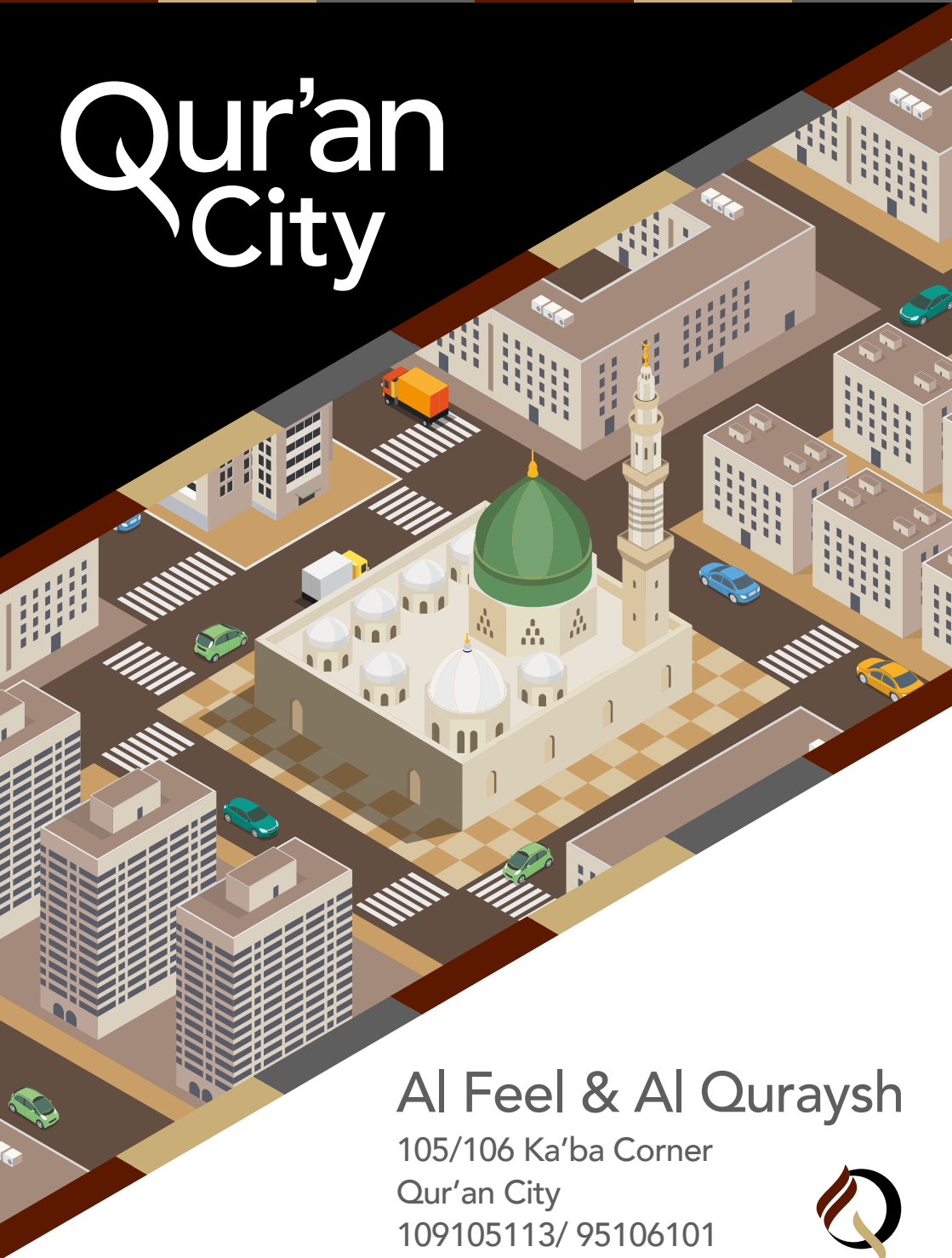


Qur'an City



Al Feel & Al Quraysh

105/106 Ka'ba Corner

Qur'an City

109105113/ 95106101



FOCUS ON SURATUL FEEL

The sura refers to the event in the year of the birth of the Prophet pbuh when an army with elephants was sent by Abraha, the ruler of Yemen. He had built a large church in Sana' *Yemen* to compete against the Ka'ba and when it did not attract pilgrims in the number he had hoped for, he decided to destroy the Ka'ba. The sura demonstrates the protection of the Ka'ba by Divinity.

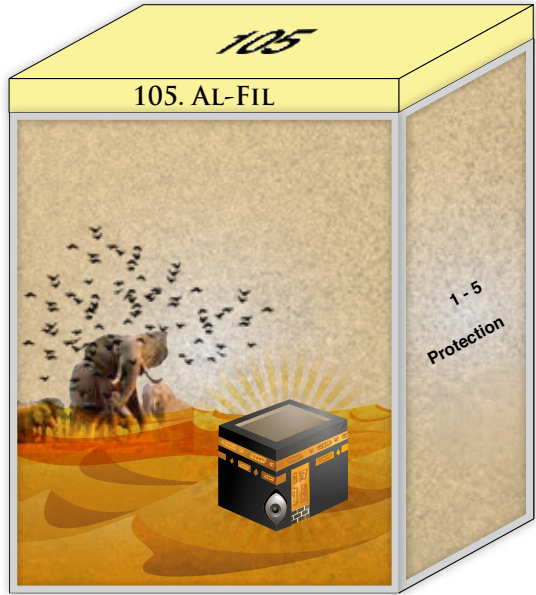
Benefits of recitation

- Problem solver
- Safety from enemies

SURATUL FEEL 105

THE SURA EXPLAINS:

1-5 Protection of the Ka'ba against Abraha and his army



BACKGROUND HISTORY

The capital city of the state of Sabaa' (Yemen) was Ma'rib one of the most developed cities of the time close to the River Adhana. A dam was built for irrigation and the two lands either side are referred to as the "two gardens to the right and to the left," in the Qur'an. The expression "Sayl al-Arim" in the Qur'an describes a flood that came about with the collapse of the dam in 450 CE. The region started to turn into a desert.

"Indeed there was for Sabaa' a sign in their dwelling place – two gardens on the right hand and on the left; and it was said to them: Eat of the provision of your Lord, and be grateful to Him. A fair land and an Oft-Forgiving Lord!" But they turned away (from the obedience of Allah), so We sent against them Sayl Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees.

Suratus Sabaa' 34:15-17

Hashim and his three brothers make trade agreements with Syria, Ethiopia, Yemen and Iraq making Makka a trading hub 464 CE. They are known as Ashabul Ilaaf (Companions of the trade agreement).

Abdul Muttalib continues with the trade caravans trading with Syria in Summer and Yemen in Winter as mentioned in **Suratul Quraysh 106**.

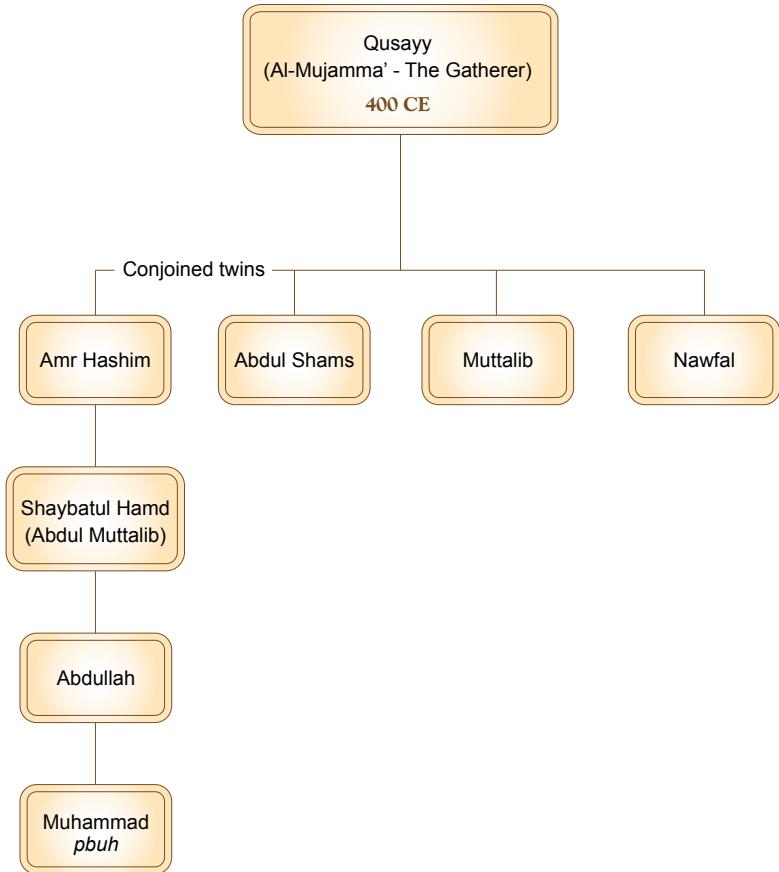
Abraha declared himself the King of Himayar and ruled Yemen. He built a great church in Sanaa' called Al Qullays in an attempt to divert the pilgrimage of the Ka'ba to Sana'a. His ulterior motive being to divert trade.

The Quraysh desecrate the church.

'Aamul Feel' - 570 CE. An angered Abraha had the excuse to march to Makka & destroy the Ka'ba. (12000 soldiers & elephants).

50 days after the 'Aamul Feel' the Prophet Muhammad (pbuh) was born on the 17th Rabi ul Awwal 570 CE.

FAMILY TREE OF PROPHET MUHAMMAD PBUH



AYAAT 1-5 Protection

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind
the Most Merciful.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

1 Have you not seen how your Lord dealt
with the companions of the elephant?

2 Did He not cause their plans to end in
waste?

The Prophet *pbuh* was born 50 days after this event in the year Aamul Feel *the year of the elephant*. This aya is asking figuratively about the amazing event. The event was so paranormal that the Arabs who did not have a formal calendar used it as the point where they would date events from e.g. *Before Aamul Feel* or *after Aamul Feel*.

A mention of *Ja'ala* as opposed to *Fa'ala* in the first aya. *Ja'ala* means to take something and transfer it to something else. They made their plans, prepared, trained, and executed it but it was transformed into waste.

Rabbuka *Your Rabb* points to its addressing the Prophet *pbuh*.

Kayd is a secret plot where the intention is different and it plans to harm someone secretly. Abraha was planning an economic war with the guise of a religious cause.

Ashabul Feel - Whenever there is companionship between two people it is said that the lesser one is the companion of the higher one, e.g. The Prophet *pbuh* is higher than the companions and this is why - they are called Sahaba and the Prophet *pbuh* is not called their companion. So the title Ashabul Feel means that even the elephants are deemed higher than the army.

AYAAT 1-5 Protection

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

3 And sent down flocks of birds upon them,

Abu Talib raises his hands in dua and he sees flocks of birds with small clay stones in their beaks, coming from the direction of Yemen. 'Abaabil' means flocks *there is no singular for this word* and it does not necessarily refer to only birds but also to large overwhelming numbers.

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

5 So He made them as eaten straw.

We know that the mighty army was suddenly destroyed they looked like chewed up, eaten leaves – **cuḍ**, 'asf – *wind that blows leaves and twigs in the air*. It is said that after this destruction the ground appeared as if a flat sheet made up of squashed men and their elephants had been laid down on it.

تَرْمِيهِم بِحِجَارٍ مِّن سِجِّيلٍ

4 Pelting them with stones of baked clay,

Tarmiyhim – to stone a specific target from a distance, over and over again, just like rain *present tense used*.

'**Sijjeel**' means stones like lumps of dry clay. There are many interpretations of this aya. We do not know whether there was an actual storm of small creatures who pelted them with '**sijjeel**' from a height which penetrated their skins, or whether it was an illness brought by these birds which affected them so drastically.

FOCUS ON SURATUL QURAYSH

Traditionally this sura is recited with Suratul Feel. It relates to the state of the people of Quraysh reminding them of the protection accorded to them for their guardianship of the Ka'ba and exhorting them to incline towards Divinity having seen the abundance they were provided with. Prophet Muhammad pbuh belonged to the tribe of Quraysh. They were honoured amongst the Arabs for they were the custodians and guardians of the Ka'ba. This sura is recited with Suratul Feel as they are related suwer.

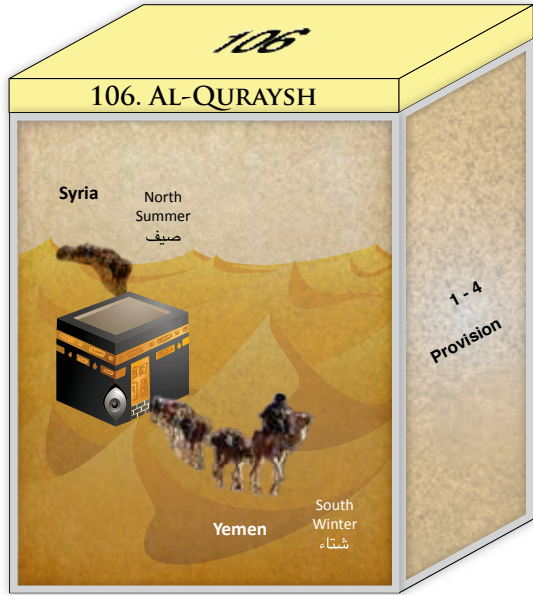
Benefits of recitation

- Cure for heart ailments
- Recite before eating to remove the ill effects of food
- Sustenance easier to find if recited before sunrise

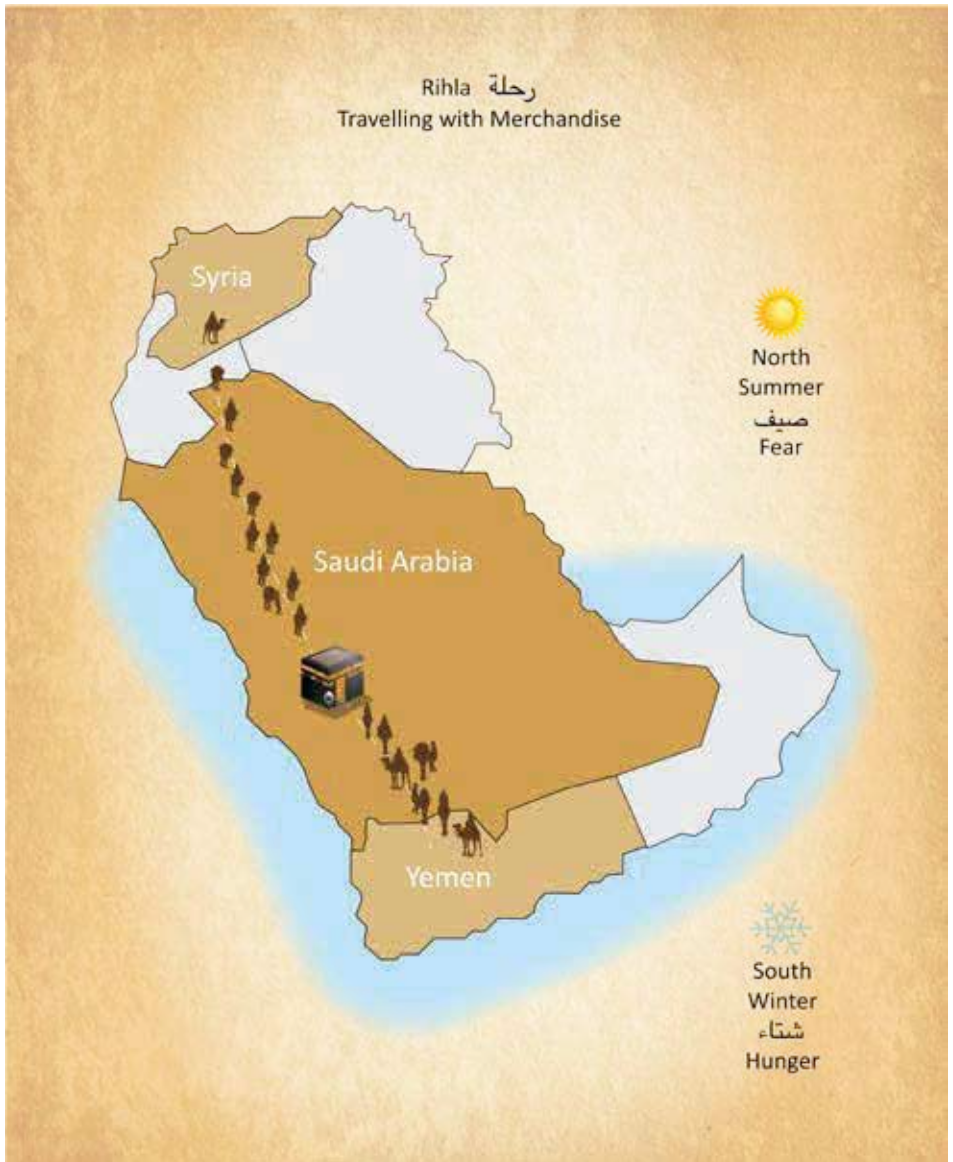
SURATUL QURAYSH 106

THE SURA EXPLAINS:

1-4 Protection and provision provided to the Quraysh through their trade caravans



AYAAT 1-4 Provision



AYAAT 1-4 Provision

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind
the Most Merciful.

لِإِيْلَافِ قُرَيْشٍ

1 For the protection of the covenants of the Quraysh

Ilaaf comes from *ulfa* which means affection.

Allafa In Aali Imran – to cause love to happen over time. *Ilaaf* means to cause affection immediately. Their hearts should become affectionate towards Divinity immediately having seen the abundance of mercy protection, safety and honour offered to the Quraysh due to their guardianship of Baytullah The Ka'ba.

Also refers to Ashabul *Ilaaf Hashim* and his brothers who softened the heart of the neighbouring regions to form trade agreements.

The word Quraysh comes from *taqarrush* – to gather dispersed people from different places/ or a beast who lives in the sea and devours but is not devoured/ or a people who work hard constant trading.

Destruction of Abraha's army meant that their trade caravans continued, their status was raised, and the hearts of people around them softened as Prophet Ibrahim *pbuh* had prayed for.

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

2 The protection of their covenants during their trading caravans in the winter and the summer.

2nd *ilaaf* here is an emphasis of the first to draw attention to the protection of their trade.

Rihla an indication of travel with merchandise. The Quraysh would go to Syria in Summer and to Yemen in Winter.

AYAAT 1-4 Provision

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

3 So let them worship the Rabb of this house

The event of the Elephant *as in Suratul Feel* brought about the destruction of Abraha's army and established the Rabb of the house as Allah, focusing the attention of the custodians of the Ka'ba to enslave themselves to Divinity.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

4 Who feeds them against hunger and gives them security from fear

They were granted provision and protection by Divinity despite living in a valley which was barren and had no security. Also alludes to the answer to Prophet Ibrahim's dua as asked *he asked for fruits – thus hunger mentioned.*

FOCUS ON SURATUL QURAYSH

HISTORY OF THE KA'BA

جَعَلَ اللهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ...

“ Allah has made the Ka'ba, the sacred house; a means by which (the spiritual and physical safety) of humankind is maintained ”

66:12



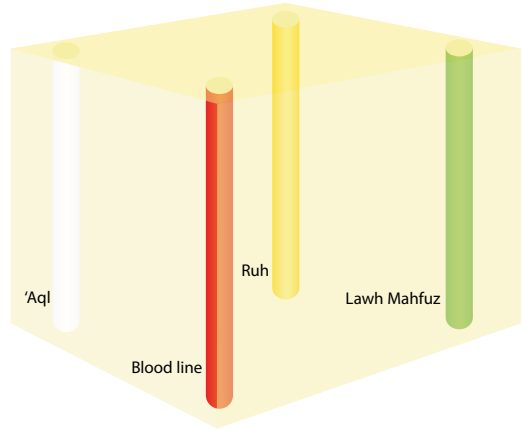
In the centre of the town of Makka there is a small cube. Since time immemorial this cube known as the Ka'ba has been designated as the house of God *Baytullah*. It is the building towards which all Muslims turn to when they pray 5 times every

day. From any point in the world the direction towards the Ka'ba is called 'Qibla'.

It is said that the Ka'ba was first built by Prophet Adam *pbuh*. Directed by the angel Jibraail he built it in the shape of the house in heaven called Baytul Ma'mur *the Much Frequented House*.

'ARSH

Baytul Ma'mur is a house directly above the Ka'ba, located in the fourth heaven, that angels do tawaf of. Both the Ka'ba and Baytul Ma'mur are symbols of Allah's Guardianship over human beings. This position of guardianship is in the Qur'an and is called 'arsh, which is translated often as throne *seat of authority*.



Imam Ali pbuh has said:

“ ... the ‘arsh’ is a cubical structure made of four pillars of light energy (nur) – white, yellow, green and red. ”

The white represents the light of consciousness ‘aql and its symbol in the Qur’an is the pen *qalam*.

The green light represents the Preserved Tablet *Lawh Mahfuz*, which is the record **31:28** of creation.

The yellow represents the Spirit *Ruh* **17:85**, through which Divinity transmits

knowledge and His Orders *ref Suratul Qadr* - the prophets and those close to receive their knowledge and power. *Ruh* is related to *rih*, the wind.

The red is the blood line that connects the ‘arsh’ to the physical universe or nature, carrying all the vibrations of created things.

'ARSH continued

The Ka'ba, like the 'arsh is based upon the four phrases of Subhanallah, Alhumdulillah, La ilaha illa allahu, Allahu Akbar.

The corner with the black stone corresponds to the corner of the 'arsh with white light *consciousness*. Incidentally, some ahadith say that the black stone was originally white.

Thus when we pray facing the Ka'ba, we are praying towards the symbol of the 'Arsh where the guidance and mercy *Guardianship* of Divinity is projected from. Therefore, turning toward the Ka'ba symbolises facing towards the gateway between the physical Universe and Allah.

سُبْحَانَ اللَّهِ

أَلْحَمْدُ لِلَّهِ

لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ

KA'BA

The original Ka'ba was destroyed in the deluge of Prophet Nuh *pbuh*. However, the foundation was still intact.



When Prophet Ibrahim *pbuh* moved Sayyida Hajra and Ismail *pbuh* he said:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُونِ رَبِّي بَوَادٍ غَيْرِ
ذِي زُرْعَةٍ عِنْدَ يَتِيمَتِكَ الْمَحْرَمِ ...

“ Our Rabb, have made some of my offspring live in an uncultivated valley near Your Sacred House... ”

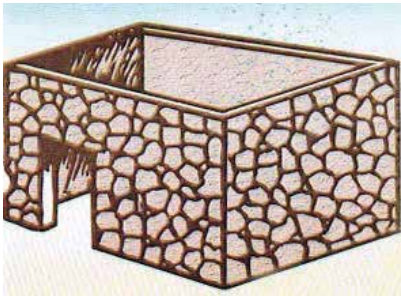
14:37

Prophet Ibrahim *pbuh* is asked by Allah to raise the walls of the Ka'ba again, on the original Adamic foundations.

وَإِذِ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ ...

“ Remember the time when Ibrahim & Ismail were raising the foundation of the house... ”

2:127



Originally it contained only four walls without a roof. Although built for the worship of the One God, no sooner had Prophet Ibrahim *pbuh* died, that the people filled the place with idols.

KA'BA continued

Prophet Ismail *pbuh* and his descendants remained the custodians of the Ka'ba. When Abd Manaf inherited the position. His son Hashim extended his hospitality to many other towns around Makka so much so that many pilgrims came annually. A feast would be laid out in honour of the pilgrims, by the family of Hashim. This created jealousy and his brother Abdush Sham's adopted son Ummayya tried to create trouble.

There was a dispute in which Ummayya failed and left Makka to settle down in the Northern provinces of Sham currently known as Syria. After Hashim, his brother Muttalib, and then his son Abdul Muttalib *Shayba* continued this hospitality and guardianship of the Ka'ba.

REBUILDING KA'BA



Eighteen years before the Hijra, the Quraysh decided to rebuild the Ka'ba as a flash flood had caused much damage. The responsibility was divided among the four main families of the Quraysh. Due to insufficient funds, they did not include the entire foundation of the Ka'ba as built by Prophet Ibrahim. The portion of the Ka'ba left out was marked out by a low wall called Hateem *Hijre Ismail*. Therefore, for the first time the Ka'ba was a cube and not the original rectangle that Prophet Adam & Ibrahim *pbuh* had built.



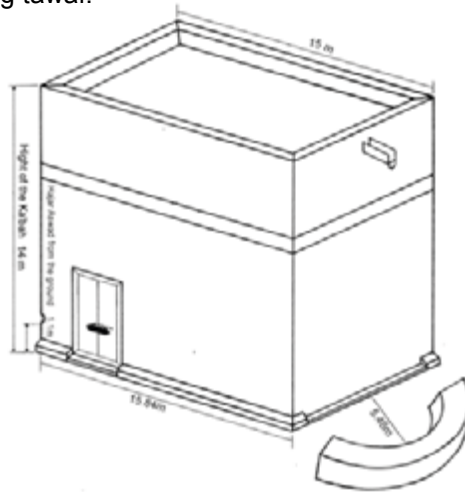
Once the walls were erected, it was time to place the Black Stone. A dispute ensued as to which family would have the honour of putting the Black Stone in its place. It was proposed that the first man to enter the gate of the mosque the following morning would decide the matter. That man happened to be Prophet Muhammad *pbuh*, who suggested a solution that all agreed upon. They placed the stone on a cloak, and each of the elders carried an edge of the cloak and placed the stone in its place.

The Quraysh also made some modifications such as:

- Raising the doors high so only those whom the Quraysh allowed could enter the Ka'ba
- Sealing off the second door which was located on the opposite wall
- Adding a roof and a water outlet from the roof known today as Mizab Ar Rahma *The water outlet of Mercy*.

REBUILDING KA'BA *continued*

In Muharram 64AH 683CE, the Syrian army instructed by Yazid under Hasin ibn Namir destroyed the Ka'ba. Abdullah ibn Zubayr reconstructed it as Prophet Muhammad *pbuh* had wanted it to be upon the original foundation of Prophet Ibrahim *pbuh*. The new Ka'ba was built entirely of stone and had two doors at ground level, an entrance in the east and an exit in the west. In addition, he included the Hateem into the building. The Hajarul Aswad *Black Stone* was struck and smashed to pieces. *These were rejoined by Abdullah ibn Zubayr using a silver frame*. When he was reconstructing it, he put up four pillars and hung a cloth over them until the building was completed so that people could still carry on doing tawaf.



In 74 AH 693CE Hajjaj bin Yusuf al-Thaqaf *a tyrannical general* with the approval of the Umayyad Khalifa Abdul Malik bin Marwan, demolished what Abdullah ibn Zubayr had built and restored the old structure of the Quraysh. When Abdul Malik bin Marwan came for Umra and heard the hadith that it was the wish of the Prophet *pbuh* for the Ka'ba to be constructed the way Abdullah ibn Zubayr had built it, he regretted his actions.

In 930 CE the black stone was stolen by the Qarmatians* *those who write in small letters – a sect who were a combination of Ismailis and Persian mysticism*, who took it to Hajar *modern Bahrain*. Their leader Abu Tahir al-Qarmati set the Black Stone up in his own mosque, the Masjid al-Dirar, with the intention of redirecting the hajj away from Makka. However, this failed, and pilgrims continued to pay their respect at the spot where the Black Stone had been. It was returned twenty-three years later, in 952 CE, after the Abbasids paid a ransom. It was further broken into eight small pieces.



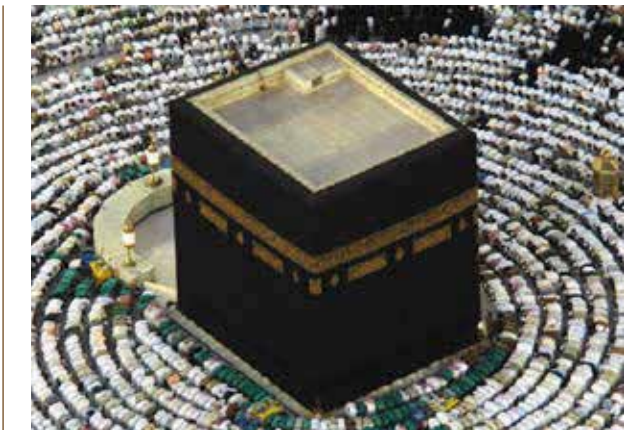
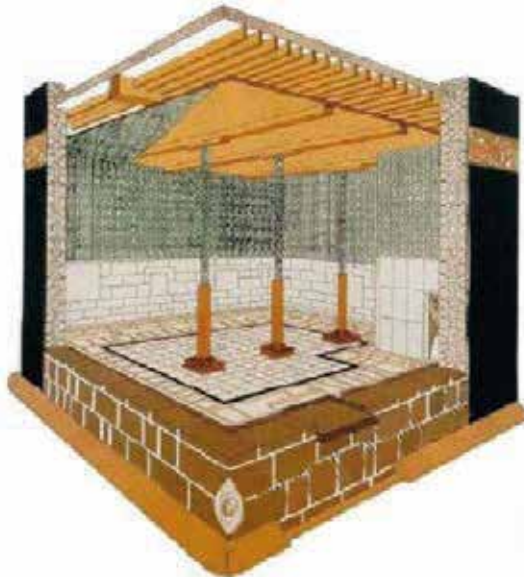
* *They were also known as Al Baqliyya Green Grocers because of their strict vegetarian diet.*

In 1039 AH 1629 CE heavy rain and flooding saw the walls of the Ka'ba fall. The Turkish Sultan Murad Khan oversaw the reconstruction.

In 1996 a major reconstruction had to be done again, as the soil in the south-eastern side began to settle, resulting in severe cracks appearing in all the walls. The only things left of the originals were the stones, which were reused. All other material was replaced, including the ceiling, roof and all the cracked wood structures of the roof.

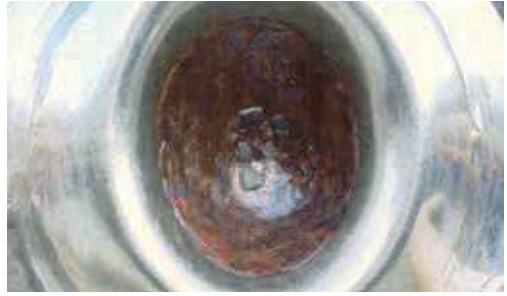
THE KA'BA TODAY

It is a cuboid structure made of stone. It stands upon a 2.5 m base and is approximately 14 m high with sides measuring approx 11.2 m x 12.8 m. The interior of the Ka'ba is marbled and has three pillars supporting the roof. There is a staircase leading to the roof. The marble on the walls is inset with Qur'anic ayaat.



HAJARUL ASWAD THE BLACK STONE

With 8 fragments encased in a silver frame, it is said to be a stone from Janna on which Prophet Adam *pbuh* used to do sajdah. It is also said that the stone was initially white. The tawaf begins here.



MULTAZAM

This is the area between the Hajarul Aswad and the door of the Ka'ba and is approx 2m. It comes from the word 'iltizaam' meaning to persist. Duas are accepted here and it was the favourite place of Imam Husayn *pbuh*.



HATEEM

This is the crescent shaped area adjacent to the Ka'ba also called Hijre Ismail, as this was the place where Prophet Ibrahim *pbuh* had constructed a home for Prophet Ismail *pbuh* and Sayyida Hajra. Sayyida Hajra is buried here. The Hateem was part of the original Ka'ba but was separated during the reconstruction by the Quraysh.



MIZAAB RAHMA

This is the water outlet attached to the roof that channels the water of the roof down to the Hateem area. It is said that duas are accepted here especially for children. The front of the mizaab bears the inscription of *“In the name of Allah, the Kind, the Merciful”*



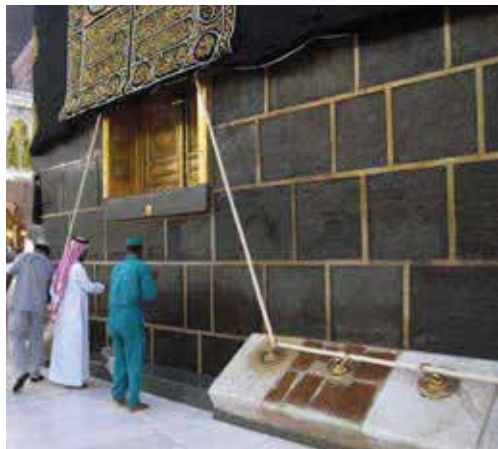
RUKN YAMANI, RUKN SHAAMI & RUKN IRAQI

The Southern corner of the Ka'ba is called Rukn Yamani as it faces Yemen, the Northern corner is Rukn Shaami *Syria* and the Western corner Rukn Iraqi.



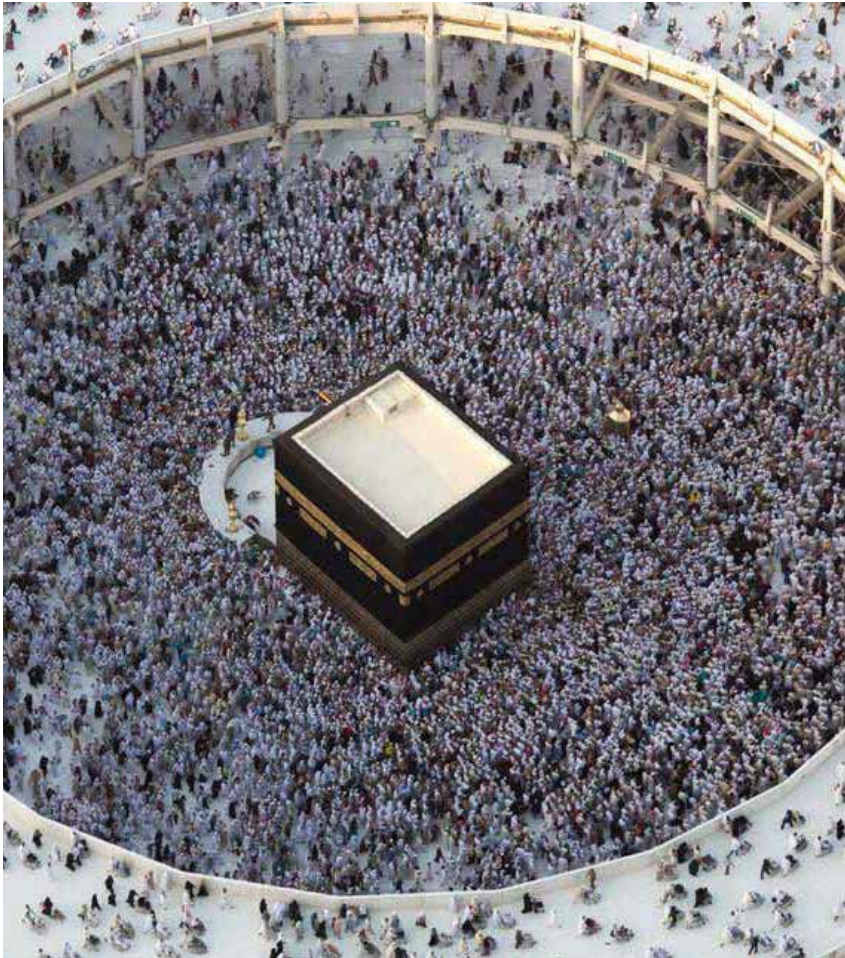
SHAADHRAWAAN

This is the 'ledge; which runs all around the Ka'ba on which there are brass rings to secure the Ghilaf covering of the Ka'ba.



MATAAF

This refers to the open area around the Ka'ba where Tawaf takes place.



MAQAM IBRAHIM

Maqam in Arabic is the place where the feet of a standing person are. Maqam Ibrahim is the place where Prophet Ibrahim *pbuh* oversaw the building of the Ka'ba and it moulded to his feet and raised him.

وَأَذْجَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim...”

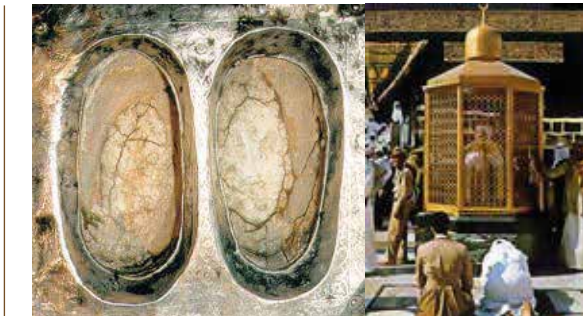
2:125

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِّلنَّاسِ لِّلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ...

“Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. In it are clear signs, the standing place of Ibrahim...”

3:96,97



THE WELL OF ZAM ZAM

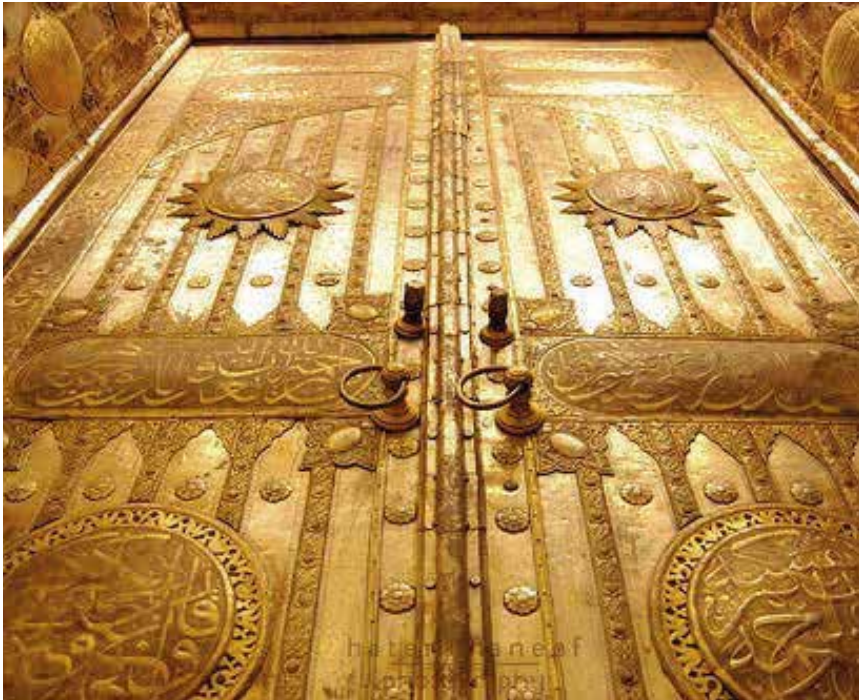
A miraculous fountain that appeared at the feet of Prophet Ismail *pbuh* whilst his mother was running from the mounts of Safa and Marwa in search of water. The well had subsequently dried up and it was Abdul Muttalib *the Prophet's grandfather* who dreamt of its position and restored it. It is located 21 metres from the Ka'ba and research shows that there are several springs that feed it. Today it is under the Mataaf in the basement.

The hajj rites all are steeped in symbolism. We recreate the actions of Prophet Ibrahim *pbuh* and Sayyida Hajra *pbuh*. Therefore, it is probable that the symbolism of the Ka'ba as the 'arsh and it being our direction of salaa has a significant meaning in our understanding of our roles in the Universe.



DOOR OF THE KA'BA

When Prophet Ibrahim *pbuh* built the Ka'ba there were two doors at ground level. The Quraysh sealed the Western door and raised the Eastern entrance so that only those they approved of could enter the Ka'ba. Today there are solid gold double doors – each door being 3 x1.9 metres.



DOOR OF THE KA'BA continued

At the top of each door is inscribed:

... اَدْخُلُوهَا بِسَلَامٍ اَمِينِينَ

“ ...enter with peace and safety ”

15:46

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَاَخْرِجْنِيْ
اُخْرَجَ صِدْقٍ وَاَجْعَلْ لِيْ مِنْ لَدُنْكَ سُلْطٰنًا
نٰصِرًا

“ And say: My Rabb, allow me to enter a
pleasant place, to leave pleasantly and
authority with assistance from You ”

17:80

Followed by:

جَعَلَ اللهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ
وَالشَّهْرَ الْحَرَامَ وَالهُدْيَ وَالْقَلَائِدَ ...

“ ... Allah has made the Ka'ba the sacred
house, as well as the sacred month by which
stability of humankind is maintained ”

5:97

... كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ...

“ Your Rabb has made mercy towards you
compulsory on Himself ”

6:54

وَقَالَ رَبُّكُمْ ادْعُونِيْ اَسْتَجِبْ لَكُمْ ...

“ And your Rabb said: Call me and I will
answer ”

40:60

Beneath all this is inscribed:

لَا اِلٰهَ اِلَّا اللهُ

“ There is no God but Allah ”

مُحَمَّدٌ رَّسُوْلُ اللهِ

“ Muhammad is the messenger of Allah ”

قُلْ يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ
لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللهِ ...

“ Say! O My servants who have been unjust
to themselves, do not despair of the mercy
of Allah... ”

39:53

DOOR OF THE KA'BA continued

The words Allahu Akber is inscribed on the two rings and Suratul Fatiha beneath the lock.

الله أكبر

The edges of the door bear 15 Asmaul Husna;

Top edge

يَا وَاسِعُ، يَا مَانِعُ، يَا نَافِعُ

Right Side

يَا عَالِمُ، يَا عَلِيمُ، يَا حَلِيمُ، يَا عَظِيمُ، يَا حَكِيمُ، يَا رَحِيمُ

Left Side

يَا غَنِي، يَا مُغْنِي، يَا حَمِيدُ، يَا جِيدُ، يَا سَبْحَانُ، يَا مُسْتَعَانُ



THE KEY OF THE KA'BA

The key is 40 cm long and kept in a silken bag. It bears the inscription

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“ Indeed Allah instructs you to return trusts to their rightful owners... ”

4:58



GHILAAF

It was Prophet Ismail *pbuh* who first covered the Ka'ba in a ghilAAF. Today it is made of black silk with a white lining to strengthen it. The cloth is interwoven with a repeated text

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَّسُولُ اللَّهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ، يَا اللَّهُ،
يَا حَنَّانُ، يَا مَنَّانُ

The GhilAAF is changed every year on the 9th of Dhulhijja so that on Eid the Ka'ba has a new GhilAAF. It is embroidered with ayaat of the Qur'an.



GHILAAF 1. Inscriptions on wall with door

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْتُقِ أَهْلَهُ مِنَ النَّعْمَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ يَوْمَ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ
 وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ إِذْ يَبْنَاهُ أَن طَهِّرَ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

“ And when We made the House a pilgrimage for men and a *place of security*, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit *it* and those who abide *in it* for devotion and those who bow down *and* those who prostrate themselves. ”

2:125

“ And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the punishment of the fire; and it is an evil destination. ”

14:37

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“ And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely You art the Hearing, the Knowing ”

2:127

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“ Our Lord! and make us both submissive to Thee and *raise* from our offspring a nation submitting to You, and show us our ways of devotion and turn to us *mercifully*, surely You art the Oft-returning to mercy, the Merciful. ”

2:128



GHILAAF 2. Inscriptions on Hateem wall

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا أَفْضَالَ مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

“ The pilgrimage is performed in the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intimacy nor act of sin nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful of your duty to Me, O people of understanding.”

2:197

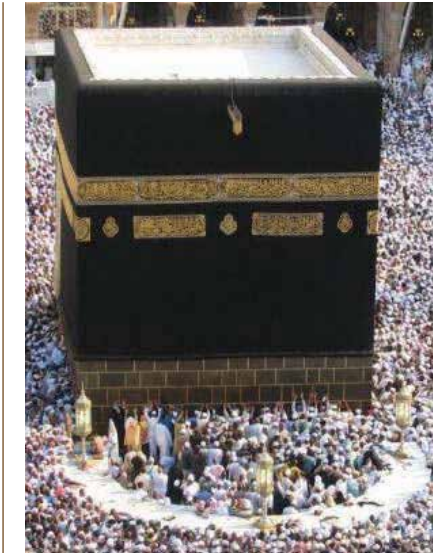
“ There is no blame on you in seeking bounty from your Lord, so when you hasten on from “Arafat”, then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.”

2:198

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“ Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.”

2:199



GHILAAF 3. Inscriptions on back wall

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ
ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ
وَأَذِّنْ لِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ
ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“ And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves. ”

22:26

“ And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path.”

22:27

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي
أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

“ That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy. ”

22:28

ثُمَّ لِيَقْضُوا تَلْتَمِئَهُمْ وَيُؤْفُوْا أُنْدُوهُمْ وَ
لِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

“ Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House. ”

22:29



4. Inscriptions on wall between Hajrul Aswad & Rukn Yamani

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

“ Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.”

3:95

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ
كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ
اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفِيرٌ
عَنِ الْعَالَمِينَ

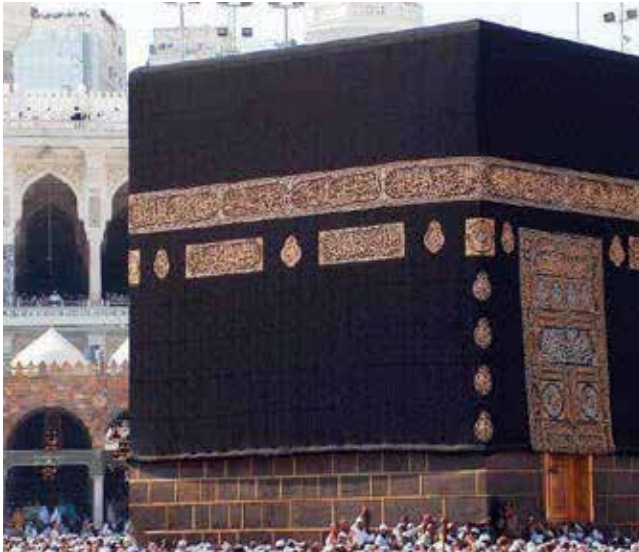
“ In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.”

3:97

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ

“ Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.”

3:96



4. Inscriptions on wall between Hajrul Aswad & Rukn Yamani

BELOW THE DECORATIVE STRIP ARE FURTHER AYAAT

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

“ Inform My servants that I am the
Forgiving, the Merciful ”

15:49

“ And whoever does evil or acts unjustly to
his soul, then asks forgiveness of Allah, he
shall find Allah Forgiving, Merciful.”

4:110

دَعْوَةَ الدَّاعِ إِذِ ادْعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا
بِي لَعَلَّهُمْ يَرْشُدُونَ

“ And when My servants ask you
concerning Me, then surely I am very near; I
answer the prayer of the suppliant when he
calls on Me, so they should answer My call
and believe in Me that they may walk in the
right way. ”

2:186

ذَلِكَ وَمَنْ يُعِظْمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى
الْقُلُوبِ

“ That shall be so; and whoever respects
the signs of Allah, this surely is *the outcome*
of the piety of hearts ”

22:32

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا

“ And give to the believers the good news
that they shall have a great grace from
Allah”

33:47

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ
اهْتَدَى

“ And most surely I am most Forgiving to
him who repents and believes and does
good, then continues to follow the right
direction. ”

20:82

GHILAAF On the Door Curtain

This part of the ghilaaaf drapes over the door of the ka'ba. its inscriptions are separate from the rest of the ghilaaaf.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضَاهَا ...

“ Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like... ”

2:144

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“ And hasten to forgiveness from your Rabb; and a Garden, the extensiveness of which is as the heavens and the earth, it is prepared for those who are God concious. ”

3:133

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

“ Allah is the light of the heavens and the earth... ”

24:35

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَ
هُوَ الْعَلِيُّ الْعَظِيمُ

“ Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; drowsiness does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is the one that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great. ”

2:255

GHILAAF **On the Door Curtain** continued

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ

Then Suratul Ikhlas in two circles
followed by

“ Certainly Allah had shown to His
Messenger the vision with truth: you shall
most certainly enter the Sacred Mosque, if
Allah pleases, in security...”

48:27

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ
لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الدُّنُوبَ كُلَّهَا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“ Say: O my servants! who have acted
extravagantly against their own souls, do
not despair of the mercy of Allah; surely
Allah forgives the faults altogether; surely
He is the Forgiving the Merciful. ”

39:53



لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ، مُحَمَّدٌ
رَّسُولُ اللَّهِ صَادِقُ الْأَمِينِ

“ Laa Ilaha Illallahul Malikul Haqqul Mubeen
Muhammadur Rasulullah Sadiqu'l Ameen ”

