difference between the two descriptions:

1. The House described as *muḥarram*, past participle, means that it has been made sacred, or it acquired sacredness, it became sacred, it was not all the time sacred.
2. The use of the word *al-ḥarām* means that the House has become sanctified, it is established as a matter of fact and it continues to be sacred, without taking notice of the time it became sacred. The stress is put on the constancy and continuity.¹⁶

The reason for the use of the word *muḥarram* is because Allah Most High forbade the disrespect or neglect of the Ka'ba, and He made its surroundings sacred as a place; **or because** it has always been respected with awe by the powerful as a sacred place, requiring them to stay away from it; **or because** it is respected for its great sanctity which cannot be violated; **or because** it has been protected and preserved from the Deluge, this is the reason it is has been named '*atīq*, it has been saved from it, the Flood did not overcome it.¹⁷

¹⁵ *Manā'ih al-karam fī Akhbār makka wa-l-bayt wa walāt al-ḥaram*, as-Sinjārī (257/1).

¹⁶ See: *Asmā' al-Ka'ba al-musharrafā fī ad-dars al-lughawī*, p. 20.

¹⁷ *Al-Kashshāf* (524/2).



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

The House is described as ancient in two verses of the Holy Qur’an:

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

وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

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

ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ

Why is it described as ancient (‘atīq)?

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

1. It has been named ancient for its **antiquity**¹⁸; **ancient (‘atīq) in the language** means older; we say an ancient sword, an ancient dinar, which means old¹⁹. This is underlined by the words of Allah:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

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

It is the oldest place of worship.²⁰

2. The name was given because **Allah Most High saved it (a‘taqa) from destruction by the mighty**; therefore no one was ever able either to dominate it or to approach it except with respect and for glorifying it.²¹

¹⁸ See: *Ma‘ānī al-Qur‘ān*, an-Nuḥās (403/4), *al-Kashshāf* (694/1).

¹⁹ See: (189/3) *Tahdhīb al-asmā’ wa-l-luḡha*, an-Nawawī (189/3); *Lisān al-‘Arab*, Ibn Manẓūr (236/10).

²⁰ See: *Aḍwā’ al-bayān*, ash-Shanqīṭī (253/5).

²¹ See: *Dalā’il an-Nubuwwa*, al-Bayhaqī (125/1), *Tafsīr al-Baghawī* (285/3), *Tafsīr ath-Tha‘labī* (20/7).



3. The word 'atīq (with the idea of being preserved) was given because **it has never been owned by anyone**. Ibn Zāhira (m) said: It is said that it is noble for Allah, as **it had never been dominated by any kingdom of Allah's creatures**. It has never been said "the House of so-and-so" rather we used to say "the House of Allah".²²
4. The name 'atīq was given because **in its Mosque, Allah Most High is preserving the sinners from punishment and hellfire**²³. The word *al-atīq* also means the one who releases the sinners. The release is metaphorical: the Ka'ba itself, by its nature, is releasing the sinners who visit it and circumambulate it.²⁴
This is stressed by the following ḥadīth narrated by 'Ā'isha (rh): Abū Bakr (r) came to Allah's Messenger (s) who said: **You are saved by Allah from the hellfire**. That day Abū Bakr received the name 'atīq.²⁵
5. The name was given for its eminence and excellence, as in the language, one of the meanings of 'atīq is noble and wonderful. It is said "the most beautiful quality in someone's face" which means nobility. A woman called 'atīqa means she is beautiful and noble.²⁶

All of the denominations mentioned above are correct, **but the closer to the truth is the very first one: the Ka'ba was described as ancient for its age**. Ash-Shanqīṭī (m) preferred this meaning.²⁷

Secondly: The one who purifies (Qādis):

Among the names of the Ka'ba: **Qādis**, the one who purifies, coming from *at-taqdīs* (sanctification or purification), from there came the name of Allah al-Quddūs: the Pure One. And from there came the word *muqaddas*: the purified. *Al-Qādis* is the pure or the one who purifies²⁸, as the Ka'ba purifies from sins²⁹.

²² See: *al-Jāmi' al-laṭīf fi Faḍl Makka wa-ahlihā wa binā' al-bayt ash-sharīf*, p.19.

²³ See: *Al-muḥarrar al-wajīz*, Ibn 'Aṭīya (119/4); *Tafsīr al-Qurṭubī* (53/12).

²⁴ *Al-Baḥr al-muḥīṭ* (339/6), *Rūḥ al-Ma'ānī*, al-Ālūsī (147/17)

²⁵ Reported by at-Tirmidhī, (616/5), H. 3679. Al-Albānī authenticated it in *Ṣaḥīḥ sunan at-Tirmidhī* (508/3), H. 3679.

²⁶ See: *An-Nihāya fi gharīb al-ḥadīth wa-l-'āthār*, Ibn al-Athīr (179/3), *Lisān al-'Arab* (263/10).

²⁷ *Aḍwā' al-bayān*, ash-Shanqīṭī (253/5).

²⁸ See: *al-Jāmi' al-laṭīf fi Faḍl Makka wa-ahlihā wa binā' al-bayt ash-sharīf*, p.100, *Bayān talbīs al-jahmiya* Ibn Taymiya (537/2).

²⁹ *Mu'jam mā ista'jam*, al-Bakrī (290/1).



Thirdly: The Consecrated to Allah (Nādhir):

Among the names of the Ka'ba is **Nādhir**, “the Consecrated” to Allah, because sacrificial animals and other things are consecrated to Allah in the Sanctuary.³⁰

Fourthly: Rare, Precious (Nādir):

Another name of the Ka'ba is **Nādir** which comes from *an-nadra*. Al-Azharī (m) said: *an-nadra* is the fragment of gold or silver in an ore.³¹

The Ka'ba was called “rare” as the Arabs used to visit it rarely, not often³² and also because its shape and construction are singular or particular. Moreover it is rare thanks to its eminence and virtues.³³

Five: The Structure (al-Baniya):

Among the names of the Ka'ba is “the Structure” (**al-Baniya**). Ibn Manẓūr (m) said: The name “the Structure”, i.e. the Ka'ba, was given for its honour as the most honourable construction³⁴.

In the ḥadīth of al-Barā' Ibn Ma'rūr (r): “I had not to turn my back to this structure and to pray towards it”³⁵.

Ibn al-Athīr (m) said: The Ka'ba was called the Structure (al-Baniya) of Ibrāhīm (p), as he built it; and it was very common for the Arabs to take oath by the Lord of this structure.³⁶

Six: ad-Douwār/ad-Dawwār:

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

³⁰ *Asmā' al-Ka'ba al-musharrafa fi ad-dars al-lughawī*, p.25.

³¹ *Tahdhīb al-lugha* (67/14), *Lisān al-'Arab* (200/5).

³² *Al-Qāmūs al-muḥīṭ*, p.618.

³³ *Asmā' al-Ka'ba al-musharrafa fi ad-dars al-lughawī*, p.26.

³⁴ *Lisān al-'Arab*, p.95, 14.

³⁵ Reported by Aḥmad in his musnad (461/3), H 15836, Ibn Khuzayma in his Ṣaḥīḥ (223/1), H 429, the investigators of the musnad said (95/25), H 15798: ḥadīth qawī (strong), chain ḥassan (good).

³⁶ *An-Nihāya fi gharīb al-ḥadīth wa-l-'āthār*, (158/1).



similar, referring to the abundance of rotations or circles accomplished around the Ka'ba by the pilgrims³⁷.

Seven: The Direction (al-Qibla):

Allah Most High said:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيَّهَا

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

كُنْتُمْ خَيْرَ أُمَّةٍ

“You are the best community” Surat ‘Āli ‘Imrān – Family of Imran, verse 110.³⁸ The qibla or direction is the Ka'ba³⁹.

³⁷ *Asmā' al-Ka'ba al-musharrafā fi ad-dars al-lughawī*, p.28.

³⁸ *Tafsīr al-Baghawī* (123/1).

³⁹ See: *al-Kashshāf* (225/1).



هذا الكتاب منشور في

