



THE ENDOWMENT DEVOTED TO THE KISWAH OF THE KAABA: A HISTORICAL STUDY

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ABSTRACT

The kiswah of the Kaaba has a long history throughout the Islamic ages. All the caliphs and princes of the Islamic countries competed to clothe the Holy Kaaba with the best and most delicate fabrics and master in making it and spending on it. Therefore, according to a historical, methodological perspective, this paper aims to study the endowment allocated to the manufacture of the covering of the Holy Kaaba during the Islamic eras to reveal the first who approved the endowment system designated for cladding during the Islamic periods. In this study, the researcher will follow the historical approach because it aims to collect data, analyze it, and verify its validity. The research reached several results, among the most important of which were the following: It became clear through the research that the first person to approve the waqf system, which was allocated from its proceeds to spend on the cost of manufacturing the covering of the Holy Kaaba was by order of the good king bin Nasser bin Qalawun, king of Egypt, and through this work the extent of the care that the Sultans of the Mamluk state gave to the Holy Kaaba and its cladding becomes clear.

Keywords: the endowment; the Holy Kaaba; the covering of the Kaaba; Early stage of Islamic rulings.

INTRODUCTION

The honourable Kaaba is the first house built for people on earth to worship God Almighty, and it is the qiblah of Muslims and occupies a great place in their souls. Throughout history, the covering of the Kaaba has gained importance and prestige among kings and rulers by beautifying it and adorning it with the most beautiful fabrics, Arabic calligraphies and Islamic decorations because the covering of the Kaaba is an essential part of the Kaaba. Therefore, this research highlighted the significant impact of the endowment system allocated by King Ismail bin Qalawun, King of Egypt. For its proceeds to be spent on making the covering of the Kaaba, it becomes clear how much attention was paid to the architecture of the Kaaba, and in particular to its surface during the Mamluk era. The exchange on the Two Holy Mosques has also been monitored throughout the Islamic ages. The study will address several axes to study the historical impact of the endowment allocated to the proper coverage. Because there was no previous study that specialized in studying this historical aspect according to the researcher's knowledge, the researcher needed to give this aspect to highlight the Islamic values and concepts related to the endowment that was allocated To make the covering of the House of God. The study of the subject will be in two sections:

The first topic: the cognitive aspect of the term endowment and the covering of the Kaaba from the Islamic perspective. The second topic is a historical overview of the endowment covering the Kaaba during Islamic times.

The Cognitive Aspect of the Term Endowment and the Covering of the Kaaba from the Islamic Perspective:

The Islamic religion urged the endowment of all kinds. It is a kind of charity and charitable deeds and desired to increase the endowment because of its great benefit and great reward. The Holy Qur'an did not mention the word endowment in its idiomatic sense. It urges goodness, giving, and spending in the way of God, and from this evidence is the Almighty's saying: "You will not attain righteousness until you spend of what you love, and whatever you spend, God is All-Knowing of it" (Al Imran: Verse 92). And also, the Almighty's saying: "And whatever good you spend will be repaid to you, and you will not be wronged" (Al-Baqarah: verse 272). And He, the Highest, says: "O you who believe,

spend from the good things that you have earned, and from what We have brought out for you from the earth" (Al-Baqarah: verse 267). The sum of these noble verses shows the reward and the significant other attained by spending in the cause of God Almighty.

A group of jurists defines the concept of endowment as disposing of the proceeds of the eye and the money it generates while remaining in its own right and making its benefit to a side of righteousness. In this way, it comes out of the property of its owner and the methods of benefiting from it by making it used in closeness to God Almighty (Al-Daoud, 1400 AD, p. 30). And also defines the endowment Muhammad Zayed Al-Abani (1924 A.D., pg. 4) "meaning that a person withholds some or all of his money from circulation by endowing it so that no other person owns it for any reason that transfers the king, but benefits from its proceeds, and the money it generates only in the ways that he specified. The one who stands without owning the eye itself, which the jurists summarize by saying: "locking the eye and seeking benefit," to achieve one of the aspects of righteousness and goodness that the standee saw and wanted it to continue in his life and after his death, seeking God's pleasure.

Among the most prominent hadiths on which the jurists rely in their subsections in the chapter on endowment is the hadith of Omar Ibn Al-Khattab, which is mentioned below. Righteousness in general, with an explanation of what is permissible for the beholder of the endowment and what is forbidden.

In the two Sahihs on the authority of Ibn Umar, may God be pleased with them: that Umar bin Al-Khattab struck a land in Khaibar, so he came to the Prophet, may God's prayers and peace be upon him, asking him to ask him about it. He said: "If you wish, I withhold its origin, and give it in charity." He said: So, Umar should give it in charity, that it is neither sold, nor given, nor bequeathed, and give it to the poor, and to relatives, and to slaves, and for the sake of God, the wayfarer, and the guest. Including it on a reasonable basis, and it is fed without money." He said: I told Ibn Sirin about it, and he said: "No money is equal."

The covering of the Kaaba is considered one of the significant Islamic rituals. The evidence is the Highest saying: "That and whoever honors the rituals of God, it is from the piety of the hearts" (Al-Hajj: verse 32). The cladding is known as the breaking of the kaf and its inclusion with clothing, so it is said that so-and-so clothed him with the

dress if you clothed him with clothes or clothes. He clothed himself, and so-and-so clothed if he wore the cloth, and it is said that the earth was covered with plants if it was covered with it, and the fabric: the plural of the material, 32AD (2001 A.D.). Abd al-Qayyum Abd Rab al-Nabi (2001 A.D., 32) defines the kiswa as "what is made of clothing for covering, ornament, and gathering: casing and kiswa: it is what is covered with the honorable Kaaba, and it is the garment with which the four walls of the Kaaba are covered."

A Brief History of the Endowment that was Dedicated to Covering the Kaaba During Islamic Times:

The first to cover the Kaaba was one 6ul- the Mamluk kings of Egypt, al-Zahir Baybars al-Bandaqari. The cladding continued to be received from Egypt until the righteous king Ismail bin Nasser bin Qalawun. Historical sources mention that he had bought three villages in Egypt and paid for them from the Muslim treasury endowed them on the Kaaba covering. The Mamluk sultans paid great attention to endowments, increasing them in their countries. With this work, the good king Ismail bin Al-Malik Al-Nasir bin Qalawun was the first to establish the endowment system dedicated to covering the honorable Kaaba in the year 750 AH. By making its revenues the outer covering of the Kaaba and the covering of the Prophet's chamber (Abbas, 1996 A.D.).

Egypt was unique in preparing the surface of the Kaaba and sending it every year from the endowment of the good king Ismail bin Qalawun. It is noticeable that the Kaaba was covered in Islamic times once or twice during the year, but since the sixth century A.H., it has been covered once, on the morning of the day of sacrifice. Every year, the reason is due to the development of the art of weaving, as it became strong in terms of durability and quality in artistry (Abd Rab Al-Nabi, 2001, p. 32).

In the year 923 AH, Sultan Selim I extended his control over the Levant. I entered Cairo and Hejaz into the possession of the Ottoman Empire that this cladding has reached the utmost perfection, artistic beauty and decoration. One of the most extraordinary deeds of Sultan Selim I was his approval of the endowment allocated by King Qalawun of Egypt to the covering of the Kaaba. This endowment is no longer sufficient to produce the cover of the Kaaba with high quality. It has been

weakened, so he ordered the purchase of seven additional villages and annex them to the previous three villages, and that was in the year 947 AH, bringing the total number of villages endowed for making the covering of the Kaaba is ten villages, the proceeds of which are spent on the cladding The honorable. It became an entire, sublime, continuous endowment (Abd Rab al-Nabi, 2001 A.D., 50 p.).

Muhammad al-Daqan (1986 A.D., p. 45) said, "As for the Ottoman era, I did not find in what I read from the writings of historians what indicated that anyone had covered the Kaaba from inside it before Suleiman, the legislator. He no longer pays for the covering of the Kaaba every year, so he bought seven other villages in Egypt, annexed them to the previous endowment, and allocated a part of the surplus revenue to make the internal covering of the Kaaba once every fifteen years.

Then he went on to say, Muhammad Al-Daqn (1986 A.D., p. 55) in the same previous reference, "It is worth noting that despite the endowment allocated by Sultan Suleiman. The legislator makes the external covering every year and the internal surface and other covers every fifteen years. They singled themselves out by sending an inner covering for the Kaaba and a covering for the honorable Prophet's chamber whenever a new sultan ascends the throne of the Ottoman Empire, in addition to the one sent from Egypt every fifteen years.

This endowment, which the Ottoman sultans allocated, is nothing but conclusive evidence of the extent of the significant position and status occupied by Mecca and the honorable Kaaba in their souls, and it was an expression of their love and respect for the Sacred House of God and its clothing in particular. 1221 AH, until the Saudi tide came to Mecca during the reign of Imam Saud the Great, so Egypt stopped sending the outer covering, so Prince Saud the Great clothed it with a red silk cloth. Then covered it with brocade and black kilim, without writing, and made its veil and the covering of its door "the burqa." Of red silk embroidered with gold and silver (Abd Rab Al-Nabi, 2001AD, 54p).

During the era of Muhammad Ali Pasha, Egypt stopped sending the covering. This is confirmed by Ibrahim Refaat Pasha (1925AD, 284AD) by saying that "the covering of the Kaaba from the year (750) is from the endowment that the righteous king Ismail bin Al-Malik Al-Nasir bin Qalawun endowed on the covering of the Kaaba every year. And on the covering of the Prophet's room and the Prophet's minbar once every

five years, this endowment consists of three villages: Besous, Sindbis, and Abu al-Ghait from the villages Qalyubia. He added it to the villages that the righteous king had endowed on the clothing. These villages are: 1–Silka, 2–Srobjanja, 3–Quraysh al-Hajar, 4–Mael and Kom Rahan, 5–Bejam, 6–6 Minya al-Nasara, 7–Batalya, and it is still suspended on That is until the end of Muhammad Ali Pasha's endowment in the early thirteenth century A.H., and the government pledged to make the kiswa from its public money, and it is still its practice now."

As for the scholar Hussein Basalamah (1999 A.D., p. 36), he mentioned the dissolution of the endowment ordered by Muhammad Ali Pasha, where he says in this regard: "This act of Muhammad Ali Pasha, the previous Khedive, was a transgression against that great endowment, which continued to generate revenue over the glorified covering of the Kaaba and the honourable chamber." According to a condition that stood for about four hundred years, by doing so, he made the Holy Kaaba and the Prophet's chamber dependent on the Egyptian government after depriving it of its legal right. Fifteen years once, as the outer covering of the Kaaba does not cost more than four thousand pounds annually.



Figure 1: The oldest known curtain for the door of the honourable Kaaba incomplete condition, which the Mamluks prepared in Egypt in 1516 AD. Sumiyo Okumura, Bursa Grand Mosque. 2012, Digital Image. Reproduced from: Okumura

CONCLUSION

Through the previous presentation of the history of the endowment devoted to the covering of the Kaaba during the Islamic eras. It becomes clear to us the significant impact that the endowment system contributed to covering the Sacred House of God in the required manner. And the extent of the interest of the Mamluk and Ottoman sultans in the Kaaba and its coverage in terms of allocating revenue. For it to be spent and spent on it, the covering of the Holy House of God is made with the highest specifications in all technical and technical aspects. Several results were reached, the most important of which were: First: The endowment that the righteous King Ismail bin Qalawun, King of Egypt, endowed in

the year 750 AH, is the first endowment allocated to the covering of the Kaaba during the Islamic eras, and this endowment was made specifically for the black outer surface of the Kaaba once a year, The entire endowment is made up of three villages in Qalyubia governorate: Bisous, Sindbis, and Abi El-Gheit. Second: The endowment system allocated by King Qalawun remained in place until the era of the Ottoman Sultan Suleiman the Magnificent, as he bought several other villages in Egypt and added them to the towns that the righteous king endowed on the cladding because he found that the revenue of the three villages that the righteous king blessed has been unable and weak to fulfil the obligations of the cladding. Third: At the beginning of the thirteenth century AH, Muhammad Ali Pasha dissolved the endowment, which was spent from its proceeds on the honourable kiswah industry, and the government pledged to manufacture the kiswa from its public money.

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