

Some Notes on Ba'ytullah- Kaabah

-Dr. E. R. Latifee

Allah (ﷻ) has called Makkah by five names in the Quran: Makkah, Bakkah, Al-Balad, Al-Qaryah and Ummul-Qura (the mother of cities).

Bakkah means, 'it brings Buka' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. (Ibn Kathir)

<https://www.islamiclandmarks.com/makkah-haram-sharief/city-of-makkah>

When the Muslims conquered Makkah. The Prophet (ﷺ) said, "Allah had made this city sacred the day He created the heavens and the earth and it's sanctity shall remain until the Day of Qiyamah (Day of Judgement). Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here." [Muslim]

The reward of prayer offered in Masjid al-Haram is multiplied many times. Jabir bin Abdullah (may Allah be pleased with him) narrates that the Prophet (ﷺ) said: "A prayer in this mosque of mine is better than one thousand prayers anywhere else, except for al-Masjid al-Haram. A prayer in al-Masjid al-Haram is better than one hundred thousand prayers (anywhere else)." [Ahmad]

Kabah The Ka'bah, also known as Baytullah (The House of Allah), al-Masjid al-Haram

Surah 3 v 96-97

৯৬. নিশ্চয়ই সর্বপ্রথম গৃহ, যা মানবমণ্ডলীর জন্যে নির্দিষ্ট (প্রতিষ্ঠা) করা হয়েছে, তা ঐ ঘর, যা মক্কায় অবস্থিত; ওটা বরকতময় এবং সমস্ত বিশ্ববাসীর জন্যে পথ-প্রদর্শক।

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا
وَأَهْدَىٰ لِلْعَالَمِينَ ﴿٩٦﴾

The first House (of worship) appointed for men was that at Bakka:
Full of blessing and of guidance for all kinds of beings:

[-Tafsir al-Jalaalayn]

[3:96]

When they said, 'Our direction of prayer (qibla) came before yours', the following was revealed: The first house, for worship, established for the people, on earth, was that at Bakka (a variant of Makka [Mecca], so called because it 'crushes' [tabukku] the necks of tyrants); it was built by the angels before the creation of Adam, and after it the Aqsā [in Jerusalem] was built, a period of forty years separating them, as reported in the hadīth of the two Sahīhs [sc. of al-Bukhārī and Muslim], and in the hadīth [that states]: 'The first thing to appear on the surface of the water, at the creation of the heavens and the earth, was a white foam, underneath which the earth was unrolled'; a blessed place (mubārakan, a circumstantial qualifier referring to la'lladhī, 'that') meaning a place of blessings, and a guidance to all worlds, because it is their qibla.

৯৭. তার মধ্যে প্রকাশ্য নিদর্শনসমূহ
বিদ্যমান রয়েছে, মাকাম-ই-ইবরাহীম
উক্ত নিদর্শনসমূহের অন্যতম। আর
যে ওর মধ্যে প্রবেশ করে সে
নিরাপদ হয়ে যায় এবং আল্লাহর
উদ্দেশ্যে এ গৃহের হজ্জ করা সেসব
মানুষের অবশ্য কর্তব্য যারা শারিরীক

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ وَمَنْ دَخَلَهُ
كَانَ آمِنًا ۗ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ
اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
عَنِ الْعَالَمِينَ ﴿٩٦﴾

ও আর্থিকভাবে ঐ পথ অতিক্রমে
সমর্থ এবং যদি কেউ অস্বীকার করে
তবে নিশ্চয়ই আল্লাহ সমগ্র বিশ্ববাসী
হতে মুখাপেক্ষিহীন।

[-Tafsir al-Jalaalayn]

[3:97]

Therein are clear signs, among which is, the station of Abraham, that is, the stone upon which he stood to build the House, and on which his footprints remain; and it [the House] has endured all this length of time and the constant passing of hands over it. Among these [signs] are the fact that the reward for good deeds is multiplied in it and that birds never fly over it; and whoever enters it is in security, not liable therein to be killed or oppressed or otherwise. It is the duty of people towards God to make the pilgrimage to the House (read either as hijj al-bayt or hajj al-bayt, as two variants of the verbal noun from hajj, meaning 'the intention [to journey there]'), if he is able to make his way there (man istatā' a ilayhi sabīlan substitutes for al-nās, 'people'). The Prophet (s) explained this [ability] as having provisions and a ride, as reported by al-Hākim [al-

Naysābūrī] and others. As for the one who disbelieves, in God or in what He has made obligatory with regard to the Pilgrimage, God is Independent of all worlds, the humans, the jinn and the angels, and [is Independent of] their devotions.

MAKKAH MUKARRAMAH

Regarding the Ka'bah, Allah (ﷻ) mentions in the Quran in Surah Al-Ma'idah: "Allah has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., Hajj and Umrah) for mankind." [5:97]

Baytul Ma'moor

Directly above the Ka'bah, at its zenith, there is a corresponding place in the heavens called the Baytul Ma'moor which holds the same status there as the Ka'bah does here on earth. Each day seventy thousand angels engage in worship there and none of them get a second opportunity to present themselves there again. The Baytul Ma'moor is such a sacred and honoured place that Allah (ﷻ) takes an oath on it in the Holy Quran in Surah Toor: "And I swear by the Baytul Ma'moor." [4:52]

Tafsir Ibn Kathir- Surah 3. Al-i'Imran, Ayaat 96 To 97

96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (mankind and Jinn. **97.** In it are manifest signs (for example), the Maqam (station) of Ibrahim; whosoever enters it, he attains security. And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of any of the `Alamin.

The Ka`bah is the First House of Worship

Allah said,

(إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ)

(Verily, the first House appointed for mankind) for all people, for their acts of worship and religious rituals. They go around the House in Tawaf, pray in its vicinity and remain in its area in I'tikaf.

(الَّذِي بَكَتْهُ)

(was that at Bakkah,) meaning, the Ka`bah that was built by Ibrahim Al-Khalil, whose religion the Jews and Christians claim they follow. However, they do not perform Hajj to the house that Ibrahim built by Allah's command, and to which he invited the people to perform Hajj. Allah said next, i

(مُبَارَكًا)

(full of blessing), sanctified,

(وَهَدَىٰ لِلْعَالَمِينَ)

(and a guidance for Al-`Alamin.)

Imam Ahmad recorded that Abu Dharr said; "I said, 'O Allah's Messenger! Which Masjid was the first to be built on the surface of the earth' He said, 'Al-Masjid Al-

Haram (in Makkah). I said, 'Which was built next' He replied 'Al-Masjid Al-Aqsa (in Jerusalem). I said, 'What was the period of time between building the two' He said, 'Forty years.' He added,

«ثُمَّ حَيْثُ أَدْرَكْتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِدٌ»

(Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.)" Al-Bukhari and Muslim also collected this Hadith.

The Names of Makkah, Such As 'Bakkah

Allah said,

﴿الَّذِي بِبَكَّةَ﴾

(was that at Bakkah), where Bakkah is one of the names of Makkah. Bakkah means, 'it brings Buka' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do Buka next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-'Atiq (the Ancient House), Al-Bayt Al-Haram (the Sacred House), Al-Balad Al-Amin (the City of Safety) and Al-Ma'mun (Security). Makkah's names include Umm Rahm (Mother of Mercy), Umm Al-Qura (Mother of the Towns), Salah, }as well as others{.

The Station of Ibrahim (Ma'qam-e-Ibrahim)

Allah's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ﴾

(In it are manifest signs) }3:97{, means, clear signs that Ibrahim built the Ka`bah and that Allah has honored and blessed it. Allah then said,

﴿مَقَامَ إِبْرَاهِيمَ﴾

(the Maqam (station) of Ibrahim) When the building }the Ka`bah{ was raised, Ibrahim stood on; the Maqam so that he could raise the walls higher, while his son Isma`il was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khattab moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqam;

﴿وَاتَّخَذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

(And take you (people) the Maqam (station) of Ibrahim as a place of prayer) ﴿2:125﴾.

We mentioned the Hadiths about this subject before, and all the thanks are due to Allah. Al-`Awfi said that, Ibn `Abbas commented on Allah's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ﴾

(In it are manifest signs, the Maqam of Ibrahim;)

"Such as the Maqam and Al-Mash`ar }Al-Haram{." Mujahid said, "The impression of Ibrahim's feet remains on the Maqam as a clear sign." It was reported that `Umar bin `Abdul-`Aziz, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayyan and others said similarly.

Al-Haram, the Sacred Area, is a Safe Area

Allah said,

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

(whosoever enters it, he attains security,) ﴿3:97﴾ meaning, the Haram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of Jahiliyyah. Al-Hasan Al-Basri said, "(During the time of Jahiliyyah) a man would commit murder, then wear a piece of wool around his neck and enter the Haram. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allah said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ﴾

(Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them) ﴿29:67﴾, and,

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾

(So let them worship (Allah) the Lord of this House (the Ka`bah). (He) Who has fed them against hunger, and has made them safe from fear) ﴿106:3-4﴾.

It is not allowed for anyone to hunt in the Haram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the Hadiths of the Prophet and the statements of the Companions testify. The Two Sahihs recorded (this being the wording of Muslim) that Ibn `Abbas said, "On the day of the conquest of Makkah, the Messenger of Allah said,

«لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»

(There is no more Hijrah (migration to Makkah), only Jihad and good intention. If you were mobilized, then march forth.)

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَجَلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَجَلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يُلْتَقَطُ لُقْطَتُهَا إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهَا»

(Beware! Allah made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allah's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allah's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.)

Al-`Abbas said, `Except the lemon grass, O Allah's Messenger, as they use it in their houses and graves.' The Prophet said:

«إِلَّا الْإِنْدَجِرَ»

(Except lemongrass)."

Jabir bin `Abdullah said, "I heard the Messenger of Allah saying,

«لَا يَجِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ»

(None of you is allowed to carry a weapon in Makkah.) Muslim recorded this Hadith.

`Abdullah bin `Adi bin Al-Hamra' Az-Zuhri said that he heard the Messenger of Allah say while standing at Al-Hazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ»

(By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you.)

Imam Ahmad collected this Hadith and this is his wording. At-Tirmidhi, An-Nasa'i and Ibn Majah also collected it. At-Tirmidhi said, "Hasan Sahih."

The Necessity of Performing Hajj

Allah said,

﴿وَاللَّهُ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

(And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey) ﴿3:97﴾.

This Ayah established the obligation of performing Hajj. There are many Hadiths that mention it as one of the pillars and fundamentals of Islam, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah once gave a speech in which he said,

﴿أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا﴾

(O people! Hajj has been enjoined on you, therefore, perform Hajj.)

Meaning of 'Afford' in the Ayah

There are several categories of "the ability to under take the journey". There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu `Isa At-Tirmidhi recorded that Ibn `Umar said, "A man stood up and asked the Messenger of Allah , `O Messenger of Allah! Who is the pilgrim' He said, `He who has untidy hair and clothes.' Another man asked, `Which Hajj is better, O Messenger of Allah' He said, `The noisy (with supplication to Allah) and bloody (with sacrifice).' Another man asked, `What is the ability to undertake the journey, O Messenger of Allah' He said, `Having provision and a means of transportation.'" This is the narration that Ibn Majah collected. Al-Hakim

narrated that Anas said that the Messenger of Allah was asked about Allah's statement,

﴿مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

(for those who are able to undertake the journey;) ﴿3:97﴾ "What does 'able to undertake the journey' mean" The Prophet answered, "Having sufficient provision and a means of transportation." Al-Hakim stated that this Hadith's chain of narration is authentic, following the guidelines of Muslim in his Sahih, but the Two Sahih's did not collect it. Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«مَنْ أَرَادَ الْحَجَّ فَلْيَتَّعَجَلْ»

(Whoever intends to perform Hajj, let him rush to perform it.) Abu Dawud also collected this Hadith.

<http://www.alim.org/library/quran/AlQuran-tafsir/TIK/2/125>

All these texts indicate that the Maqam is the stone that Ibrahim was standing on while building the House. As the House's walls became higher, Isma`il brought his father a stone, so that he could stand on it, while Isma`il handed him the stones. Ibrahim would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrahim kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrahim and Isma`il and how they built the House, as narrated from Ibn `Abbas and collected by Al-Bukhari. Ibrahim's footprints were still visible in the stone, and the Arabs knew this fact during the time of Jahiliyyah. This is why Abu Talib said in his poem known as `Al-Lamiyyah', "And Ibrahim's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrahim's footprints on the stone, as Anas bin Malik said, "I saw the Maqam with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the Maqam was placed close to the Ka`bah's wall. In the present time, the Maqam is placed next to Al-Hijr on the right side of those entering through the door.

When Ibrahim finished building the House, he placed the stone next to the wall of Al-Ka`bah. Or, when the House was finished being built, Ibrahim just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the Tawaf (circumambulating). It is understandable that the Maqam of Ibrahim would stand where the building of the House ended. The Leader of the faithful `Umar bin Al-Khattab, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away from the Ka`bah's wall during his reign. `Umar is one of the two men, whom the Messenger of Allah described when he said,

«اقتدوا بالذَّيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ»

(Imitate the two men who will come after me: Abu Bakr and `Umar.)

`Umar was also the person whom the Qur'an agreed with regarding praying next to Maqam of Ibrahim. This is why none among the Companions rejected it when he moved it.

The Keys of the Ka'bah

On the day of victory of Islam over Makkah, the messenger of Allah entered Makkah on the 8th year of Hijra, and when they were about to enter the kaaba they found it locked. They asked who was keeping the the key and they found out it was with Uthman Ibn Talha.

The Sheiba family are the keepers of the Keys, and they are the keepers because Allah desired so by revealing the only Ayaat that was revealed inside the Kaaba in Masjid al-Haraam.,

He was non-believer so upon knowing that Muhammad will arrive he locked the door. As the prophet Muhammad (SAW) enters the people of Makkah were accepting Islam, but Uthman was hiding. The prophet Muhammad (SAW) then ordered Ali Ibn Abi talib to take the key from Uthman. So Ali went to find Uthman, and asked for the key but Uthman did not give it to him. Ali then snatched the key from him so the prophet enter the kaaba. They opened the door and the prophet entered the Kaaba and prayed 2 rakah salaah.

At that time, Abbas Ibn 'Abd Al-Muttalib (RA), the uncle of prophet, was there and requested that the key must be kept with the family. And then Jibreel (AS) came down with a verse and revealed inside the kaaba.

“Indeed, Allah commands you to render trusts to whom they are belong to” (4:58)

Soon as that verse was revealed, prophet Muhammad (SAW) ordered Ali to return the key to Uthman Ibn Talha and excuse themselves. Ali then went to Uthman and gave back the key and excused themselves for the wrong he has done to him (for snatching it). That shocked uthman and could not believe Ali was giving back the key to him as instructed by prophet Muhammad (SAW), who is the conqueror of Makkah. Ali explained to him that a verse was revealed for him, Allah instructed prophet to return the trust to whom they belong to.

From Tafsir Ibn Kathir- about the keys

(4:58. Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.)

The Command to Return the Trusts to Whomever They Are Due

Allah commands that the trusts be returned to their rightful owners. Al-Hasan narrated that Samurah said that the Messenger of Allah said,

«أَدِّ الْأَمَانَةَ إِلَى مَنِ انْتَمَنَكَ، وَلَا تُخُنْ مَنْ خَانَكَ»

(Return the trust to those who entrusted you, and do not betray those who betrayed you.) Imam Ahmad and the collectors of Sunan recorded this Hadith. This command refers to all things that one is expected to look after, such as Allah's rights on His servants: praying, Zakah, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. Allah commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. It is recorded in the Sahih that the Messenger of Allah said,

«لَتُؤَدَّنَ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى يُقْتَصَّ لِلشَّاةِ الْجَمَاءِ مِنَ الْقَرَنَاءِ»

(The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.) Ibn Jarir recorded that Ibn Jurayj said about this Ayah, "It was revealed concerning `Uthman bin Talhah from whom the Messenger of Allah took the key of the Ka`bah and entered it on the Day of the victory of Makkah. When the Prophet went out, he was reciting this Ayah,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَحْمَنِاتِ إِلَى أَهْلِهَا

(Verily, Allah commands that you should render back the trusts to those, to whom they are due). He then called `Uthman and gave the key back to him."

(source-<https://tafsirq.com/en/4-an-nisaa/verse-58#tafsir-ibnu-katsir>)

Now the Keyholder: Sadin, Kaaba key keeper keeping tradition alive

<http://www.arabnews.com/saudi-arabia/sadin-kaaba-key-keeper-keeping-tradition-alive>

Last accessed 28/9/2018

Since Prophet Muhammad (peace be upon him) handed over the key to the Kaaba to Othman bin Talha, the prophet's companion's lineage sons have been inheriting it and the title Sadin of the Kaaba until today.

The Sadin is the keeper of the Kaaba's key.

"Sadins are originally members of the Al-Shaibi family whose history can be traced to pre-Islamic period," said Sadin Nizar Al-Shaibi.

The family's history in key keeping goes back to the days of Prophet Ibrahim, peace be upon him, according to Al-Shaibi.

"During the days of Prophet Muhammad, his companion Abdullah bin Abbas, who was responsible for Zamzam water, asked the Prophet to assign Kaaba key-keeping to him," he said, "but the prophet told him that in Surah An Nisa, Allah ordered us to return the trusts to those to whom they are due (Allah commands that you should render back the trusts to those to whom they are due), and then he took the key to our grandfather Talha.

Usually the key is with the senior Sadin who is currently Shiekh Abdulqader Al-Shaibi. The key is used twice a year: once in the month of Muharram and the second is in the first day of the month of Sha'ban.

“In the past the Kaaba was opened twice a week on Mondays and Thursdays. Now it is opened only twice a year for washing it and this would be done in an Islamic ceremony and in the presence of a large number of officials and Islamic countries ambassadors and consuls and guests of Custodian of the Two Holy Mosques,” he said. The Kaaba is washed with zamzam and rose waters and oud.

“It’s a massive and great honor of which we are proud, and we ask Allah to enable us perform our duties toward this trust perfectly,” he said.

The Story of the building of Kaabah in Makkah Al-Mukarramah

<http://www.igrasense.com/hajj/the-story-of-the-building-of-kaabah-in-makkah-al-mukarramah.html>

Last accessed 28/9/2018

The following hadith by the prophet provides the background of how Makkah and Kaa'ba came into existence.

Prophet Ibrahim and Hajar Come to Makkah

Narrated Ibn 'Abbâs [On the authority of the Prophet (See Fath Al-Bari, Vol. 7, Page 210)].

“...(Prophet) Ibrâhîm (Abraham) brought her (Hajar) and her son Ismail (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, 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, and set out homeward. Ismail's (Ishmael) mother followed him saying, “O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allâh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allâh saying the following supplication:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَأَجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (Surah Ibrahim :Verse 37)

Hajar Looks for Water for Prophet Ismaeel

Ismail's (Ishmael) mother went on suckling Ismail (Ishmael) 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. Ismail (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times."The Prophet said, "This is the source of the tradition of the Sa'y (the going) of people between them (i.e. As-Safâ and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it."The Prophet added, "May Allâh bestow mercy on Ismail's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth."The Prophet further added, "Then she drank (water) and suckled her child. *The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.'*

The Size of the Kaba

<https://www.soundvision.com/article/the-kaba-in-makkah-its-size-and-history>

The current height of the Kaba is 39 feet, 6 inches and total size comes to 627 square feet.

The inside room of the Kaba is 13X9 meters. The Kaba's walls are one meter wide. The floor inside is 2.2 meters higher than the place where people perform Tawaf. The ceiling and roof are two levels made out of wood. They were reconstructed with teak which is capped with stainless steel.

The walls are all made of stone. The stones inside are unpolished, while the ones outside are polished.

This small building has been constructed and reconstructed by Prophets Adam, Ibrahim, Ismail and Muhammad (peace be upon them all). No other building has had this honor.

The Kaaba has been reconstructed up to 12 times

Scholars and historians say that the Kaba has been reconstructed between five to 12 times.

The very first construction of the Kaba was done by Prophet Adam (peace be upon him). Allah says in the Quran that this was the first house that was built for humanity to worship Allah.

After this, Prophet Ibrahim and Ismail (peace be upon them) rebuilt the Kaba. The measurements of the Kaba's Ibrahimic foundation are as follows:

- the eastern wall was 48 feet and 6 inches
- the Hateem side wall was 33 feet
- the side between the black stone and the Yemeni corner was 30 feet
- the Western side was 46.5 feet

Following this, there were several constructions before the Prophet Muhammad (peace and blessings be uponj him) 's time.

Reconstruction of Kaaba by Quraish

Prophet Muhammad participated in one of its reconstructions before he became a Prophet.

After a flash flood, the Kaba was damaged and its walls cracked. It needed rebuilding. This responsibility was divided among the Quraish's four tribes. Prophet Muhammad helped with this reconstruction.

Once the walls were erected, it was time to place the Black Stone, (the Hajar ul Aswad) on the eastern wall of the Kaba.

Arguments erupted about who would have the honor of putting the Black Stone in its place. A fight was about to break out over the issue, when Abu Umayyah, Makkah's oldest man, proposed that the first man to enter the gate of the mosque the following morning would decide the matter. That man was the Prophet. The Makkans were ecstatic. "This is the trustworthy one (Al-Ameen)," they shouted in a chorus. "This is Muhammad".

He came to them and they asked him to decide on the matter. He agreed.

Prophet Muhammad proposed a solution that all agreed to-putting the Black Stone on a cloak, the elders of each of the clans held on to one edge of the cloak and carried the stone to its place. The Prophet then picked up the stone and placed it on the wall of the Kaba.

Since the tribe of Quraish did not have sufficient funds, this reconstruction did not include the entire foundation of the Kaba as built by Prophet Ibrahim. This is the first time the Kaba acquired the cubical shape it has now unlike the rectangle shape which it had earlier. **The portion of the Kaaba left out is called Hateem now.**

Construction after the Prophet's Time-Abdullah

ibn az-Zubayr

The Syrian army destroyed the Kaba in Muharram 64 (Hijri date) and before the next Hajj Abdullah ibn az-Zubayr, may Allah be pleased with him, reconstructed the Kaba from the ground up.

Ibn az-Zubayr wanted to make the Kaba how the Prophet Muhammad wanted it, on the foundation of the Prophet Ibrahim.

Ibn az-Zubayr said, "I heard Aisha (may Allah be pleased with her) say, 'The Prophet said: "If your people had not quite recently abandoned the Ignorance (Unbelief), and if I had sufficient provisions to rebuild it [the Kaba], I would have added five cubits to it from the Hijr. Also, I would make two doors; one for people to enter therein and the other to exit." (Bukhari). Ibn az-Zubayr said, "Today, I can afford to do it and I do not fear the people.

Ibn az-Zubayr built the Kaba on Prophet Ibrahim's foundation. He put the roof on three pillars with the wood of Aoud (a perfumed wood with aroma which is traditionally burned to get a good smell out of it in Arabia).

In his construction he put two doors, one facing the east the other facing the west, as the Prophet wanted but did not do in his lifetime.

He rebuilt the Kaba on the Prophet Ibrahim's foundation, which meant that the Hateem area was included. The Hateem is the area adjacent to the Kaba enclosed by a low semi-circular wall.

Abdullah ibn az-Zubayr also made the following additions and modifications:

- put a small window close to the roof of the Kaba to allow for light.
- moved the door of the Kaba to ground level and added a second door to the Kaba.
- added nine cubits to the height of the Kaba, making it twenty cubits high.
- its walls were two cubits wide.
- reduced the pillars inside the House to three instead of six as were earlier built by Quraish.

For reconstruction, ibn az-Zubayr put up four pillars around Kaba and hung cloth over them until the building was completed. People began to do Tawaf around these pillars at all times, so Tawaf of the Kaba was never abandoned, even during reconstruction.

During Abdul Malik bin Marwan's time

In 74 Hijri (or 693 according to the Gregorian calendar), Al-Hajjaj bin Yusuf al-Thaqafi, the known tyrant of that time, with the approval of Umayyad Khalifa Abdul Malik bin

Marwan, demolished what Ibn az-Zubayr had added to it from the older foundation of Prophet Ibrahim, restore its old structure as the Quraish had had it.

Some of the changes he made were the following:

- he rebuilt it in the smaller shape which is found today

- took out the Hateem

- walled up the western door (whose signs are still visible today) and left the rest as it was

- pulled down the wall in the Hateem area.

- removed the wooden ladder Ibn az-Zubayr had put inside the Kaba.

- reduced the door's height by five cubits

When Abdul Malik bin Marwan came for Umra and heard the Hadith that it was wish of Prophet for the Kaba to be constructed the way Abdullah ibn az-Zubayr had built it, he regretted his actions.

Imam Malik's advice to the Khalifa Harun al

Rasheed

Abbasi Khalifa Harun al Rasheed wanted to rebuild the Kaba the way the Prophet Muhammad wanted and the way Abdullah ibn az-Zubayr built it.

But when he consulted Imam Malik, the Imam asked the Khalifa to change his mind because constant demolition and rebuilding is not respectful and would become a toy in the hands of kings. Each one would want to demolish and rebuild the Kaba.

Based on this advice, Harun al Rasheed did not reconstruct the Kaba. The structure remained in the same construction for 966 years, with minor repairs here and there.

Reconstruction during Sultan Murad Khan's time

In the year 1039 Hijri, because of heavy rain, flood and hail, two of the Kaba's walls fell down.

The flood during which this occurred took place on the 19th of Shaban 1039 Hijri which continued constantly, so the water in the Kaba became almost close to half of its walls, about 10 feet from the ground level.¹

On Thursday the 20th of Shaban 1039 Hijri, the eastern and western walls fell down. When flood receded on Friday the 21st of Shaban, the cleanup started.

Again, a curtain, the way Abdullah ibn az-Zubayr established on 4 pillars, was put up, and the reconstruction started on the 26th of Ramadan. The rest of the walls except for the one near the Black Stone, were demolished.

By the 2nd of Zul-Hijjah 1040 the construction was taking place under the guidance of Sultan Murad Khan, the Ottoman Khalifa. From the point of the Black stone and below, the current construction is the same as that done by Abdullah ibn az-Zubayr.

The construction which was done under the auspices of Murad Khan was exactly the one done at the time of Abdul Malik ibn Marwan which is the way the Quraysh had built it before Prophethood.

On Rajab 28 1377, One historian counted the total stones of the Kaba and they were 1,614. These stones are of different shapes. But the stones which are inside the outer wall which is visible are not counted in there.

Reconstruction of the Kaba In 1996

A major reconstruction of the Kaba took place between May 1996 and October 1996. This was after a period of about 400 years (since Sultan Murad Khan's time). During this reconstruction the only original thing left from the Kaba are the stones. All other material has been replaced including the ceiling and the roof and its wood.

What is inside the Kaba?

Dr. Muzammil Siddiqi is the president of the Islamic Society of North America (ISNA). He had the opportunity to go inside the Kaba in October 1998. In an interview with Sound Vision, he described the following features:

- there are two pillars inside (others report 3 pillars)
- there is a table on the side to put items like perfume
- there are two lantern-type lamps hanging from the ceiling
- the space can accommodate about 50 people
- there are no electric lights inside
- the walls and floors are of marble
- there are no windows inside
- there is only one door
- the upper inside walls of the Kaba were covered with some kind of curtain with the Kalima written on it

<https://www.soundvision.com/article/the-kaba-in-makkah-its-size-and-history> Last accessed 29-9/2018

Story behind the oldest door of Islam's holy Kaaba

<https://english.alarabiya.net/en/life-style/art-and-culture/2017/05/09/The-story-behind-the-oldest-door-of-al-Kaaba.html>

Last accessed 29-9/2018

The story behind the door goes back to the era of the Prince of Mecca Sharif Massoud Idris bin Hassan, when Mecca suffered from the flood. Because of the heavy rain, the holy mosque sank to the level of half the wall of al Kaaba, consequently the northern wall was knocked down. The eastern wall, which holds the door of the Kaaba, was also affected by the rain.

The prince of Mecca, Sharif Massoud, addressed Sultan Murad the IV since he was the ruler of the largest state at the time. The sultan ordered the governor of Egypt, Muhammad Ali Al Albani, to take necessary and urgent measures to repair the Kaaba. Sultan Murad also sent a special delegate to follow up the construction work. The engineers decided to demolish the eastern wall of al Kaaba and rebuild it again since it was too old and couldn't survive another natural disaster.

Due to the demolition of the eastern wall, the door of the old Kaaba was automatically removed. Sultan Murad IV hired Egyptian engineers to design a new door for the

Kaaba that is similar in design to the old one. The work on the door of the Kaaba began in October 1629 AD and was completed in March 1630 AD. The same door survived until 1947 when the founding King Abdul Aziz ordered the manufacturing of a new door.

The Egyptian engineers have mastered the creation of the Kaaba's door. They divided it into two shelves and decorated it with geometric shapes plated with 166 pound of silver. The rest was coated with Benedict gold, which is suitable for creative designs. Special metal sheets with high quality and durability were used to resist climate factors. The magnificent design survived for four centuries at the eastern wall and was only replaced in the Saudi era.

It is noteworthy that during the Saudi era, the Kaaba door was changed twice. The first door was placed during the reign of King Abdul Aziz, which was made of aluminum supported with bars of iron and covered with plates of silver plated with gold, and the second door is currently in place, which was ordered by King Khalid and was made with 280 kilograms of pure gold.

Last Update: Tuesday, 9 May 2017 KSA 18:18 - GMT 15:18

From <https://themuslimvibe.com/faith-islam/in-history/the-history-of-the-house-of-allah-the-holy-kaaba>

The first custodians of the Holy House

Ever since, it is Ismael, the son of Prophet Ibrahim, who helped his father to build this place and his descendants remained the custodians of the Holy Shrine. History tells us that centuries passed and the guardianship of the Kaaba remained in the family of Ismael until the name of Abdul-Manaf came into the limelight. He inherited this service and made it much more prominent.

His son Hashim took this leadership and extended it to many other towns of Hejaz so much so that many pilgrims flocked annually to this place and enjoyed Hashim's hospitality. A feast was given in honour of the pilgrims, the family of Hashim served food and water to all guests. This prominence created jealousy and his brother Abdu-Sham's adopted son, Umayyah, tried to create trouble.

There was a dispute in which Umayyah failed and left Makkah to settle down in the Northern provinces of Sham, what is now modern day Syria. After Hashim came his brother Muttalib and after him, Hashim's son Shyba (who became known as Abdul Muttalib) assumed the leadership of the family. He organized feasts and supplies of water to the pilgrims during the annual festival of Pilgrimage to the Holy Shrine.

Prophet Ibrahim and the Idols

Prophet Ibrahim built this House for devout worship to one God. But within his lifetime, people disobeyed his orders and began to put idols inside the Kaaba. Prophet Ibrahim had to clean the House of these idols and of these idol worshippers. He told the people that this was a symbolic house of God. God does not live there for He is everywhere. People did not understand this logic and as soon as Prophet Ibrahim died, the people filled the place with idols again. They thronged to this place annually and worshipped their personal gods.

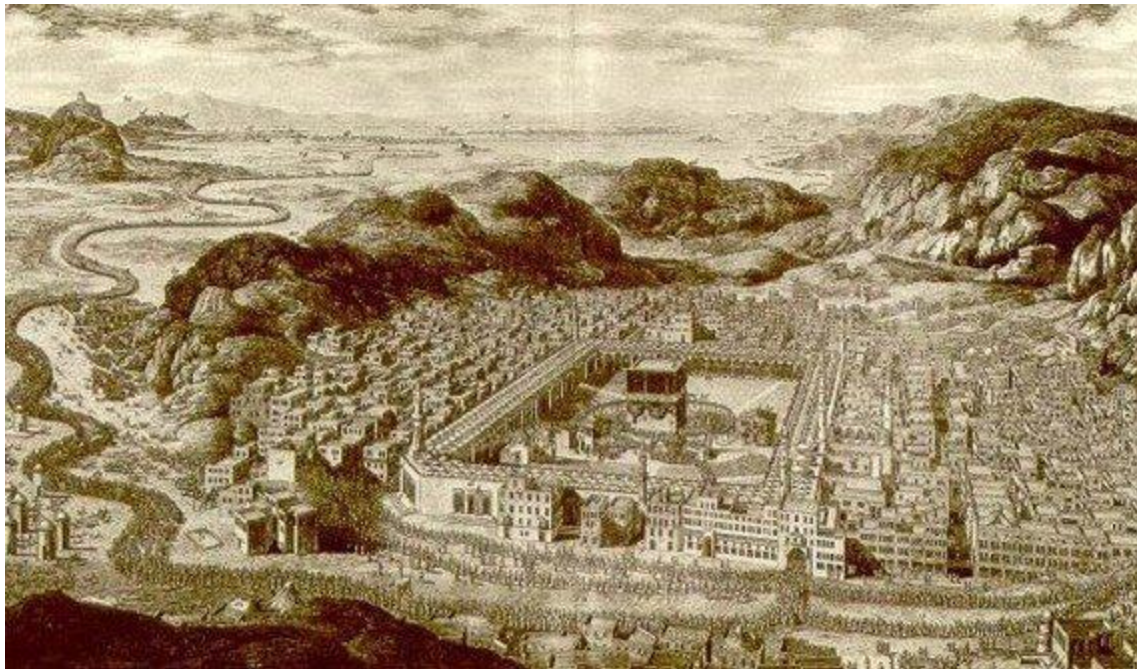
It was over 4000 years later that the last of the line of Prophet Muhammad (peace be upon him) entered Makkah triumphantly, went inside the Kaaba and, with the help of his cousin and son in law, Ali Ibn Abu Talib and destroyed all the idols of Kaaba with their own hands. At one stage of this destruction of idols, the tallest of the idol, Hubbol, was brought down after Ali had to stand on the shoulders of the Prophet to carry out God's orders. The Prophet of Islam was reciting the verse from the Qur'an: "Truth hath come and falsehood hath vanished." (17:81) This was done in the 8th year of Hijra, January 630 AD after the bloodless victory at Makkah by the Prophet of Islam.

Uncovering the foundations

Historically, when Prophet Ibrahim was ordered by Allah to build the shrine for worship, he uncovered the original foundations of the Kaaba built by Prophet Adam. Prophet Ibrahim, with the help of his son Ismael, erected the new shrine on the same foundations. Originally it contained only four walls without a roof.

Centuries later, during the time of Kusayi, who was the leader of the Tribe of Quraish in Makkah, a taller building was completed with a roof and a quadrangle wall around it to give it the shape of a sanctuary and doors all around the sanctuary walls. People entered through these doors to come to the Kaaba for worship.

It is now about 60 feet high, 60 feet wide from east to west and 60 feet from north to south. A door is fixed about 7 feet above ground level facing North East. A black stone (Hajar al Aswad) was fixed into its eastern corner. In front of the building was Maqam Ibrahim, the arch shape gate known as that of Banu Shayba and the Zamzam Well. Just outside are the Hills called Safa and Marwa and the distance between the hills is about 500 yards. These days, both of the hills are enclosed into the sanctuary walls with a roof over it.



All sides of the compass

The whole building is built of the layers of grey blue stone from the hills surrounding Makkah. The four corners roughly face the four points of the compass. At the East is Rukn el Aswad, at the North is Rukn el Iraqi, at the West al Rukn el Sham and at the South is Rukn el Yamani.

The four walls are covered with a curtain (*Kiswa*). The *kiswa* is usually of black brocade with the Shahada outlined in the weave of the fabric. About 2/3rd's of the way up runs a gold embroidered band covered with Qur'anic text. In the Eastern corner, about 5 feet above ground, the Hajar el Aswad (the black stone) is fixed into the wall. Its real nature is difficult to determine, its visible shape is worn smooth by hand touching and kissing. Its diameter is around 12 inches.

Opposite the Northwest wall but not connected with it, is a semi-circular wall of white marble. It is 3 feet high and about 5 feet thick. This semi-circular space enjoys an especial consideration and pilgrims wait in queue to find a place to pray there. **The graves of Ismael and his mother Hajar are within this semi-circular wall.** Between the archway and the facade (N.E.) is a little building with a small dome, the Maqam Prophet Ibrahim. Inside it is kept a stone bearing the prints of two human feet. Prophet Ibrahim is said to have stood on this stone when building the Kaaba and marks of his feet are miraculously preserved. On the outskirts of the building to the North East is the 'Zamzam Well' but this has now been relocated and placed under ground).

After Karbala

After the martyrdom of the family of the Prophet at Karbala in 61 Hijri (681 AD), the Umayyad Caliph, Yazid Ibn Muawiyah did not stop there in the pursuit of his destruction. He sent a large contingent under the command of Haseen Ibn Namir to Medina, which destroyed the Mosque of the Prophet. They did not stop there, and proceeded to Makkah and demolished the four walls of the Kaaba and killed thousands of Muslims who protested in the process. Yazid died and Ibn Namir returned to Damascus, so Abdullah Ibn Zubayr and his associates rebuilt the Kaaba.