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CONTEMPLATION ABOUT THE KAABA'S HISTORY, ARCHITECTURE, AND DECORATIONS IN THE FIRST THREE CENTURIES OF ISLAM¹

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Abstract

The Kaaba is the first temple of the world according to the Islamic belief. It is the qibla, where Muslims face individually or as a group in prayer and the international meeting place where they meet as an ummah during pilgrimage. In the historical process, it has played a role as a geographical, cultural, economic and political center as well as a religious center. In Islamic historical literature, it is stated that this temple is as old as the universe, and that the Kaaba was constructed thirteen times from the creation of the universe to the present day. Although each construction of the holy temple has very important and special contents, the characteristics of Prophet Abraham, Quraysh, Ibn al-Zubayr, al-Ḥajjāj ibn Yūsuf, and Murad IV's constructions of the Kaaba are more remarkable. In our study, the reasons, the processes and the results of these five constructions are examined. The history, the architecture and the decorations of the Kaaba, especially in the first three centuries of Islamic history, are the main themes of our article.

Key Words: Islamic history, Kaaba, Prophet Muhammad, al-Khulafā' al-Rāshidūn, Abd Allāh ibn al-Zubayr, al-Ḥajjāj ibn Yūsuf, Sultān Murad IV, Flood, Decorations of the Kaaba.

İSLÂM'IN İLK ÜÇ ASRINDA KÂBE TARİHİ, MİMARİSİ VE SÜSLEMELERİ HAKKINDA MÜLÂHAZALAR

Öz

Kâbe, İslâm inancına göre yeryüzünün ilk mabedidir. Müslümanların namaz ibadetinde bireysel veya cemaat halinde yöneldikleri kibleleri, hac ibadetlerinde ümmet olarak buluştukları uluslararası buluşma mekânıdır. Tarihi süreç içerisinde dinî bir merkez olduğu kadar coğrafi, kültürel, ekonomik ve siyasi bir merkez olarak da rol oynamıştır. İslam tarihi kaynaklarında bu mabedin kainatla yaşıt olduğu ifade edilmekte ve kâinatın yaratılışından günümüze kadar Kâbe'nin on üç kere inşa edildiği kaydedilmektedir. Kutsal mabedin her bir inşası çok önemli ve özel içeriklere sahip olmakla birlikte, Hz. İbrâhim (as.), Kureyş, İbn Zübeyr, Haccâc b. Yusuf ve Sultan 4. Murad'ın Kabe'yi inşalarının hususiyetleri daha dikkat çekicidir. Çalışmamızda bu beş inşanın sebep, süreç ve sonuçları değerlendirilecek özellikle İslam tarihinin ilk üç asrında Kâbe'nin tarihi, mimarisi ve süslemeleri makalemizin ana teması olacaktır.

Anahtar Kelimeler: İslam Tarihi, Kâbe, Hz. Muhammed, Hulefâ-i Raşidîn, Abdullah b. Zübeyr, Haccâc b. Yusuf, Sultān 4. Murad, Sel, Kâbe'nin Süslemeleri.

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INTRODUCTION

The first three centuries of the history of Islam are important for getting to know and understanding Islam correctly. The three hundred years mentioned are guiding in every field concerning human life. We believe that examining the history, the architectural structure and the decorations of the Holy Kaaba, especially in the first three centuries that started with Islam, will give us new perspectives.

The Holy Kaaba is the first temple, as revealed in the Qur'an's statement, "*Behold, the first Temple ever set up for mankind was indeed the one at Bakkah: rich in blessing, and a [source of] guidance unto all the worlds*" (The Message of the Qur'an: Al-Imran: 3/96). According to Islamic historical sources, the Kaaba is as old as the universe. It is seen that the Holy Kaaba has never lost its function since the creation of the universe and has been rebuilt or renovated several times. It is understood that the issues that require repair or alteration of the temple are caused by humans or nature. We should emphasize that the Kaaba is frequently damaged due to natural disasters arising from its geographical location. The famous floods of Mecca (Fākihī, h. 1414: 3:80; Fāsī, 1421/2000: 2:314; Eyüp Sabri Paşa, 2018: 2:782-786) caused loss of life and property in the town and destroyed a small part or almost all the Kaaba from time to time. It has been noted that the floods affected not only the architecture of the building but also the life of worship. In the sources we reviewed there are examples of those who had to do their circumambulation by swimming (Fākihī, h.1414: 1:250; Ṭabarī, 'Alī. 1416/1996: 107). There is various information in Islamic historical sources about the number and nature of this temple, which needs to be repaired or renovated due to both man-made destructions and natural disasters (İbn Zāhīrah, 1423/2003: 69). When we put the traditions together, Kaaba is recorded to be built thirteen times; first by angels, the second by Prophet Adam ('Ādam), the third by Adam's son Seth (Shēth), the fourth by Abraham ('Ibrāhīm), the fifth by the Amalek ('Amālīq), the sixth by the Jurhum, the seventh by Quşayy b. Kilāb, the eighth by 'Abd al-Muṭṭalib, the ninth by Quraysh, the tenth by Ibn al-Zubayr, the eleventh by al-Ḥajjāj b. Yūsuf, the twelfth by Murad IV (Ṭabarī, 'Alī. 1416/1996:143), and the thirteenth and the last by Saudis (Kurdī, 2000: 4/68; BāSalāmah, 1982/1402: 42-130). It is clear that the history of a temple with centuries cannot be put into one article. In the sources we have examined, it is stated that five of the Kaaba's constructions are famous (Kurdī, 2000: 3/183)¹. In our article, the constructions of the Kaaba by Prophet Abraham, Quraysh, Ibn Zubayr and Ḥajjāj b Yusuf will be evaluated by focusing on the four constructions of the Kaaba that stand out with certain features. In order to show the result of the lesson learned from the construction of the Kaaba by Ibn Zubayr and al-Ḥajjāj b. Yūsuf, the construction of the Kaaba by Sultan Murad IV. is also touched upon. Examples of the decoration of the Kaaba, which is the manifestation of the care and respect shown in the holy temple, are also included in our article.

1. PROPHET ABRAHAM'S CONSTRUCTION OF KAABA

Qur'an mentions that the Holy Kaaba existed at time of Prophet Abraham, "*O our Sustainer! Behold, I have settled some of my offspring in a valley in which there is no arable land, close to Thy sanctified Temple, so that, O our Sustainer, they might devote themselves to prayer: cause Thou, therefore, people's hearts to incline towards them, and grant them fruitful sustenance, so that they might have cause to be grateful*" (The Message of the Qur'an, Ibrāhīm 14/37) It is reported that Prophet Abraham left his son Ishmael (Ismā'el) and his wife Hagar (Hājar) near the Kaaba (Bukhārī,

¹ The author states that constructions of Prophet Abraham, Quraysh, Ibn Zubayr, Ḥajjāj b. Yūsuf, Sultan Murad IV are the most famous constructions. The references we examined confirms this opinion of the author. Naturally, there is very little information on the oldest constructions of the Kaaba, and there is a lot of data on the construction of Sultan Murad IV, which is the closest to today. see. (Asadī, h. 1155: pp. 17a; Eyüp S. Paşa, 2018: 1/665).

h.1422:142; Nasā'ī, 1433/2012: 10/317; Zebidī, 1980: 9/120-121) and afterwards Ishmael took the place where the Kaaba is located for himself as a house, surrounded it with palm and date trees and turned it into a fold for his sheeps. Abraham came to visit his family from Syria many times (Fākihī, h.1414: 1/93; Ṭabarī, 1422/ 2001:17/21; Ibn al-Athīr, 1417/1997: 1/93) and in the last time he was ordered to build the Kaaba in the place where the fold was located, and he fulfilled the order and built the Kaaba in this place. His son Ishmael helped him (Ṭabarī, 1387/1967: 1/255; Mas'ūdī, 1416/1996: 103) and together with his father, he built the walls of the Holy Kaaba by stacking large and dry stones without mortar between them. Until his death, Ishmael lived with his mother, Hagar, in Mecca, and after he died, they were both buried in the place called "Hijr", right next to the holy Kaaba (Azraqī, 1403/1983:1/80; Ibn al-Ḍiyā' 1997/1418: 49).

According to the sources, the height of the Kaaba building is 9 *dhirā's*¹, that is, 4.5 meters (Dawsarī, 1434/2013: 31). The "northeastern wall" from the corner of al-Hajar al-Aswad to the corner of Iraq is 32 *dhirā's*, that is, 16 meters. In parallel to that wall, the "southwest wall" from the corner of Yemen to the corner of Damascus, which is parallel to this wall, is 31 *dhirā's*, that is, 15.5 meters. The "northwest wall" located between the Iraq corner and the Damascus corner measures 22 *dhirā's*, that is, 11 meters. The "southeast wall" from the corner of Yemen to the corner of al-Hajar al-Aswad measures 20 *dhirā's*, that is, 10 meters (Azraqī, 1403/1983: 1/64; Fāsī, 1421/2000: 1/127; Asadī, h. 1155: pp.14a.). Also, the Kaaba is without a roof and has a door without wings (Ṭarīqī, 2007/1428: 33).

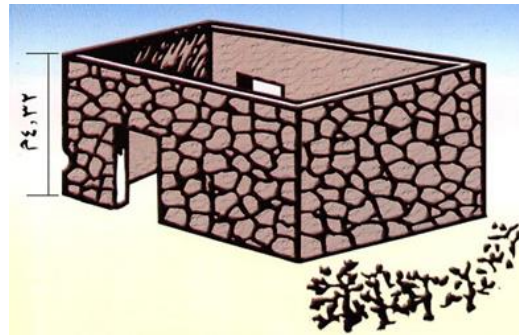


Figure 1. Kaaba during the time of Prophet Abraham (Abd al-Ghanī, A., h.1432: 33)

After the construction of the Holy Kaaba by Abraham and his son Ishmael, it was ruled by his son Ishmael and his descendants. Kaaba, until the construction of Quraysh (Mālik b. Anas, 1425/2004: 530; Shāfi'ī, 1425/2004: 348; Ahmad b. Hanbal, 1431/2010: 1/171; Nasā'ī, 1433/2012: 5/214), was built by Amalek (Fākihī, h.1414: 5/107; Mas'ūdī, h.1409: 2/22 ; Suhayli, 1421/2000: 1/92; Ibn Kathīr, 1418/1997: 2/244)², Jurhum (Ibn Hishām, 1375/1955: 1/105; Ibn Sa'd, 1421/2001: 1/53; Balādhurī, 1417/1996: 1/48) and Quşayy b. Kilāb (Fākihī, h.1414: 5/209; Fāsī, 1421/2000: 1/128).

¹ Dhirā' (pl. Adhrū' or dhur'ān) It refers to the part between the elbow and the tip of the middle finger. The names and lengths of the cubit or dhirā' vary according to time and location, as well as according to the type of objects being measured, and therefore, difficulties are encountered in determining their lengths. see. (Erkal, 1991)

² In the literature reviewed, there is no clarity as to which of Jurhum or Amalek built after Prophet Abraham first. Azraqī and Mas'ūdī claims that first Amalek, after Jurhum; on the other hand Fākihī states that first Jurhum, then Amalek.

2. QURAYSH'S CONSTRUCTION OF KAABA

It is known that the construction of the Kaaba was done in 607-608 with the joint work of the tribes, 5 years before Muhammad became a prophet, i.e., when he was 35 years old (Ibn 'Ishāq, 1398/1978: 88; Can, 2008: 72). It is reported that the temple looked like a ruin (Hamidullah, 2018: 35) due to a great fire and the heavy rain that fell right after it. The Quraysh people preferred to rebuild the Kaaba from its foundation instead of repairing it. It is said that at the time when the holy temple Kaaba was destroyed, a Roman ship washed ashore at the Shu'ayba (Azraqī, 1403/1983: 1/157) (Jeddah) port on the Mecca coast ('Abd al-Razzāq, 1435/2015: 4/346; Günaltay, 2006)¹ and the Quraysh, under the leadership of al-Walīd b. al-Mughīra, went to the that ship and bought the timber of this ship and brought it to Mecca (Yāqūt al-Ḥamawī, 1995: 3/350; Apak, 2017: 268)². After the destruction of the Kaaba, it was decided not to use haram money earned through ribā (usury), zinā (adultery) or zulm (cruelty) in the rebuilding of the building, but to build it only with ḥalāl income (Ibn 'Ishāq, 1398/1978: 104; Ibn Hishām, 1375/1955: 1/194). Due to the financial inadequacy experienced during the construction, the Kaaba was shortened from the direction of Ḥaṭīm (Ḥijr) part by 6 dhirā's and 1 finger (Azraqī, 1403/1983: 1/158; Dawsarī, 1434/2013: 33), i.e., 3.25 meters. It is reported that by narrowing the Kaaba (Ibn Kathīr, (1418/1997: 8/250), the Ḥijr region was excluded, the border belonging to the Kaaba was determined (Günel, 1998: 18/456) and they wanted to indicate that this area belongs to the Kaaba by building a semi-circular wall called Ḥaṭīm (Can, 1993: 73) over the old foundation with the remaining material (Küçükaşçı, 2003).

It is reported that each tribe of Quraysh had a leader and they wanted to build the Kaaba together, with high walls and roofs (Ibn 'Ishāq, 1398/1978: 105). The Quraysh divided the construction of the building and built the building together until the place where al-Hajar al-Aswad would be placed (Ibn 'Ishāq, 1398/1978: 85; Ibn Hishām, 1375/1955: 1/195). When the height to place the stone was reached, they disagreed about placing it, because each tribe wanted to put the stone in its place (Ibn Sa'd, 1421/200:1/120) so they waited for four or five nights away from each other without producing a solution. When the eldest of the Quraysh, Abū Umayya, offered an arbitrator (Azraqī, 1403/1983: 1/173)³ and they decided to apply for the arbitration of the first person to enter the area of the construction, when they saw Muhammad who came there, they said, "This is a trustworthy person (Ibn 'Ishāq, 1398/1978: 88)⁴ and we are content with his decision." Afterwards, they explained their problems to him. Muhammad put al-Hajar al-Aswad on a cloth with his own hands (Ibn Sa'd, 1421/2001: 1/122) and had men from different tribes carry it and placed the stone in its place with his own hands (Ibn 'Ishāq, 1398/1978: 85; Ibn Hishām, 1375/1955: 2/19; Maḳrīzī, 1420/1999:1/19). Then, construction continued, and the building was completed. It is reported that Muhammad carried stones with his uncle 'Abbās during the construction of the temple (Abd al-Razzāq, 1453/2015: 1/409; Bukhārī, h. 1422: 2/146). The height of the Kaaba, which was built with the alternating use of one row of stones and one row of timber, was increased from 9 dhirā's to 18 dhirā's (Azraqī,1403/1983: 1/164).

¹ The ports of Hijaz are Yenbe'u'l-Bahr and Jeddah. Jeddah is a busy port and the key to the Hijaz.

² It is reported that since the pilgrimage is performed in Mecca, the trade carried out here is not local trade, but international in nature, the port of Shuayba is also of an international nature, and the Meccans obtained the necessary construction materials for the repair of the Kaaba from this port.

³ According to legend, when the Quraysh had a disagreement while building the front of the Kaaba, Ebu Ümeyye b. el- Mugīre said: "Oh the Qurayshians! Do not argue, do not hate each other, otherwise others will curse you. Divide the tribes into four parts and build the couplet section by section and appoint the judge who comes through the door first."

⁴ The adjective "al-Amin" given to Muhammad appears in this incident in the time of Jahiliyyah before the revelation came to him.

It is reported that the door of Kaaba was built in such a way that it could be opened and closed, it can be locked, it is above a high threshold from the ground. Also, a wooden ladder was built inside the Kaaba to go up, and 6 pillars in two rows in the direction of Damascus-Yemen to hold the ceiling. A flat ceiling was built in the building and mīzāb was placed on the Hıjır side to drain the water from the ceiling. The holy temple was covered with a valuable Yemeni fabric called “hibara” (Azraqī, 1403/1983: 1/166; Kurdī, 2000: 3:30.).

In this construction, which corresponds to the pre-prophecy of Muhammad, Quraysh’s emphasis on the construction of the temple with ḥalāl money is remarkable. Since ḥalāl money was used, the use of the material as much as possible caused the physical shape of the temple to change slightly according to the construction of Abraham, and to gain a new appearance as it was narrowed in width and increased in height¹.

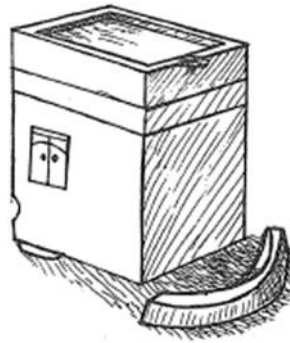


Figure 2. The construction of the Kaaba by Quraysh (Küçükaşçı, 2004:96)

After becoming a prophet, Muhammad addressed his wife Aisha: “If your people had not just gotten rid of kufr (disbelief), I would have destroyed the Kaaba and rebuilt it on the foundations of Abraham. Because when the Quraysh built the Kaaba, they shortened it a little and canceled one of its doors” (‘Abd al-Razzāq, 1435/2015: 4/363; Muslim, 1435/2014: 2/971; Ṭayālisī, 1419/1999: 198). Although he wanted to demolish the entire Kaaba building and build the Kaaba with two doors, one to be used for “entrance” and one for “exit” (Azraqī, 1403/1983: 1/214)² and to gather all structures under a single roof by including the open circular Ḥaṭīm part (Bukhārī, h. 1422: 2/573; Muslim, 1435/2014: 3/573), he completely gave up on this desire because he did not want to use violence (Hamidullah, 1991: 1/834).

Muhammad did not realize his desires for the holy Kaaba during his prophethood, which he had worked to build before his prophethood. With the conquest of Mecca, he broke the 360 idols around the Kaaba and erased all traces and signs that were contrary to the belief of tawhid in the Kaaba building. He decreed that some of the Kaaba services be continued.

It was recorded by al-Khulafā al-Rāshidūn (632-661) that no change was made in the construction of the Kaaba and the practice of the Prophet was continued, whereas the services towards Masjid al-Haram were continued.

¹After his prophethood, Muhammad wanted to transform the architecture of the Kaaba into the building form of the Abraham period, but he could not realize it. (Çevik, N., Özgür Yıldız, Ş., to be published).

² It has been rumored that Mohammad said “inshaallah, If Allah grants me the opportunity to conquer Mecca, I will open another door by including the hatim in the Kaaba, as it was in the time of Abraham, and by making the door from the ground. Quraysh built steps to the Kaaba so that no one could enter it without permission.”

3. ABD ALLĀH B. AL-ZUBAYR'S CONSTRUCTION OF KAABA (64/ 683)

It is known that during the Umayyad period, which came to power after the Rashidun Caliphs, important events took place, some struggles were experienced, and some of them were Mecca-centered. In this period, remarkable events related to the destruction and repair of the holy Kaaba building are seen in the Umayyad-Ibn Zubayr struggle. It is reported that in the I. Siege of Mecca (64/683), the temple was weakened by the stones thrown by catapults, and it was very worn out due to the fire in the Kaaba (Azraqī, 1403/1983: 1/96; Ṭabarī, 1387/1967: 5/576).

In the year 64 (Hijri), Ibn Zubayr tried to renew the Kaaba 54 years after the death of the Prophet (Küçükaşçı, 2004:103) showing words as evidence, *"Inshallah, if Allah wills me to conquer Mecca, I will include Hatim in the Kaaba as it was in the time of Abraham, and I will open another door by making the door from the ground. The Quraysh have laid steps to the Kaaba so that no one can enter it without permission"* (Azraqī, 1403/1983: 1/214) In this process, he consulted with the notables of the Meccans and explained that the temple had to be renewed, starting from its foundations (Ibn Sa'd, 1421/2002: 6/688; Fāsī, 1421/2000: 1/282; Eyüp S. Paşa, 2018: 1/639) and he did not immediately repair the ruined Kaaba, and waited until it was time for the pilgrimage, thus allowing the pilgrims to see the state of the Kaaba after the battle (Ṭabarī, 1387/1967: 3/407). When the pilgrims came, he said, "O people! Tell us your opinion about the repair of the Kaaba, whether it should be demolished and rebuilt, or whether it should be renovated." He aimed to get their approval.

After long consultations, some of the Şahāba (Companions of the Prophet) did not tolerate the demolition and rebuilding of the Kaaba (Ibn Sa'd, 1421/200: 6/688; Azraqī, 1403/1983: 1/55). One of those, Abd Allāh b. 'Abbās, suggested that the holy temple of the Kaaba should not be destroyed because of the memories it carries. It is mentioned that 'Abd Allāh b. Zubayr said *"If one of your's house burns down, he will not feel comfortable without renovating it, and none of you will be satisfied with Allah's house remaining like this."* or *"Just as none of you will consent to the burning down of the house left by your parents, how can I consent not to patch the house of Allah, the building that has been completely destroyed and has fallen out after even a pigeon has landed?"* The reason why Ibn 'Abbās opposed Ibn Zubayr was not because the building was demolished and rebuilt, but because he was worried that if the Kaaba was demolished and rebuilt, people's respect for the Kaaba would decrease. When he told Ibn Zubayr about his concern, *"I am afraid that there will be someone who will destroy the Kaaba after you."* Ibn Zubayr did not answer. Ibn 'Abbās, who left Mecca before the destruction (Azraqī, 1403/1983: 1/218; Ibn Kathīr, 1418/1997: 8/251; Ibn al-Dīyā', 1997/1418: 105), went to Taif. It is understood that Ibn Zubayr acted determinedly in the idea of rebuilding from the ground up instead of renovating. (Ibn Zahirah, 1421/2003: 83; Asadī, h. 1155: pp.15a; Çakan & Eroğlu, 1988: 1/76-79).

In order not to repeat the mistake¹ made in the time of Quraysh, Ibn Zubayr acted cautiously by piling up (Küçükaşçı, 2004: 98) the material to be used in the courtyard of the Kaaba. During the construction process, the suggestion of Ibn 'Abbās was followed² and pillars were erected around the Kaaba and the Kaaba was covered with clothes (Ibn Zahirah, 1421/2003: 85; Asadī, h. 1155: pp.16a), thus ensuring the continuity of the ṭawāf (circumambulation) (Azraqī, 1403/1983: 1/206; Kurdī, 2000:

¹ It is understood that Abdullah Ibn Zubayr, who had narrowed down the building due to the limited materials in the construction of the Kaaba by the Quraysh, had supplied the material beforehand and didnot made the same mistake.

² Ibn Abbas, who was away from Mecca during the destruction of the holy temple, sent a message to Abdullah Ibn Zubayr and recommended that a wooden covering should be made around the Kaaba building, the qibla should be clear, and the place where people could pray and circumambulate should be kept ready. It is rumored that he followed the advice and built the building from behind a curtain wrapped around its foundation.

3/66). Addressing his wife, Aisha, who is also ‘Abd Allāh b. Zubayr's aunt, Muhammad said, "If people were new Muslims and were not close to the time of kufr (disbelief), and if there was enough money to pay for the building, I would add one place to the Kaaba, five *dhirā*'s from Hıjr. I would make two doors for people to enter through one and exit through the other" (Muslim, 1435/2014: 4/97; Azraqı, 1403/1983: 1/171). Ibn Zubayr, following this statement, included 7 *dhirās* (Khalıfah b. Khayyāt, 1414/1993) of the Hıjr field into the Kaaba, thus turning the Kaaba into the state that Abraham had built (Bukhārı, h. 1422: 2/573; Muslim, 1435/2014: 3/573).

Ibn Zubayr demolished the Kaaba to its foundations in order to restore the temple to its original state and reached (Azraqı, 1403/1983: 1/206) the foundation of the building that Abraham had built; people witnessed this moment (Azraqı, 1403/1983, 1:205; Ibn Zahirah, 1423/2003, 84; Asadı, h. 1155: pp.15b)¹. Ibn Zubayr praised Allah when the demolition was completed (Ibn Zahirah, 1423/2003, 85; Asadı, h.1155: pp.15b). Ibn Zubayr was very willing to build the Kaaba and fulfilled this wish when he became the caliph, but at that time people also believed that Ibn Zubayr had made the right decision in this regard (Ibn Sa'd, 1421/2001: 6/489)².

On the Kaaba that was built by Ibn Zubayr, from the corner of al-Hajar al-Aswad to the corner of Damascus measures 25 *dhirā*'s. From the corner of Damascus to the corner of Iraq measures 21 *dhirā*'s. From the corner of Iraq to the corner of Yemen measures 25 *dhirā*'s. And from the corner of Yemen to the corner of al-Hajar al-Aswad measures 20 *dhirā*'s. The Kaaba had a double ceiling and the thickness of the walls of the Kaaba was 2 *dhirā*'s (1 *dhirā*'24 fingers) (Azraqı, 1403/1983: 1/289; Ibn al-Diyā', 1997/1418: 126; Kurdı, 2000: 4/74-75).

There is a waterspout on the roof on the Hıfım side to drain the water, and on the side of the corner of Damascus there is an interior ladder to go up to the wooden roof. As in the time of Abraham, one door of the Kaaba was built directly opposite the other door and at the same level. The interior is entered through the door on the northeast facade and exited through the rear door on the northwest, also the doors are at ground level (Azraqı, 1403/1983: 1/205). The door of the Kaaba, which was previously made with a single wing, was now made with two wings with a height of 11 *dhirā*'s. Three more pillars were erected inside the Kaaba and the ceiling was placed on the pillars, and the waterspout was placed in its old place so that its water would flow to Hıfım (Azraqı, 1403/1983: 1/209, 1:209; Ibn al-Diyā', 1997/1418: 109).

Ibn Zubayr restored the area, which was narrowed due to financial inadequacy in the time of Quraysh, to its former state, and when the building area expanded, it was increased to 27 *dhirā*'s by adding 9 *dhirā*'s more to the height of 18 *dhirā*'s, on the grounds that the height was disproportionate (Azraqı, 1403/1983: 1/209).

‘Abd Allāh b. Zubayr, during the destruction of the Kaaba, wrapped of al-Hajar al-Aswad in an atlas cover and put it in a box and kept it in al-Dār al-Nadwah. The ornaments belonging to the Kaaba were placed in the treasury in the house of Shayba b. ‘Uthmān (Azraqı, 1403/1983: 1/208).

According to the traditions, Ibn Zubayr took al-Hajar al-Aswad, which cracked due to the fire, in a silver casing (Azraqı, 1403/1983: 1/289; Eyüp Sabri Paşa, 2018: 1/641; Hitti, 1995: 1/305), and he instructed to leave a place on the wall in the size of al-Hajar al-Aswad when the construction

¹According to the information in Azraqı, Ibn Zubayr took 50 people from Mecca's notable people as witnesses to this foundation and continued the construction on the foundations of Abraham.

²Ibn Zubayr told that he heard from Mohammad through Aisha that "If your people want to build the Kaaba as in the time of Abraham, let them do it" and he declared that Aisha showed him the limits that the prophet showed her and applied them

reaches to the point that al-Hajar al-Aswad would be placed. There is a danger of turmoil during the placement of the stone. So, he said to his son ‘Abbād b. ‘Abd Allāh b. Zubayr and Jubayr b. Shayba b. ‘Uthmān to carry al-Hajar al-Aswad in a fabric, that he himself will prolong the zuhr (noon) prayer as he is the imam (the one who leads the prayer of a congregation), and he want them to place al-Hajar al-Aswad during that prayer. He ordered them to say “‘Allāhu akbar” when they placed the stone. When the time came, while Ibn Zubayr and the congregation were performing the first part (rak‘ah) of the prayer, his son ‘Abbād b. ‘Abd Allāh b. Zubayr and Jubayr b. Shayba b. ‘Uthmān took al-Hajar al-Aswad out of al-Dār al-Nadwah. With al-Hajar al-Aswad in their hands, they passed in front of the congregation and came to the corner prepared beforehand, ‘Abbād b. ‘Abd Allāh b. Zubayr placed the sacred stone into its corner, and Jubayr b. Shayba b. ‘Uthmān helped him. It is reported that people were in a state of inattention because the weather was very hot that day (Azraqī, 1403/1983: 1/208-209; Ibn Zāhīrah, 1423/2003: 86; Asadī, h. 1155: pp.16a). Ibn Zubayr finished the prayer when he heard “‘Allāhu ‘akbar,” and there were some who were angry with his attitude (Azraqī, 1403/198: 1/208; Eyüp Sabri Pasha, 2018: 1/644). It was said that this situation did not occur even in the construction during the Quraysh period and that when there was a disagreement about the placement of al-Hajar al-Aswad, an arbitrator was found. It has been expressed as “*Wallāhi (By God), Rasūl Allāh (Messenger of God) became the arbitrator in the dispute that broke out on this issue during the Jāhiliyah (Age of Ignorance), and he put al-Hajar al-Aswad in his attire and placed him in its place with a representative from different Quraysh tribes.*” (Azraqī, 1403/1983: 1/208; Khargūshī, h. 1424: 2/326)

It is reported that the holy temple Kaaba, which Ibn Zubayr built in a renewed form, was completed in 65/685 (Asadī, h. 1155: pp.16b).

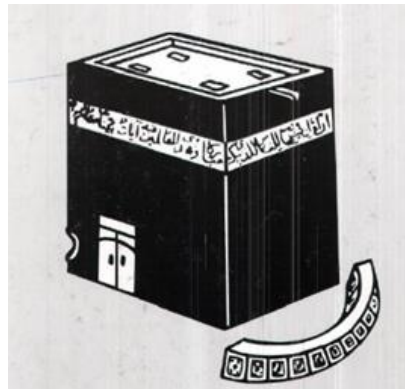


Figure 3. The Kaaba built by ‘Abd Allāh b. Zubayr (Kurdī, U., h.1419: 93)

4. HAJJĀJ B. YŪSUF B. AL-ḤAKAM AL-THAQAFĪ’S CONSTRUCTION OF KAABA (74/693-964)

After Ibn Zubayr was killed, Ḥajjāj wrote a letter (Muslim, 1435/2014: 4/99) to ‘Abd al-Malik b. Marwān informing him of the new building that Ibn Zubayr built, based on the foundations of Prophet Ibrahim, and the back door Ibn Zubayr added (Azraqī, 1403/1983: 1/210; Ibn Zāhīrah, 1423/2003: 88; Asadī, h. 1155: pp. 17a) Ḥajjāj informed ‘Abd al-Malik b. Marwān that he wanted to remove the changes made by Ibn Zubayr in the Kaaba and transform it into the structure of the Quraysh period (Muslim, 1435/2014: 2/970; Suhayli, 1421/2000: 2/267; Ṭarīqī, 1428/2007: 69). ‘Abd al-Malik b. Marwān allowed Ḥajjāj to repair the Kaaba without destroying it (Muslim, 1435/2014: 2/970, İbnu'l-Eşîr, 1389/1969: 2/125; Qurṭubī, 1964: 2/125). Abd al-Malik instructed Ḥajjāj to close the door on the west side of the Kaaba, demolish the addition made on the Ḥaṭīm side and restore it to

its original state, and asked Ḥajjāj to only remove the changes that Ibn Zubayr had made (Ibn Kathīr, 1418/1997: 8/250).

The Kaaba, which was completed 10 years (Kurdī, M. 2000: 3/183) after the construction of Ibn Zubayr, is built on three sides by Ibn Zubayr and on one side by Ḥajjāj (Nahravālī, 1996: 120). After getting permission to repair the temple, Ḥajjāj removed the part added to the couplet from the Hījr on the side of Ḥaḫīm, without touching the height of the Kaaba. He also closed the southwestern door, raising the threshold of the southeastern door and left it open (Azraqī, 1403/1983, 1:211; Ibn Zāhīrah, 1423/2003, 88; Asadī, h. 1155: pp.17a), thus enabling the Kaaba to turn into the way it was in the time of Quraysh (Muslim, 1435/2014: 2/970; Suhayli, 1421/2000: 2/267; Ibn Zāhīrah, 1423/2003, 88; Asadī, h. 1155: pp.17a). The door which was built by Ibn Zubayr was shortened by Ḥajjāj, from 11 *dhirā's*, minus 4 *dhirā's* and 1 span, leaving it 6 *dhirā's* and 1 span long (Azraqī, 1403/1983: 1/211; Kurdī, M. 2000: 3/69). As reported by al-Azraqī, everything that exists in the Kaaba today, except for the Hījr wall, belongs to Ibn Zubayr. The builder of the Hījr wall is Ḥajjāj.

In the Abbasid period, under the caliphate of Hārūn al-Rashīd (h.170-193/m.786-809) or his father al-Mahdī (158-169/775-785) or his grandfather al-Manşūr (136-158/754-775), it has come to the fore that the Kaaba should be demolished and rebuilt on the architecture of Ibn Zubayr (Ibn Kathīr, 1418/1997: 2/234; Ibn Zāhīrah, 1423/2003, 88; Asadī, h. 1155: pp. 17a; Harputlu, no date: 108). The following words of Imām Mālik b. Anas to Hārūn al-Rashīd and which he complied with have been recorded in history: “*O Emir of the Believers! For Allah's sake, leave the Kaaba in this state! Do not turn this Bayt Allah into 'al-mal'abah al-mulūk' (the toy of the rulers)! In order not to destroy the respect for the Kaaba in people's hearts, no one wants to destroy it and rebuild it*” (Khwārizmī, h. 1418: 222; Suhayli, 1421/2000: 2/173; Qurṭubī, 1964: 2/125) The saying attributed to Imām Shāfi'ī on the same issue is as follows: “*In order for people to not lose their respect for the Kaaba, I don't like it when you demolish the Kaaba and rebuild it.*” (Khwārizmī, h. 1418: 222)¹. Based on these words, it is recorded that the Kaaba was left as it was (Ibn Kathīr, 1418/1997: 2/33; Kurdī, M. 2000: 4/497). It is recorded that the sensitivity and warnings of the community leaders, like Imām Mālik and Imām Shāfi'ī, in the destruction and construction of the holy Kaaba are based on *the principle of appealing the (social) benefit and expelling the (social) damage* (Fāsī, 1421/2000: 1/136; Ibn Zāhīrah, 1423/2003: 88; Asadī, h. 1155: pp. 17a)².

¹ The statement attributed to Imam Shafii in this regard is as follows:

وقال الشافعي رضي الله عنه: لا أحب أن تهدم الكعبة وتبنى كيلا تذهب حرمتها

² The construction of the Holy Kaaba in the time of Ibn Zubayr and Hajjaj was carried out very close to each other. It can be stated that Ibn Zubayr provided the benefit by acting according to the hadith in the construction of the Kaaba in the eyes of the parties, while the Umayyads transformed the Kaaba into the style of the time of the Messenger of Allah in order to ensure unity in the society and prevent corruption. From the point of view of the Umayyads, Abdullah b. Zubayr made a mistake and corrupted the architecture of the Holy Kaaba. However, Malik b. Anas and Imam Shafi'i reminded them of the rule of summoning the good and expelling the evil, fearing that the destruction of the Kaaba by every incoming administrator would cause the honor of the holy temple to fall in the eyes of the people. The expression summoning the good and repelling the evil is used as a composition in the fiqh literature that indicates the provision of worldly and otherworldly benefits and the elimination of harms, whether spiritual or bodily, individual or social. See. (Dönmez, 2003)

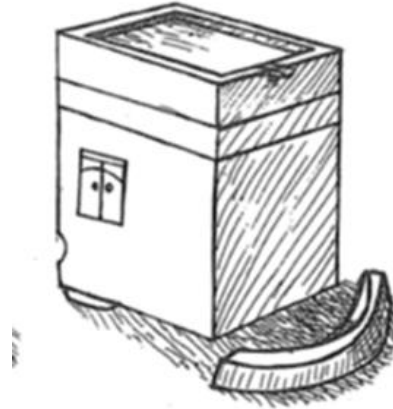


Figure 4. The Kaaba built by Ḥajjāj (Küçükaşcı, 2004: 98)

5. MURAD IV'S CONSTRUCTION OF THE KAABA (1040/1630)

Sultan Murad IV is the twelfth builder of the Kaaba (Kurdī M., 20003: 3/126; BāSalāmah, 1402/1982: 130). It is stated that no sultan or ruler dared to renew the Kaaba after al-Ḥajjāj b. Yūsuf renovation in 74/693 until 1020/1611, since a fatwā (religious permit) was not given to renew the Kaaba unless one side was destroyed, so that it would not be “al-mal‘abah al-mulūk” (the toy of the rulers) (Eyüp S. Paşa, 2018: 1/660-665) It is recorded that in 1020/1611, during the reign of Ottoman Sultan Ahmed I, there was another flood where the waters entered the Kaaba (Asadī, h. 1155: pp.17a; Sinjārī, 1419/1998: 3/556). It is stated that in the same year, it was determined that the Kaaba was very damaged and that there was fear and anxiety that if its roof and walls were not renewed, it would collapse; therefore, this situation was reported to Istanbul. This situation alarmed the administrators, a commission was formed from the ‘ulamā’ (religious scholars) and the administrators, a fatwā was requested from the ‘ulamā’ for the destruction and construction of the Kaaba, but it was not allowed, the decision was made to strengthen the Kaaba without destroying it. It is mentioned that during the pilgrimage season of 1020, Sultan Ahmed sent 80,000 dinars of gold and silver covered iron belts to support the walls of the temple, the walls were supported (Asadī, h. 1155: pp.17a; Eyüp S. Paşa, 2018: 2/665), the roof was repaired, the marbles were placed in their old places (Sinjārī, 1419/1998: 3/557), golden waterspout was placed instead of the previous a silver waterspout, the needed materials were sent from Istanbul and the repair was completed in 1021/1612 (Eyüp S. Paşa, 2018: 1/663).

The Kaaba was preserved from being demolished for eighteen years, from the repair to the disaster that took place on Wednesday, 19th Shaban 1039. It has been reported that the flood that came with heavy rains had a high destructive power and caused both loss of life and property (Eyüp S. Paşa, 2018: 1/665; Bā Salāmah, 1402/1982:130). According to the people who experienced the disaster, the rainwater was cold, bitter, and salty (Sinjārī, 1419/1998: 3/557; Bā Salāmah, 1402/1982: 131), the flood’s strength was unprecedented in recent times. Also, the Kaaba, al-Masjid al-Ḥarām and even Mecca was flooded, 500 or 1000 people died due to the flood, and the number of people who died under houses, shops or other buildings cannot be estimated (Ṭabarī, ‘Alī.1416/1996: 107; BāSalāmah, 1402/1982: 131). With thunder and heavy rain, people do not know what they were going through, they were devastated. It is stated the flood entered into the al-Masjid al-Ḥarām like “Sayl al‘arim” (Eyüp S. Paşa, 2018: 1/665)¹ the collapse of the walls of the Bayt Allah resembles a sign of

¹ Seyl-i Arīm is the dam that collapsed during the great flood, which is reported in the Qur'an to punish the people of Saba. For this flood, which is given as an example to express the severity of the flood that took place in Mecca: see. (Harman, Ö. F., 1991: 3/373)

the apocalypse (Eyüp Sabri Paşa, 2018: 1/666), the entire northwest wall of the temple, the part of the northeast wall where the door of the Kaaba is located, and one third of the southwest wall, which is parallel to the door, collapsed (Asadī, h. 1155: pp.17b; Sinjārī, 1402/1982: 4/68; Eyüp Sabri Paşa, 2018: 1/666), and the water rose two meters up to the lock of the Kaaba door (Kurdī, M. 2000: 3/126) It can be said that the Kaaba faced one of the most devastating destructions in its history with this disaster (Bā Salāmāh, 1402/1982: 130)¹.

In the al-Masjid al-Ḥarām, stone and soil deposits drifted by the flood and human-sized mounds formed, flood waters begin to recede from the fourth day. (Eyüp Sabri Paşa, 2018: 1/666) On Friday, 21st Sha'ban 1039, Mecca Sharif² Mes'ūd b. İdris and the notables of Mecca went to al-Masjid al-Ḥarām, mud clearing and the cleaning of circumambulation area with the people of Mecca (Sinjārī, 1402/1982: 4/68; BāSalāmāh, 1402/1982: 132), twenty oil lamps decorated with gold and pearls inside the Kaaba were collected, the mīzāb was removed, and the Kaaba guard was taken to his house in Şafā (Sinjārī, 1402/1982: 4/69; Eyüp S. Paşa, 2018: 1/667). Subsequently, it was recorded that the sheriff of Mecca, notables and engineers discussed the current state of the Kaaba and what needs to be done from now on (Asadī, h. 1155: pp.18a-18b; Sinjārī, 1402/1982: 4/71; Kurdī, M. 2000: 3/265; Eyüp S. Paşa, 2018: 668-673)³ the approval of the 'ulamā' for the construction of the Kaaba from the ground up was reported to the governor of Egypt and presented to Sultan Murad IV. (Asadī, h. 1155: pp.17b) It has been recorded that the Kaaba, which was destroyed in 1039/1629-1630, was completed on 27 Ramadan 1040/1631(Sinjārī, 1402/1982: 4/115; Kurdī M., 2000: 3/127) in the style of the last building in which it was destroyed, that is, in the form that Ḥajjāj did (Asadī, h. 1155: pp.17b; Kurdī, M. 2000: 3/176; Eyüp S. Paşa, 2018: 17701) in the same way as the Quraysh's construction.



Figure 5. Flood (Eyüp S. Paşa, 2018: 2/796-797)

6. ORNAMENTATION OF THE KAABA

In the traditions, it is reported that the holy Kaaba is the same age as the creation ('Abd al-Razzāq, 1415/2015: 4/344; Khwārizmī, h. 1418; Azraqī, 1403/1983: 1/31; Nuwayrī, 1423: 1/298) of the universe and was first built by angels or Prophet Adam (Ibn 'Ishāq, 1398/1978: 94; Ibn Sa'd,

¹ The destruction of almost the entire Kaaba due to the aforementioned destruction has been compared to the destruction in the time of Hussein b. Numayr (64/683), when Abdullah b. Zubayr fought. However, the difference between the two destructions is that the first of them is human-induced, while the flood and destruction are of natural origin.

² About the Sheriff of the time, Mes'ūd b. İdris, see. (Uzunçarşılı, İ. H., 1984: 81)

³ It is stated that the Kaaba, which was destroyed during this period, was covered with wood and covered with a green cover. It is recorded that the Sultan sent a team by ship from Istanbul to Mecca for exploration, and that first, the marbles were removed from the wall of the Kaaba and the roof was removed the next day. Subsequently, the board, including the religious, political and administrative decision maker of the city and the technical team, discussed the wall of the Kaaba that was not destroyed by the flood, the engineers argued that this wall should also be built from the foundation, and as a result of the decision reached, the walls other than the wall where Haceru'l-Esved was located should be demolished and rebuilt from upon the foundations; and also the decision of joining and placement of the broken pieces of Haceru'l-Esved created excitement.

1421/2001: 1/33; Azraqī, 1403/1983: 1/36). Although there is a dispute (Kurdī, M. 2000: 3/207) about how many times the Kaaba was built from the first construction of the holy temple to Sultan Murad IV, it draws attention that it was built only thirteen times, despite thousands of years passed between the two. The reason why the constructions made without exceptions are long-lasting may be that people's respect, reverence and care for the holy Kaaba is maintained on a voluntary basis or with an official¹. We mentioned above that although centuries passed between the construction of al-Ḥajjāj b. Yūsuf and Sultan Murad IV, the building remained standing. It is seen that the Kaaba building is long-lasting and preserved unless there is a war or natural disaster. We can say that the Kaaba, the holy temple, is given great care due to its holiness and for its security.

It is stated in the narrations that many gifts were given to the Kaaba due to its holiness.² It is recorded that the Prophet Abraham dug a well to put the gifts from the surrounding, and this well was called a gift well (Ibn ʿIshāq, 1398/1978: 10; Azraqī, 1403/1983, 1:65; Asadī, h. 1155: pp.14a)³ or "Ahsef" (Azraqī, 1403/1983: 1/117), and it was 2 meters (Çağatay, 1957: 115) or 3 cubits deep (Azraqī, 1403/1983: 1/60; Eyüp S. Paşa, 2018: 1/429). It is said that these precious items, which were given gold, jewelry, silver, perfume (Azraqī, 1403/1983: 1/244; Fākihī, h. 1414:5/161 ; Asadī, h. 1155: pp.19a-b), swords (Balādhurī, 1417/1996: 1/48), camels, incense, silk fabrics and cloths (Azraqī, 1403/1983: 1/254) were sometimes stolen (Azraqī, 1403/1983: 1/244; Ṭabarī, 1387/1967: 2/283; Asadī, h. 1155: pp.10 a-b) and those who stole them were punished by cutting their hands (Ṭabarī, 1387/1967: 5/85; Ibn Ḥabīb, no date: 328; Rubin, 2007: 94-95). During the construction process of the Quraysh, the valuables, ornaments, and the two horns of the ram sacrificed by the Prophet Abraham were sent to Abū Ṭalḥa b. ʿAbd al-ʿUzzā b. ʿUthmān b. ʿAbd al-Dār b. Qusayy. The Hubal, which is also on the safe of the Kaaba, was removed from the Kaaba and placed next to Maqām Ibrāhīm, and when the construction was completed, the items given to Abū Ṭalḥa were returned to the Kaaba treasury, and the idol named Hubal was placed on the safe as in the past (Azraqī, 1403/1983: 1/66)

It has been noted that the practice of giving gifts to the Kaaba (Ṭabarī, 1387/1967: 285-286) which existed in Jāhiliyyah, continued (Azraqī, 1403/1983: 2/37) after Islam. It is reported that when the loot was brought to the Prophet Muhammad, he randomly placed his hand on the loot and allocated the place his hand touched to the Kaaba, accepting its share as belonging to Allah (Balādhurī, 1417/1996: 1/516). It is also stated that many administrators presented gifts to the Kaaba. It is understood that when some of the rulers became Muslims, they presented the idol with its head decorated in the image of the human they worshiped, and some Indian rulers gave a gold crown made of ore derivatives and a large green ruby decorated with 24 mithqals to the Kaaba. Also, Muʿtaṣim biʾllāh gifted a lock with a value of 1000 dinars in 219/ 834-835 (Asadī, h. 1155: pp. 20a).

The lamps and ornaments (Ibn Zahīrah, 1423/2003: 99; Asadī, h. 1155: pp.18b,19a) hanging inside the Kaaba and the patterned stones (Azraqī, 1403/1983: 1/293) laid on the wall are among the gifts given to the temple. When Prophet Muhammad entered the Kaaba during the conquest of Mecca, the pictures of Prophet Abraham, Prophet Jesus and Mary painted on the walls were erased (Azraqī,

¹ It is known that the services of the Kaaba were carried out on a voluntary basis until Muawiya, and then slaves were assigned. see. Azraqī, 1403/1983: 1/253; Fāsī, 1421/2000: 1/173; Asadī, h. 1155: pp.19b.

² Valuable gifts and hangers made of gold, silver and other jewelry donated to the holy temple are given wide coverage in our resources and recorded under the headings of "Precious Items of the Kaaba" and "Hangers of the Kaaba". (حلية الكعبة) and (معاليق الكعبة) for related topics see. Azraqī, 1403/1983, 1:223; Fākihī, h. 1414: 5/224; Fāsī, 1421/2000: 1/160; İbn Zahīrah, 1423/2003: 105; Asadī, h. 1155: pp.18a-19b.

³It is stated that a gift well was dug inside the Kaaba by Ibrahim and Ismail, and the tradition of giving gifts continued in the historical process.

1403/1983, 1: 165; Jawād ‘Alī, 1422/2001: 12/11). Upon entering the Kaaba, it was reported that a bead similar to an evil eye bead, with white-black stripes on it and framed with gold, was hung on the back wall, just opposite, at a height of 6.5 *dhirās* from the ground, 12 fingers wide, and it was not removed¹. Nasir Khusraw reports that the walls inside the Kaaba were decorated with carvings and embroideries up to the ceiling and many parts are covered with gold (Nâsir-ı Husrev, 1994: 113).

After Prophet Muhammad, during his Caliphate (634-644), ‘Umar expressed that he wanted to distribute the treasury in the Kaaba, it was stated that this was not in accordance with the custom, so the caliph did not fulfill his wish (Azraqī, 1403/1983: 1/256). When he conquered the capital of Sassanid Empire, Madā’in, Kisra sent him two crescents made of gold, and ‘Umar hung (Asadī, h. 1155: pp. 19b) them inside the Kaaba. The tradition of giving gifts to the Kaaba was continued in the Umayyad and Abbasid periods, ‘Abd Allāh b. Zubayr had the columns named “Ḥannān” and “Mannān” in the Kaaba covered with gold, and a golden key was made for the door of the Kaaba, which is called “Bāb al-Mu‘allā.” (Eyüp S. Paşa, 2018: 1/642) Umayyad Caliph ‘Abd al-Malik b. Marwān gave to the Kaaba two crystal glasses and necklace; his son al-Walīd b. ‘Abd al-Malik two glasses; Yazīd b. al-Walīd b. ‘Abd al-Malik gave two crescents and a valuable throne. Abū’l-‘Abbās as-Saffāh, the founder of the Abbasids, sent a green bowl, his son Abū Ja‘far al-Manşūr sent a precious glass bottle, Caliph al-Ma‘mūn sent a ruby gift to the Kaaba during the pilgrimage season, and this jewel was hung on a gold chain in the Kaaba (Azraqī, 1403/1983: 1/225) One of the Tibetan rulers who became Muslim while Ma‘mūn was residing in the city of Merv in Khorasan, donated precious idol covered with jewels, as well as a throne covered with gold and silver ornaments (Azraqī, 1403/1983: 1/225; Asadī, h. 1155: pp. 20a), to the Kaaba in Hijri 201 year. Nuşayr b. ‘Ibrāhīm al-‘Ajāmī, one of the commanders of Balkh, took this gift to Mecca and made pilgrimage with the people. When the pilgrims left Minā, this throne, the precious atlas covers, and the idol, brought by Nuşayr b. ‘Ibrāhīm, were placed in ‘Umar b. al-Khaṭṭāb Square, which is located between Şafā and Marwa, by that year’s pilgrimage director (al-Amīr of Ḥajj) ‘Ishāq b. Mūsā b. ‘Īsā. It is also reported that this throne and the jewels on it remained there for three days (Azraqī, 1403/1983: 1/226)². Three days later, Nuşayr b. ‘Ibrāhīm handed over the throne and the valuables on it to the Kaaba. These items were put in the treasury of the Kaaba in the house (Azraqī, 1403/1983: 1/226; Kurdī, 3: 472) of Shayba b. ‘Uthmān, and these were done by the order (Sinjārī, 1419/1998: 27149) of Ma‘mūn. It is reported that the Caliph Mutawakkil sent a gold chain necklace decorated with pearl, ruby, and chrysolite to the Kaaba and that these were hung on the Kaaba. It is said that when some rulers became Muslims, they donated the ornamented idol in human form that they worshiped, and some Indian kings donated an ornamented gold crown (Azraqī, 1403/1983, 1:226; Asadī, h. 1155).

One of the special gifts given to the Kaaba is the two pieces of marble of ‘Abd Allāh b. ‘Abbās b. Muḥammad al-Ḥāshim’s mawla, ‘Aḥmad b. Ṭarīf, which he sent from Egypt in 241 as a gift to Ḥijr Ismā‘īl in order to pray on it. The first marble was placed in the middle of the Ḥijr wall and the second under the Mīzāb (Azraqī, 1403/1983, 1:316; Kurdī, M. 2000: 3/9) on Hijri 283 year, the place of the green marble on the Ḥaṭīm wall was changed and it was taken to the opposite side and laid under the waterspout in front of the marbles (Azraqī, 1403/1983: 1/316). Expressing that the reason why the precious and rare marble used in this flooring is preferred is due to human nature, Kurdī points out that man is prone to precious stones by nature, and especially rulers prefer precious stones such as

¹ According to the narration, the Prophet prayed while the bead was in front of his right eyebrow. It has also been reported that the bead in question was sent by Walid b. Abdulmalik. see. Azraqī, 1403/1983: 1/293.

² It is reported on the silver plate on the throne that it was written: "Bismillahirrahmanirrahim. This is the throne of such and such a Tibetan ruler. Since he accepted Islam, he gifted this throne and the valuable items on it to the Kaaba. Praise Allah, who guided him to Islam." It is recorded that Muhammad b. Sa'id, the son of Nusayr b. Ibrahim's sister, was sitting on the throne and constantly reading this article aloud morning and evening, and the Tibetan ruler was praising Allah who guided Islam.

diamonds, pearls, corals, agates, rubies, chrysolite, etc. In addition, it was emphasized that it was the characteristic of the period for a person who owns a precious and rare item to send that item as a gift to the Kaaba, Hıjır Ismā'īl, al-Masjid al-Nabawī or al-Masjid al-'Aqşā. It is understood that the two marbles sent from Egypt by 'Aḥmad b. Ṭarīf were laid on top of Ḥaṭīm and under Mīzāb, since they are both very special materials. It is emphasized that these two marbles, which were mounted in separate places, were later brought together, and this new form, which creates a monolithic image in its new state, is not an ordinary marble, but two marbles, which have the characteristics of a special and rare (Kurdī, M. 2000: 3/8) stone, are the most beautiful (Azraqī, 1403/1983, 1:316; Sinjārī, 1419/1998: 2/161) green marbles in the mosque.

It is seen that products made of the most beautiful and valuable materials were donated to the Kaaba. As seen in the examples, the items donated to the Kaaba are diverse. Grabar states that there are three types of donated gifts, and some of them aim to emphasize the sanctity of the place and the piety of the donors, such as the use of precious stones in Byzantium. The second group states that the gifts are written oaths¹ and that they aim to gain a share of greatness by being in the holy place rather than reinforcing the sanctity of the temple. He states that the gifts constituting the third group, such as the gift brought by Omar from the palace of the Persian kings or the crown and throne of Kabul Shah, symbolize the submission (Grabar, 1987: 86) of the infidels to Islam.

CONCLUSION

The Holy Kaaba is the first temple according to the Islamic belief. Muslims face towards the Kaaba while praying, either individually or as a congregation. Kaaba is an international center for Muslims as an ummah during the pilgrimage. Throughout history, it has been a geographical, cultural, economic, and political center as well as a religious center. For Muslims, this holy place has both individual and universal value. As the pilgrimage increased the activity in the Kaaba, it brought Mecca to a privileged and attractive position. In addition, since the birthplace of the religion of Islam and the prophet of Islam, Muhammad, is in the lands where the holy temple Kaaba is located, this place has even more importance. Muhammad fondly remembered this holy city where he was born, raised and before and after his prophethood. It is known that the holy temple Kaaba was destroyed and rebuilt many times throughout history. The first information about the building of the temple in the Qur'an belongs to the Prophet Abraham period. The construction of Prophet Abraham was done with obedience and submission to Allah's command. We can say that it was simple and unpretentious with the construction conditions allowed by the conditions of the period.

The first construction of which we know the details after Abraham's construction of the Kaaba is the construction that took place during the Quraysh period (CE 607-608). Due to fire and flood, it was destroyed in the time of Quraysh before Islam. It is a remarkable practice that the sacred Kaaba, which was built from the ground up, is not used in the construction of haram money earned through ribā (usury), zinā (adultery) or zulm (cruelty), and that it is built only with ḥalāl income. It is clearly seen that the construction techniques of the time were used in the construction and the financial means provided were insufficient. It should be one of the unforgettable scenes in the history of the Kaaba when the tribes disagreed and remained unsolved during the construction of the Quraysh, the manifestation of Muhammad as "al-Amīn" and placing the holy stone with his hands by acting as an arbitrator. These exemplary behaviors and events that Muhammad showed in the temple before he was entrusted with his prophethood are remarkable. It is clear that Muhammad brought the tribes together

¹ Harun er. Rashid renewed the covenants of his sons Amin and Me'mun in the Kaaba and had the two covenants hanged in the Kaaba. see. Ibn al-Athīr, 1417/1997: 5/344; Nahravāfī, 1996: 151.

in the placement of the holy stone and followed a conciliatory path, establishing tranquility and trust. In the time of the Quraysh, the fundamental reconstruction of the Kaaba was completed. Even though Prophet Muhammad expressed his desire to make changes in the architecture of the Kaaba, where he himself had worked, he completely abandoned this idea because he did not want to be a supporter of violence.

After the death of Muhammad, there are two important stages in the architectural history of the holy temple. The first of these is the construction of the Kaaba by ‘Abd Allāh b. Zubayr (d. 73/692). The other one is the repair of the holy Kaaba by al-Ḥajjāj b. Yūsuf al-Thaqafī (d. 95/714). After the war, the construction of the Kaaba, which was almost destroyed by the stones thrown by the catapults and the fire in the First Mecca Siege, was made from the foundation. Ibn ‘Abbās (d. 68/687-88) expressed his concern to Ibn Zubayr, “I am afraid that after you, there will be someone who will destroy and rebuild the Kaaba.” This concern was tried to be alleviated by ‘Abd Allāh b. Zubayr’s (d. 73/692) statement, “If one of you’s house burns down, he will not feel comfortable without renovating it, and none of you will be content to keep Allah's house like this”. Observing the dignity of the holy temple, Ibn Zubayr made it better quality and more ostentatious than the previous ones. We can say that social sensitivity was not observed during the placement of al-Ḥajar al-Aswad in the Kaaba, which was built by Ibn Zubayr with the characteristics of the building in the time of Abraham in order to realize the goal of Prophet Muhammad. After the death of Ibn Zubayr in the Second Meccan Siege, the renovation carried out by Ḥajjāj to the Kaaba largely removed the new shape that ‘Abd Allāh b. Zubayr gave to the Kaaba and transformed the building into its style in the time of Quraysh. The construction of Ḥajjāj is the style that comes from the tradition of the Prophet Muhammad and al-Khulafā’ al-Rāshidūn and gave the Kaaba its final shape, and this is how it is today. Completed 10 years after the construction of Ibn Zubayr, three sides of the Kaaba are the constructions of Ibn Zubayr and one side is the construction of Ḥajjāj.

It is possible to say that the repairs and alterations carried out by ‘Abd Allāh b. Zubayr and al-Ḥajjāj b. Yūsuf al-Thaqafī were not only done out of physical and architectural needs, but also in political and administrative matters. The destruction of the Kaaba as a result of the fact that ‘Abd Allāh b. Zubayr took refuge in the Kaaba in the harem region and turned it into a headquarters during the harem months, and the destruction of the Kaaba as a result of Ḥajjāj’s war during the pilgrimage by targeting the Kaaba are the sad events recorded in the pages of history as a lesson for Muslims. The words of Imām Mālik b. Anas when the construction of the Kaaba was mentioned once again during the Abbasid period, “O Emir of the Believers! For Allah's sake, leave the Kaaba in this state! Do not turn this Bayt Allah into ‘al-mal‘abah al-mulūk’ (the toy of the rulers)! In order not to destroy the respect for the Kaaba in people's hearts, no one wants to destroy it and rebuild it.” and the words of Imām Shāfi‘ī, “In order for people to not lose their respect for the Kaaba, I don't like it when you demolish the Kaaba and rebuild it.” have meaning for every period of history. As a matter of fact, this sensitivity of the ulema was shown in the repair of the Kaaba (1020/1611) during the reign of Sultan Ahmed I (d. 1026/1617) during the Ottoman Empire, and the damaged Kaaba was not built from the foundation. However, less than 20 years after the renovation of Sultan Ahmed I, during the reign of Sultan Murad IV (d.1049/1640) in 1039/1629-1630, a strong flood destroyed a large part of the Kaaba, making it necessary to build the temple from its foundation (1040/1630). It is obvious that the Kaaba building has a lifetime, as every building built by humans has a lifespan, and that it is not eternal. As can be seen in history, in cases where the Kaaba is exposed to earthquakes, floods and other natural disasters or cannot be repaired due to human-induced destruction such as defense or attack, it is inevitable to reconstruct the building from the ground up. The sensitivity of the ‘ulamā’ in this regard is guiding for the future construction of the Kaaba. As a result, the Kaaba building, whose construction is mentioned, is not an ordinary building, but the “Bayt Allah” is the “House of Allah”. It

deserves all the care and respect. For this reason, the effort, service and gifts given to the Kaaba show the value given to the sanctity of this place, as well as the love and sincerity of the donor to the Kaaba. In addition, the precious ornaments donated to the Kaaba by the rulers are symbols that symbolize their submission to Islam. The Kaaba and Masjid al-Haram are not only safe for people's life and property; but it is a sacred place where animals, plants and natural tissues are protected and should be safe. The holiness and dignity of the Kaaba is only possible with the attention and care of Muslims.

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