The Black Stone

what's the importance of the BlackStone in Kaaba, what does represent ?

Praise be to Allaah.
There are a number of ahaadeeth etc. about the Black Stone which we will quote for our brother so that he may learn from them.

1.
The Black Stone was sent down by Allaah to this earth from Paradise.

It was narrated that Ibn ‘ Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “ The Black Stone came down from Paradise. ”

(Narrated by al-Tirmidhi, 877; al-Nasaa ’ i, 2935. The hadeeth was classed as saheeh by al-Tirmidhi).

2.

The Stone was whiter than milk, but the sins of the sons of Adam made it black.

It
was narrated that Ibn ‘ Abbaas said: The Messenger of Allaah
(peace
and blessings of Allaah be upon him) said: “ When the Black Stone came down from Paradise, it was whiter than milk, but the sins of the sons of Adam made it black. ”

(Narrated
by al-Tirmidhi, 877; Ahmad, 2792. Classed as saheeh by Ibn Khuzaymah, 4/219. Al-Haafiz ibn Hajar classed it as qawiy
(strong) in Fath al-Baari,
3/462).

(a)

Al-Mubaarakfoori said in al-Marqaah:
This means, the sins of the sons of Adam who touched the stone, caused it to turn black. The hadeeth should be taken at face value, because there is no reason not to, either narrated in a report or by virtue of common sense.

(Tuhfat
al-Ahwadhi, 3/525)

(b)
Al-Haafiz ibn Hajar said: Some
heretics tried to criticize this hadeeth by saying: How come the sins of the mushrikeen turned it black and the worship of the people of Tawheed did not make it white?

I
answer by quoting what Ibn Qutaybah said: If Allaah had willed, that would have happened. But Allaah has caused it to be the case that black usually changes other colours and its not itself changed, which is the opposite to what happens with white.

(c)
Al-Muhibb al-Tabari said: The
fact that it is black is a lesson for those who have insight. If sins can have this effect on an inanimate rock, then the effect they have on the heart is greater.

See
Fath al-Baari, 3/463

3.
The Black Stone will come forth
on the Day of Resurrection and will testify in favour of those who touched it in truth.

It was
narrated that Ibn ‘ Abbaas said: The Messenger of Allaah

(peace and
blessings of Allaah be upon him) said concerning the Stone: “ By Allaah, Allaah will bring it forth on the Day of Resurrection, and it will have two eyes with which it will see and a tongue with which it will speak, and it will testify in favour of those who touched it in sincerity. ”

Narrated by
al-Tirmidhi, 961; Ibn Maajah, 2944

This hadeeth
was classed as hasan by al-Tirmidhi, and as qawiy by al-Haafiz ibn Hajar in Fath al-Baari, 3/462

(4)
Touching, kissing or pointing
to the Black Stone – this is the first thing to be done when starting Tawaaf, whether it is for Hajj or ‘ Umrah, or voluntary Tawaaf.

It
was narrated from Jaabir ibn ‘ Abd-Allaah (may Allaah be pleased with him) that when the Messenger of Allaah
(peace and
blessings of Allaah be upon him) came to Makkaah, he came to the Black Stone and touched it, then he walked to the right of it and ran three times and walked three times [around the Ka ’ bah].

(narrated
by Muslim, 1218).

(5)
The Prophet
(peace and
blessings of Allaah be upon him) kissed the Black Stone, and his ummah followed his lead in doing so.

It was
narrated that ‘ Umar (may Allaah be pleased with him) came to the Black Stone and kissed it, then he said: “ I know that you are only a stone which can neither bring benefit nor cause harm. Were it not that I had seen the Prophet
(peace and blessings of Allaah be upon him) kiss
you, I would not have kissed you. ”

(Narrated
by al-Bukhaari, 1520; Muslim, 1720)

(6)
If a person is unable to kiss
the Stone, he should touch it with his hand or something else, then he can kiss the thing with which he touched it.

(a)

It was narrated that Naafi ’ said: I saw Ibn ‘ Umar touch the Stone with his hand then he kissed his hand. I said, I have never ceased to do this since I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) do it.

(Narrated by Muslim, 1268)

(b)

It was narrated that Abu Tufayl (may Allaah be pleased with him) said: I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) performing Tawaaf around the House, touching the corner [where the Stone is] with a crooked staff which he had with him, then kissing the staff.

(Narrated by Muslim, 1275).

(7)

If a person is unable to do the above, then he can point to it with his hand and say “ Allaahu akbar ” .

It was narrated that Ibn ‘ Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) performed Tawaaf on his camel, and every time he came to the corner [where the Stone is] he would point to it and say “ Allaahu akbar. ”

(Narrated by al-Bukhaari, 4987).

(8)
Touching the Stone is one of the things by means of which Allaah expiates for sins

It was narrated that Ibn ‘ Umar said: I heard the Messenger of Allaah

(peace and blessings of Allaah be upon him) say: “ Touching them both [the Black Stone and al-Rukn al-Yamani] is an expiation for sins. ”

(Narrated by al-Tirmidhi, 959. This hadeeth was classed as hasan by al-Tirmidhi and as saheeh by al-Haakim (1/664). Al-Dhahabi agreed with him).

It is not
permissible for a Muslim to annoy other Muslims at the Stone by hitting or fighting. The Prophet
(peace and blessings of Allaah be upon him)
told us that the Stone will testify in favour of those who touched it in sincerity, which is not the case when a person touches it by disturbing the slaves of Allaah.

And Allaah knows best.