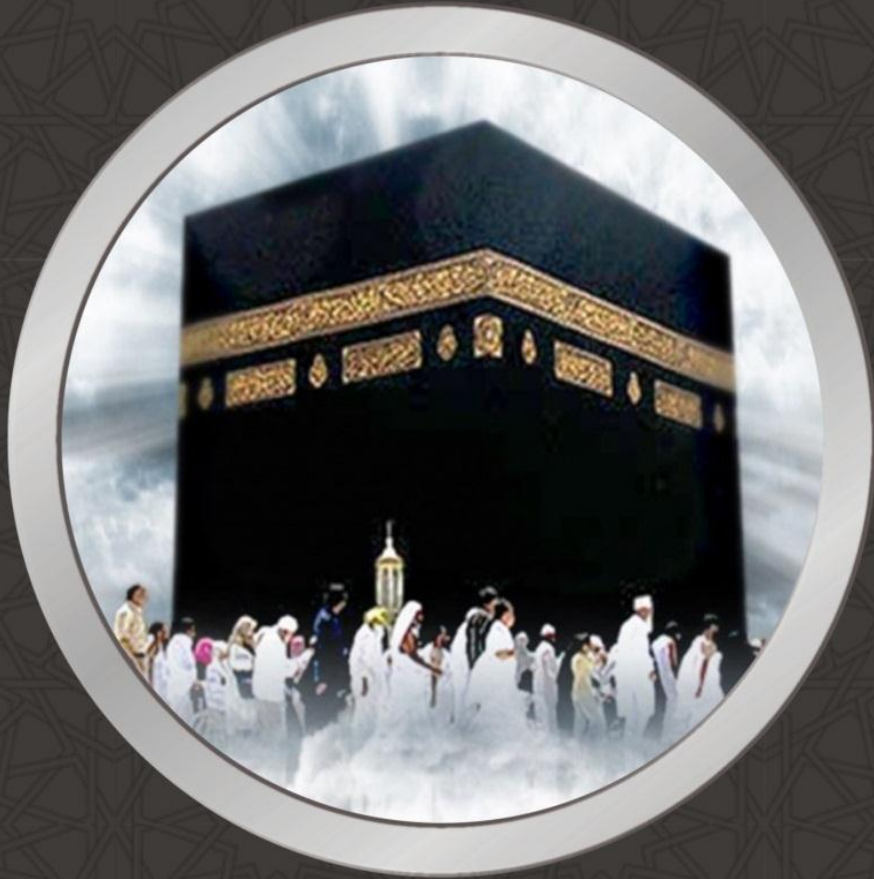


E-BOOK

RULES ABOUT FACING THE KA'BA FOR PRAYING



Maḥmūd Ibn Aḥmad al Dosary (PhD).

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INTRODUCTION

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا 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,

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).



the method of this book is based on the method of the people of ḥadīth whereas authenticity of information is the fundamental condition for being quoted in the text. This is the guideline followed, based on the prevailing opinion in Islamic jurisprudence: presenting evidence from the Qur'ān and the Sunna, sometimes with the addition of companions' statements and reasoning, evidence of the consensus if there is one, and quoting rules, wisdoms and benefits derived from said evidence. I avoided delving into too many details (except for important matters) or mentioning contradictions in order to ward off boredom, to make prevailing opinions more clear in the minds and to make the book easier and more comfortable for the dear reader.

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

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Part I

Facing The Ka'ba For Praying

The ulama agreed⁴ on the fact that facing the Ka'ba for the prayer is compulsory until the Hour arrives. They also agreed⁵ that facing the Ka'ba is a condition for the validity of the prayer; the prayer of someone who is not orientated towards the House without excuse is not accepted.⁶

Evidence:

1. The word of Allah:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

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

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

2. Abū Hurayra (r) narrated: The Prophet (s) said: ...**When you get up to pray, perform ablution properly and then face the qibla and say the takbīr (Allahu akbar) ...**⁷

⁴ See: *at-Tamhīd*, Ibn ‘Abd al-Birr (54/17), *Nayl al-awṭār* (175/2).

⁵ See: *Badā’i’ aṣ-ṣanā’i’* (314/1), *al-Majmū’* (189/3), *Mawāhib al-Jalīl* (507/1), *al-Mughnī* (92/2).

⁶ Among the excuses: illness, fear of the enemies, handicapped persons, supererogatory prayers during a journey.

⁷ Reported by al-Bukhārī (2307/5), H. 5897; Muslim (298/1), H. 397.



3. 'Abd Allah Ibn 'Umar (r2) narrated: **While the people were offering the Fajr prayer at Qubā' (a mosque in Medina), someone came to them and said: Last night verses of the Qur'ān have been revealed to Allah's Messenger (s) and he has been ordered to pray facing the Ka'ba; therefore you people should face it. At that time, they had been facing the Levant (Jerusalem), so they turned round and faced the Ka'ba.**⁸

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

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

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ

“We have certainly seen the turning of your face, (O Muḥammad), towards the heaven, and We will surely turn you to a qibla with which you will be pleased. So turn your face towards the Sacred Mosque” (Surat al-Baqara: 144). A man from Banū Salima was passing there; he found the people bowing while performing the dawn prayer (Fajr) and they had already accomplished one rak'a. He called out to them: Listen! The qibla has been changed! They then turned towards the (new) qibla.⁹

Evidence of the consensus:

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

⁸ Reported by al-Bukhārī (157/1), H. 395, Muslim (375/1), H. 526.

⁹ Reported by Muslim (375/1), H. 527.



Among those who reported the consensus: Ibn ‘Abd al-Birr¹⁰, Ibn Hazm¹¹, al-Kāsānī¹², Ibn Rushd (Averroes)¹³, Ibn Taymiya¹⁴, ash-Shawkānī¹⁵, ...

1. **Ibn ‘Abd al-Birr (m)** said: The ulama agreed that the qibla decreed by Allah for the Prophet (s) and all His servants is the Ka’ba, the Sacred House in Mecca, which they have to face for performing prayers.¹⁶
2. **Al-Kāsānī (m)** said about the conditions for the validity of the prayer: Among them: facing the qibla... there is a whole community consensus about that.¹⁷
3. **Ibn ar-Rushd (Averroes) (m)** said: The Muslims agreed: facing the House is one of the conditions for the validity of the prayer.¹⁸
4. **Ash-Shawkānī (m)** said: The ḥadīths transmitted for generations express the obligation to face the House; and furthermore, it is a verse from the noble Qur’ān:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ

“turn your face towards the Sacred Mosque”. The Muslims reached a consensus on this; it is absolutely definite undisputable law of the Sharia.¹⁹

¹⁰ See: *at-Tamhīd* (54/17).

¹¹ See: *Marātib al-ijmā’*, Ibn Hazm, p. 48.

¹² See: *Badā’i’ aṣ-ṣanā’i’* (308/1).

¹³ See: *Bidāya al-mujtahid* (161/1).

¹⁴ See: *Majmū’ al-fatāwā* (206/22).

¹⁵ See: *Nayl al-awṭār* (175/2); *ad-Durārī al-maḍīya*, ash-Shawkānī, p. 95.

¹⁶ *Al-Istidhkār* (455/2); and see: *at-Tamhīd* (54/17).

¹⁷ See: *Badā’i’ aṣ-ṣanā’i’* (308/1).

¹⁸ *Bidāya al-mujtahid* (80/1).

¹⁹ *Ad-Durārī al-maḍīya*, p. 95.



Part II

Facing The Ka'ba For Praying: Two Cases

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

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

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

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

The ulama²⁰ agreed on the obligation to precisely face the Ka'ba for the people who can see it, from close or from far away, like someone praying in the Sacred Mosque, if he leans right or left, his prayer is not valid.

Words of the scholars on the matter:

1. **Imam ash-Shāfi'ī (m)** said: Anyone who is able to see the House in Mecca, from inside its Mosque, or from a house, a plain or a mountain; will not have his prayers accepted until he faces the House, because he can turn properly towards it by looking at it.²¹
2. **Ibn 'Abd al-Birr (m)** said: The rule about facing the qibla has two aspects. One of them concerns the person who sees it and looks at it: he has to face it properly with all his body.²²

²⁰ See: *Badā'i' aṣ-ṣanā'i'* (308/1); *al-Umm* (193/1); *al-Kāfī fī fiqh ahl al-Madīna*, p.38; *al-Mughnī* (262/1).

²¹ *Al-Umm* (93/1).

²² *Al-Kāfī fī fiqh ahl al-Madīna*, p. 38.



3. **Ibn Qudāma (m)**: Then, if he sees the Ka'ba, he has to turn towards it precisely; we have never heard about any divergence on the matter.²³
4. **Al-Qurṭubī (m)** said: They reached a consensus on the fact that whoever sees it has the obligation to face it. If one is able to see it and knows its position, but does not turn towards it, his prayer is not valid and he has to pray again.²⁴

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

The ulama diverged on the case of a person far away from the Ka'ba and unable to see it: is there an obligation for him to turn towards it precisely or does he have to turn only towards its direction? There are two opinions. **The prevailing** one says that he does not have to face it exactly; he only has to pray towards its direction. This is the opinion of the majority, the Ḥanafī School²⁵, most of the Mālikī School²⁶, some of the Shāfi'ī School²⁷ and it is the opinion of the Ḥanbalī School²⁸.

Evidence:

1. The word of Allah Most High:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

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

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

2. Abū Hurayra (r) narrated: The Prophet (s) said: **What is between the Orient and the Occident is a qibla.**²⁹
3. ‘Abd Allah Ibn ‘Umar (r2) narrated: **While the people were offering the Fajr prayer at Qubā’ (a mosque in Medina), someone came to them and said: Last night verses of the Qur’ān have been revealed to**

²³ Al-Mughnī (262/1).

²⁴ Tafsīr al-Qurṭubī (160/2).

²⁵ See: Fath al-Qadīr (269/1); Badā’i’ aṣ-ṣanā’i’ (340/1).

²⁶ See: at-Tāj wa al-iklīl (508/1), Ḥāshiya Qaliūbī (132/1).

²⁷ See: al-Majmū’ (207/3).

²⁸ See: al-Inṣāf (9/2); Kashshāf al-qanā’ (305/1).

²⁹ Reported by at-Tirmidhī (173/2), H. 344, he said it was ḥassan ṣaḥīḥ (good – sound). Authenticated by al-Albānī in Ṣaḥīḥ sunan at-Tirmidhī (203/1), H. 344.



Allah's Messenger (s) and he has been ordered to pray facing the Ka'ba; therefore you people should face it. At that time, they had been facing the Levant (Jerusalem), so they turned round and faced the Ka'ba.³⁰

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

4. Many companions of the Prophet (s) narrated: "What is between the Orient and the Occident is a qibla", among them: 'Umar Ibn al-Khaṭṭāb, 'Alī Ibn Abī Ṭālib and Ibn 'Abbās (rp).³¹
5. It is narrated in *Sunan at-Tirmidhī* that Ibn 'Umar (r2) said: If you put the Occident at your right and the Orient at your left, what is between them is a qibla if you are facing the qibla (the Sacred Mosque). Ibn al-Mubārak (m) said: "What is between the Orient and the Occident is a qibla"; this is for the people of the Orient. 'Abd Allah Ibn al-Mubārak chose facility for the people of Marwu.³²

Words of scholars in this regard:

1. **Al-Marghiyānī (m)** said: If one is far away from the Ka'ba, his obligation is to catch its direction and his prayer is agreed.³³
2. **Ibn 'Abd al-Birr (m)** said: If the Ka'ba is not visible for him, he has to turn towards its direction.³⁴
3. **Ibn Qudāma (m)** said: The obligation concerning the qibla: to exactly face the Ka'ba itself for whoever is close to it and to face its direction for whoever is away from it.³⁵

³⁰ Reported by al-Bukhārī (157/1), H. 395, Muslim (375/1), H. 526.

³¹ See: *Sunan at-Tirmidhī* (174/2).

³² See: *Sunan at-Tirmidhī* (174 – 175/2).

³³ *Al-Hidāya fī sharḥ al-Bidāya* (45/1).

³⁴ *Al-Kāfī fī fiqh ahl al-Madīna* (38/1).

³⁵ *Ash-Sharḥ al-kabīr*, Ibn Qudāma (485/1).



Part III

Situations Where Facing The Qibla Is Not A Prerequisite

In some situations, facing the qibla is not a prerequisite. Each case has its specific reason. These situations are the following³⁶:

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

Words of scholars in this regard:

1. **Ash-Shīrāzī (m)** said: Facing the qibla is a prerequisite for the validity of the prayer except in two cases: intense fear or supererogatory prayers on a journey.³⁷

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

³⁶ See: *Badā'i' aṣ-ṣanā'i'* (314/1); *Mughnī al-muḥtāj* (142/1); *Mawāhib al-Jalīl* (507/1); *Kashshāf al-qanā'* (307/1); *al-Maḥlā* (292/3).

³⁷ *Al-Muḥdhib* (67/1).



فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ

“And if you fear (an enemy, then pray) on foot or riding” (Surat al-Baqara: 239). Ibn ‘Umar (r2) said: “either facing the qibla or otherwise”³⁸; he was compelled to abandon this obligation, so he prayed without turning to the qibla, like a sick person too weak to stand.³⁹

2. **Ibn ‘Abd al-Birr (m)** said: A compulsory prayer is not valid without the qibla, except in a state of fear or during a battle.⁴⁰

He also said: And it is valid for the traveller on his mount to perform supererogatory prayers by facing the direction followed by his mount.⁴¹

3. **Ibn Qudāma (m)** said: To summarize: if he is in a state of fear that prevents him from facing the qibla, or if he needs to walk, or if he is unable to accomplish some of the prayer’s pillars either due to an authorized escape from enemy or a wild beast, a flood, a fire or something like that urging him to flee or run, or in the middle of a battle; or if he is in a situation of attack and retreat, a fight or a pursuit, therefore he can pray according to his situation, by walking or on his mount, in the direction of the qibla or not, if he is unable to do so.⁴²

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

³⁸ Reported by al-Bukhārī (1649/4), H. 4261.

³⁹ *Al-Muhdhib* (69/1).

⁴⁰ *Al-Kāfī fī fiqh ahl al-Madīna* (38/1).

⁴¹ *Ibid.* (39/1).

⁴² See: *Al-Mughnī* (258/1).



Part IV

Position Of The People In Congregational Prayers Near The Ka'ba

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

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

No divergence between the ulama about the praiseworthiness of the imam standing behind the Maqām Ibrāhīm and the people standing behind him and surrounding the Ka'ba, whereas the imam is closer to the Ka'ba than them, as Ibn Zubayr (r2) did.⁴³

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

No divergence between the ulama about the validity of a prayer performed by people surrounding the Ka'ba and closer to it than the imam, if they are not to his side.⁴⁴

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

⁴³ See: *Ḥawāshī ash-sharawānī 'alā tuḥfa al muḥtāj bi-sharḥ al-minhāj* (303/1), *Ḥāshiya ar-rawḍ al-murabba'*, Ibn Qāsim (335/2).

⁴⁴ See: *Al-Inṣāf fi ma'rifa ar-rājih min al-khilāf* (281/2), *Fatāwā Ibn Taymiya* (404/23).



The ulama diverged on the validity of a prayer performed by people standing on the side of the imam and closer to the Ka'ba than him. There are three opinions. **The prevailing one:** their prayer is not valid except if they are excused⁴⁵; this is the position of the majority: Abū Ḥanīfa⁴⁶ and Aḥmad⁴⁷, and ash-Shāfi'ī⁴⁸ backed the prevailing opinion.

Evidence:

Abū Hurayra (r) narrated: Allah's Messenger (s) said: **The imam is appointed to be followed.**⁴⁹

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

⁴⁵ *Majmū' al-Fatāwā* (404-405/23).

⁴⁶ See: *Badā'i' aṣ-ṣanā'i'* (346/1), *Fatḥ al-Qadīr* (152/2).

⁴⁷ See: *Kashshāf al-qanā'* (486/1), *Sharḥ muntahā al-irādāt* (263/1).

⁴⁸ See: *al-Majmū'* (300/3), *Ḥawāshī ash-sharawānī 'alā tuḥfa al muḥtāj bi-sharḥ al-minhāj* (303/1).

⁴⁹ Reported by al-Bukhārī (253/1), H. 689, Muslim (311/1), H. 417.



Part V

Praying On The Roof Of The Ka'ba

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

1. The **Ḥanafī School** permits praying on the Ka'ba though it is disliked as it reduces the glory of the House.⁵⁰
2. The **Shāfi'ī School** permits it with the condition of putting a curtain connected to the House.⁵¹
3. The **Ḥanbalī School** permits performing supererogatory prayers only, with the condition of facing a picket put up on the Ka'ba.⁵²

Evidence:

1. The word of Allah Most High:

طَهِّرْ بَيْتِي

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

⁵⁰ See: *Faḥ al-Qadīr* (150/2), *al-Mabsūṭ*, as-Sarakhsī (79/2).

⁵¹ See: *al-Muhdhib* (129/1), *al-Majmū'* (197/3).

⁵² See: *al-Mughnī* (476/3), *Sharḥ muntahā al-irādāt* (157/1).



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

2. The word of Allah Most High:

وَحَيْثُ مَا كُنْتُمْ فَوَلُّواْ وُجُوْهَكُمْ شَطْرَهُ

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

Significance: The person performing prayer on the roof of the Ka'ba is turning his face on its direction or on its side⁵³; moreover there is a low wall on the ground of the roof following its contour, which cancels the condition of a curtain advanced by the Shāfi'ī School.

3. The word of Allah Most High:

فَوَلِّ وُجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّواْ وُجُوْهَكُمْ شَطْرَهُ

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

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

4. Jābir Ibn 'Abd Allah (r2) narrated: **The earth has been made for me a mosque and a purifier.**⁵⁴

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

5. The Ḥanbalī School allowed only supererogatory prayers on the roof of the Ka'ba, excepting compulsory ones, but they have no evidence concerning this distinction. Instead, any place where compulsory prayers are allowed is likewise a place where supererogatory prayers are allowed, except if there is evidence of a distinction between them.⁵⁵

6. The Shāfi'ī School stated the condition of a curtain touching the House, because its scholars consider the Ka'ba itself, i.e. the construction, as the qibla,

⁵³ See: *Tafsīr al-Qurṭubī* (159/2).

⁵⁴ Reported by al-Bukhārī (128/1), H. 328.

⁵⁵ See: *at-Tamhīd* (320/15), *Sunan at-Tirmidhī* (223/3).



not its spot. Contrary to the Ḥanafī scholars who consider the spot of the construction until the sky as the qibla. Today the low wall that is on the floor of the roof drives away the divergence.



Part VI

Praying On A Place Situated Above Or Below The Level Of The Ka'ba

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

Words of scholars on the matter:

As-Sarakhsī (m) said: Unanimously: whoever prays on Abū Qubays⁵⁶, his prayer is valid. It is not a matter related to the construction of the Ka'ba.⁵⁷

An-Nawawī (m) said: Our school said: If one stands on Abū Qubays, or any of the other elevated places near the Ka'ba⁵⁸, his prayer is valid without any divergence, because he is facing it.⁵⁹

Ibn Qudāma (m) said: If one prays on a mount surpassing the height of the Ka'ba, his prayer is valid. The same applies if he prays in a place situated below the level of the Ka'ba, as the obligation is to face it or the space above or below its position; because if the Ka'ba disappears – Allah forbid! – prayers would still be valid by facing its spot.⁶⁰

⁵⁶ The mount Abū Qubays overhangs the Ka'ba on the side of the Black Stone Corner.

⁵⁷ *Al-Mabsūṭ* (80/2).

⁵⁸ It is even truer for someone far away from the Ka'ba.

⁵⁹ *Al-Majmū'* (195/3).

⁶⁰ *Al-Mughnī* (263/1).



Evidence:

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

Conclusion

This was done with the help of Allah and He facilitated me in this subject. Ibn Wardi (m) wonderfully said: "People do not write for being criticized or humiliated, instead they hope for acknowledgement, supplications to Allah in their favour and gratefulness; and Allah will certainly reward everyone according to his efforts. Whoever seeks for flaws and defects let him start by himself. Dear reader, if you find in this book some good, pray Allah in my favour, and if you find lapses ask Him to forgive me."⁶¹

To conclude: I ask Allah the Tremendous, Lord of the Noble Throne to make my endeavours beneficial, to bless them and to forgive every lapses, oversight or negligence.

I seek refuge and protection in Allah Most High against knowledge that is not beneficial, a heart that is not submitted and from a supplication that is not heard. And praise be to Allah, Lord of the Worlds, and peace and blessings be upon our noble Prophet, his family and companions.

⁶¹ *I'āna at-ṭālibīn 'alā ḥall al-fāz fath al-mu'īn*, al-Bakrī ad-Dimiāṭī (344/4).



هذا الكتاب منشور في

