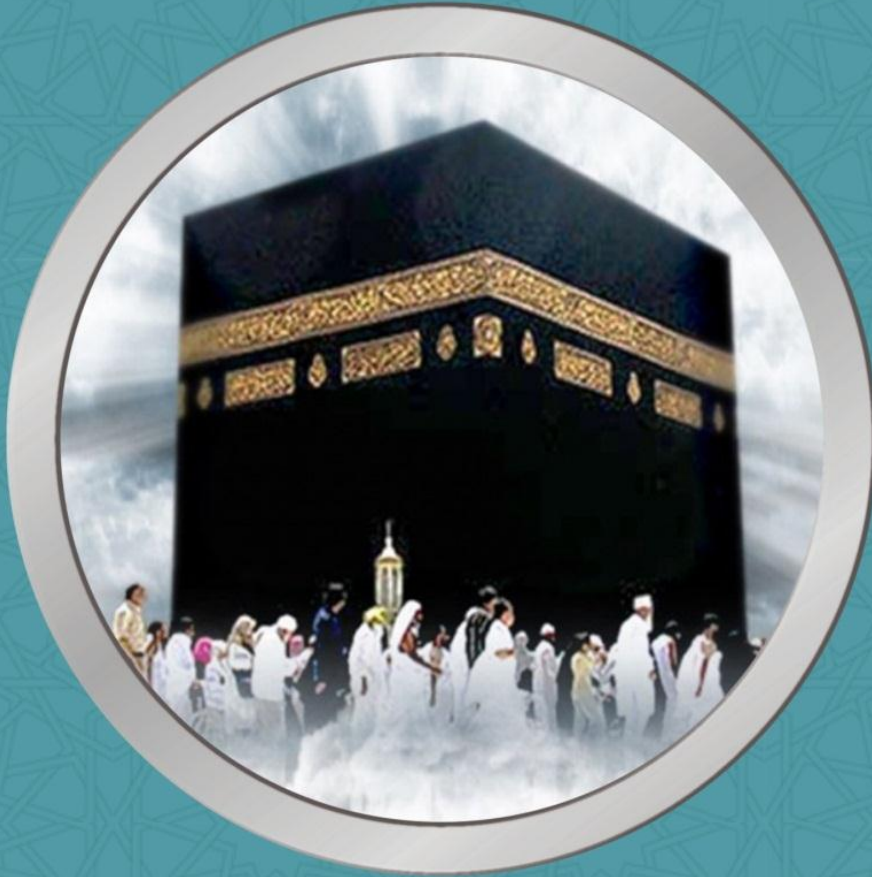


E-BOOK

# THE KA'BA IS THE CENTRE OF THE WORLD



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 وَأَنْتُمْ 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.<sup>1</sup>

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.<sup>2</sup>

**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.<sup>3</sup>

### 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

<sup>1</sup> Zād al-ma’ād, Ibn al-Qayyim (42/1).

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

<sup>3</sup> Zād al-ma’ād, (49 – 50/1).



people in jurisprudence; regardless of what became famous concerning the Holy Land such as false ḥadīths, false events or false information linked to it. Therefore, the method of this book is based on the method of the people of ḥadīth whereas authenticity of information is the fundamental condition for being quoted in the text. This is the guideline followed, based on the prevailing opinion in Islamic 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

# The Orientation Of The Ka'ba Towards The Frequented House

**The Frequented House (al-Bayt al-Ma'mūr):** It is a house on the seventh heaven, it is named aḍ-ḍurāḥ, and its existence is confirmed by the Qur'ān and the Sunna. Allah Most High swore by it in His noble Book, exalted be He:

وَالْبَيْتِ الْمَعْمُورِ

“By the Frequented House” (Surat aṭ-Ṭūr: 4).

It is frequented “all the time by noble angels, peace be upon them, every day until the Day of Resurrection seventy thousand of them enter it, worship their Lord inside it and then never return to it.”<sup>4</sup>

## Evidence:

1. Mālik Ibn Ṣa'ṣa'a (r2) narrated: the Prophet (s) said: **Then I was shown the Frequented House. I asked Jibrīl about it and he said: This is the Frequented House where 70,000 angels perform prayers daily and when they leave they never return to it.**<sup>5</sup>

<sup>4</sup> *Tafsīr as-Sa'dī* (813/1).

<sup>5</sup> Reported by al-Bukhārī (1173/3), H. 3035 and Muslim (150/1), H. 149.



2. Anas Ibn Mālik (r) narrated: Allah's Messenger (s) said: **Then I was taken up to the seventh heaven. Jibrīl asked that the gate be opened. It was said: Who goes there? He said: Jibrīl. It was said: Who is with you? He replied: Muḥammad (s). It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened for us and there I found Ibrāhīm (p) reclining against the Frequented House and there enter into it seventy thousand angels every day, never to visit (this place) again.**<sup>6</sup>

Ibn Kathīr (m) said: "The angels worship Allah inside it and perform ṭawāf around it just as the people of the earth perform ṭawāf around the Ka'ba. The Frequented House is the Ka'ba of those who reside in the seventh heaven. Ibrāhīm Al-Khalīl (p) was reclining with his back on the Frequented House as it was Ibrāhīm who built the Ka'ba on earth, and surely, the reward is compatible with the action."<sup>7</sup>

Some scholars thought the meaning of the Frequented House is the Honourable Ka'ba itself, as reported by az-Zamakhsharī (m): It is the Ka'ba, as it is frequented by the pilgrims, visitors and neighbours.<sup>8</sup> As-Sa'dī (m) said: The frequented House is the Sacred House of Allah; it is frequented by those who perform ṭawāf and prayers, and those who remember Allah all the time, in addition to all the groups of pilgrims and visitors.<sup>9</sup>

**Ash-Shawkānī (m) combined both opinions: The Frequented House:** is in the seventh heaven; or according to others in the first heaven; a third group of people believe it is the Ka'ba. Concerning the two first opinions, it is described as frequented considering the angels who enter it and worship Allah inside it. The third opinion describes, literally or metaphorically, those who worship Allah and frequent the House among the sons of Adam on Earth.<sup>10</sup>

**Therefore there is no contradiction between the two opinions,** one is frequented on earth and the other one is frequented in heaven.

<sup>6</sup> Reported by Muslim (146/1), H. 162.

<sup>7</sup> *Tafsīr Ibn Kathīr* (240/4).

<sup>8</sup> *Al-Kashshāf* (411/4).

<sup>9</sup> *Tafsīr as-Sa'dī* (813/1).

<sup>10</sup> *Fath al-Qadīr* (94/5).



### The Frequented House is above the Ka'ba:

Some narrations come to confirm that the Frequented House is above the Ka'ba in its alignment, like the following:

1. Khālid Ibn 'Ar'ara narrated that a man asked 'Alī (r): What is the Frequented House? He said: A house in heaven, it is called aḍ-ḍurāḥ, **it is facing the Ka'ba from above**, its sanctity in heaven is like the sanctity of the House on earth, every day seventy thousand angels pray in it and then never return to it.<sup>11</sup>
2. Qatāda (m) narrated: we were told that one day, Allah's Prophet (s) told his companions: **Do you know what the Frequented House is?** They said: Allah and His Messenger know better. He said: **a mosque in heaven, the Ka'ba is below it, if it falls, it will fall on it...**<sup>12</sup>

### The ulama said in this regard:

Many scholars reported that the Frequented House is above the Ka'ba, among them:

1. **Aṭ-Ṭabarī (m):** It is a house in heaven facing the Ka'ba on earth, as it was reported.<sup>13</sup>
2. **Al-Baghawī (m):** It is a house in the seventh heaven down the Throne and facing the Ka'ba, it is called aḍ-ḍurāḥ and its sanctity in heaven is like the sanctity of the Ka'ba on earth.<sup>14</sup>
3. **Ibn Kathīr (m):** It is facing the Ka'ba.<sup>15</sup>

### The worshipping of Allah, a continuous line between the two Houses:

The fact that the Ka'ba is facing the Frequented House in heaven grants it honour and blessings, as for the land around it. It is like if there was a connection between earth and sky joining these two houses. One single thing unites them: the worship of Allah Most High.

<sup>11</sup> Reported by Ibn Jarīr in his Tafsīr (16/27). Al-Albānī said in his commentary of ḥadīth n°477, first part, in *Silsila al-aḥādīth aṣ-ṣaḥīḥa* (859/2): transmitters in the chain are trustworthy except Khālid Ibn 'Ar'ara who is unknown.

<sup>12</sup> Reported by Ibn Jarīr in his Tafsīr (17/27). Al-Albānī said in his commentary of ḥadīth n°477, first part, in *Silsila al-aḥādīth aṣ-ṣaḥīḥa* (859-860/2): isnād mursal (hurried) ṣaḥīḥ (sound), all transmitters received approval of the two cheikhs, except Bishr, who is Ibn Hilāl aṣ-Ṣawāf; quoted by Muslim alone, facing the Ka'ba is an addition, clear by all means, and the origin of the ḥadīth is clear.

<sup>13</sup> *Tafsīr aṭ-Ṭabarī* (16/27).

<sup>14</sup> *Tafsīr al-Baghawī* (237/4).

<sup>15</sup> *Tafsīr Ibn Kathīr* (240/4).



The similarity between the Frequented House, which is the place of pilgrimage for angels, and between the Sacred House, the place of pilgrimage for humans, is a clear sign and an obvious indication of the unity of religion, unity of its source and origin; a blessing and honour for the sons of Adam who proclaimed the oneness of Allah and believed in His messengers: they resemble the noble angels, sharing with them specific religious rituals and specific worship, namely the pilgrimage, at the Frequented House on heaven and at the Sacred House on earth.



## Part II

# The Ka'ba Is The Centre Of Earth According To The Earliest Ulama

The earliest ulama discovered that the Ka'ba and the Holy city are the centre of earth, the heart of the world; as reported by scholars specialized in the language and interpretation of the Qur'an:

1. **Ibn 'Aṭīya al-Andalusī** (m) (died in 546 H.) mentioned that the cause of the denomination "the Mother of cities" comes back to four aspects: 1. it is the birthplace of religion and its law. 2. It has been reported that earth was spread starting from Mecca. 3. It is the centre of earth and a central point for the cities. 4. It is the qibla of all cities; it is their mother and the rest of the cities are its daughters, according to Islamic legislation.<sup>16</sup>
2. **Yāqūt al-Ḥamawī** (m) (died in 626 H.) said: It has been reported that the first place created by Allah was the spot of the Ka'ba and that He spread earth from underneath it. It is therefore the centre of earth in the middle of the world and the mother of cities. First comes the Ka'ba, then Bakka around Mecca; around Mecca the Sanctuary and around the Sanctuary the rest of the world.<sup>17</sup>
3. **Al-Qurṭubī** (m) (died in 671 H.) said in his interpretation of the word of Allah Most High:

<sup>16</sup> *Al-Muḥarrir al-wajīz fī Tafsīr al-kitāb al-'azīz* (322/2).

<sup>17</sup> *Mu'jam al-buldān* (463/4).



## وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ۗ

“Thus We have appointed you a middle nation” (Surat al-Baqara – The Cow: 143): The meaning is: as the Ka'ba is the middle of earth, We made you a middle community, i.e. We made you below the prophets and above the nations. The middle means being just; the origin of this is that we say: the best of things is the right medium or the golden mean.<sup>18</sup>

4. **An-Nasafi** (m) (died in 710 H.) said: it was named the Mother of cities because it is the middle of earth, the qibla of the people of all cities; it is the most eminent city and people are heading towards it.<sup>19</sup>
5. **Abū Ḥayyān al-Andalusī** (m) (died in 745 H.) said: It was named like this as it is the birthplace of religion; earth was spread starting from it and it is the centre of earth, the qibla, the place of Ḥajj and the place of the first House (of worship) established for mankind.<sup>20</sup>
6. **Ibn al-Qayyim** (m) (died in 751 H.) said: He said that He made them a middle community on purpose; He chose for them the most just and best direction to face, as He chose them the best prophet, legislated them the best religion, brought down upon them the best book, made them witnesses over the whole world for the perfection of their grace, knowledge and justice. His wisdom appeared in His choice for them of the best and most eminent qibla, to perfect all aspects of grace in their right to their qibla, messenger, book and legislation.<sup>21</sup>

**He said in another source:** The one who guides whoever He wants to a straight path is the one who guided them to this qibla, a the qibla that suits them, they are its people, it is the most just and the best qibla, they are the best and most just of all nations. He chose the best qibla for the best people, as He chose them the best of all prophets, the best of all books; He made them appear at the best age, He granted them the best of all legislation, bestowed upon them the best morality and populated them in the best place on earth.<sup>22</sup>

<sup>18</sup> *Al-Jāmi' li-aḥkām al-Qur'an* (153/2).

<sup>19</sup> *Tafsīr an-Nasafī* (334/1).

<sup>20</sup> *Al-Baḥr al-muḥīṭ* (183/4).

<sup>21</sup> *Miftāḥ dār as-sa'āda* (31/2).

<sup>22</sup> *Zād al-ma'ād* (68/3).



**Summary:**

It appears clearly to us through what was quoted from the earliest ulama that the Ka'ba and the Holy City are in the centre of earth, from a linguistic perspective of the name of Mecca, according to the description of it in the Qur'ān, or through the understanding and interpretation of some verses. It is the Mother of all cities.

**The Ka'ba's centrality, a spiritual dimension and a physical one:**

**Earliest ulama combined between the concept of being central (i.e. being at the best place) for the community in justice and eminence and between being central physically in a geographical location.** Centrality took two dimensions: **an abstract spiritual dimension** embodied in the preference of the Muslim community above all others and its eminence and lofty position chosen by Allah Most High; and **a physical dimension** embodied in its location in the centre, to allow the community to spread its message from this point, for its light to shine forth in the four corners of earth in a similar and equivalent way, which was made possible by its presence in the very heart of the world.

The choice of the earliest ulama fell on this opinion which combines centrality of location and eminence; they considered it as an approval and help of Allah Most High for them. Then came modern science to validate and confirm them.





## Part III

# The Ka'ba, Centre Of The Old And The New Worlds

Modern scientific studies proved that the Ka'ba and the Holy city are located in the centre of earth, for the Old World (Asia, Africa and Europe) and the New World (the Americas, Australia and Antarctica); i.e. land on the surface of the globe is equally and orderly distributed around the Holy City of Mecca, as explained here:

**Firstly: the Ka'ba is the centre of the Old World:**

Nine cities and islands were chosen for being the frontiers of the Old World. Their location and distance from the Holy City of Mecca were calculated and it appeared that the arch distance between these cities and islands from Mecca was about 8039 km on average; which means that Mecca is situated at the centre of a circle that encompasses the three continents (Asia, Africa and Europe) which constituted the Old World before the discovery of the Americas.

**Secondly: the Ka'ba is the centre of the New World:**

The distance between Mecca and the following cities has been calculated:

1. The city of Wellington which is located in **New Zealand**, east of the Australian continent: it was found that its distance from Mecca is 13,040 km.
2. The city of Cape Horn, the southernmost tip of **South America**: its distance from Mecca is 13,120 km.



3. The north of the state of Alaska, the northernmost headland of **America**: its distance from Mecca is 13,600 km.

**Stemming from this: the average distance between the most remote places of the New World and the Holy City of Mecca is about 13,253 km**, which also means that Mecca is located in the centre of a circle encompassing the frontiers of the continents constituting the New World; and this circle also goes through the eastern and western frontiers of the South pole.<sup>23</sup>

### **Great wisdom in the choice of the location of Mecca:**

This vast universe and all the phenomena and creatures composing it deeply move the hearts and astound the minds. It is not by coincidence nor is it the work of Nature; instead it is the stamp of the Creator, exalted be He, who has created each thing and determined its measure precisely, according to minute order, without flaws or defects and with immeasurable wisdom, except for Him the Mighty and Majestic. Sometimes He reveals parts of it to some of His servants, for the people to know the greatness of the Creator and His inimitable miracles.

Among these matters that underline for us the greatness of the Creator is the choice of the location of the Holy City of Mecca, appointed to bear the Honourable Ka'ba, the qibla of Muslims. It is a divine choice, reflecting the greatest wisdom, meant to be known only after the emergence of modern scientific discoveries and facts. Therefore, when the Muslims turn their faces towards the Ka'ba to pray, they face a position considered the centre of earth, whereas all their eyes and hearts converge, as if they were all looking at each other; a phenomenon made possible only by looking at the centre of the circle.

**The wisdom of the Creator, exalted be He, appears in the location of the Ka'ba and the Holy City in the middle of the world;** making it easy to reach them wherever one comes from all over the planet. The central position of the Sacred House from all the continents facilitates access to it, may it be by land, sea or air and reduces trouble and costs of the journey; which is particularly helpful regarding the great duty linked to this place: the Ḥajj and 'Umra. Imagine the

<sup>23</sup> See: *Ithbāt tawassuṭ Makka li-l-yābisa*, Dr. Yaḥya Muḥammad Wazīrī, professor of architecture and lecturer in the faculty of archeology, Cairo University. Research presented at the first scientific conference: "*Makka al-mukarrama, markazan li-l-yābisa bayna an-nathariya wa-at-taṭbīq*" under the supervision of Sharika sā'a Makka al-'ālamīya, Doha, Qatar, April 2008.



exhaustion and the costs if the Ka'ba was at one extremity of the earth, how much trouble to undergo for a traveller coming from the opposite side? **It is as if there was another piece of wisdom here, the fairness in the geographical distribution:** any point around the Holy City has its equivalent; therefore there is equity in the trouble undergone by two travellers coming each of them from two different cities situated at the very same distance from Mecca, which is like a centre of symmetry.

### **The Meccan Meridian before the Greenwich Meridian**

The very unique meridian of the Holy City of Mecca (39 degrees 49 minutes) drove a European researcher, Arnold Keyserling, to ask to take it as the main meridian instead of the one in Greenwich in England, which was imposed on the world in 1882 without any clear scientific or logical reason. **The main cause** of taking Greenwich as the first meridian was that the British Empire used to be the major power in the world at that time.<sup>24</sup>

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<sup>24</sup> See: *al-Ka'ba al-musharrafa dirāsa taḥlīl li-l-khaṣā'iṣ at-taṣmīmiya*, Dr. Yaḥya Muḥammad Wazīrī, researches for the 15th international conference Interbuild, p. 5, Cairo, 2007.



## Part IV

# The Corners Of The Ka'ba Indicate Strategic Positions

Modern studies have been conducted to know which direction of the inhabited land indicates each corner of the original Honourable Ka'ba; the results of these studies are the following:

1. The corner known as **the Iraqi Corner** actually points to the west of Iraq, and the last part of land that this corner indicates is the region known as The East European Plain located at the frontier between Europe and the Asian continent; which means that **this corner points to the European continent.**
2. The corner known as **the Levantine Corner** does not point to any country of the Levant at all; instead it points to the West Coast of the United States of America; which means that **this corner points to America.**
3. The corner known as **the Yemeni Corner** does not point to the Yemen at all; it indicates the eastern coast of Africa, more precisely the eastern coast of Mozambique, a strategic position just between Australia and South America; which means that **this corner points to the African continent.**
4. **The Black Stone Corner** indicates the western Irian islands (on the Asian continent) located between the Australian continent and Asia; which means that **this corner points to the Asian continent.**



**The previous results demonstrate that the corners of the Ka'ba point to strategic geographical locations of the inhabited earth;** each location is situated between two continents of the six inhabited continents. This underlines that **the real denominations of the corners of the Honourable Ka'ba are actually:** the European Corner, the American Corner, the African Corner and the Asian Corner. **This reveals the universality of the Honourable Ka'ba;** which was actually established for all the people in the centre of earth, as a confirmation of His word, exalted be He:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا ۖ وَهُدًى لِّلْعَالَمِينَ

*“Indeed, the first House (of worship) established for mankind was that at Bakka - blessed and a guidance for the worlds” Surat 'Āli 'Imrān: 96.*

#### **The universal names of the Ka'ba's corners:**

Considering these facts, the universal names of the Ka'ba's corners are the following:

- The European Corner (currently the Iraqi Corner).
- The American Corner (currently the Levantine Corner).
- The African Corner (currently the Yemeni Corner).
- The Asian Corner (currently the Black Stone Corner).<sup>25</sup>

#### **Summary:**

The position of the Honourable Ka'ba is very unique: modern scientific studies proved that the Ka'ba is in the centre of the Earth for both the Old World (Asia, Africa and Europe) and the New World (the Americas, Australia and Antarctica). The Holy City of Mecca is therefore characterized by an exclusive location, no other city or position can compete with it; this is why the Noble Qur'an described it as The Mother of cities.

<sup>25</sup> See: *Ithbāt tawassuṭ Makka al-mukarrama li-l-yābisa*, a study based on pictures and measurements realized with satellites, dr. Yaḥya Wazīrī, The International Islamic Council for Da'wah and Relief, with the cooperation of the Commission on Scientific Signs in the Qur'an and Sunna, Cairo, 2009.



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