



TRANQUILITY

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HOLY KA'ABA and its KISWA - past and present -

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By Ahmad Wahaj Al-Siddiqui



Allah directed Prophet Abraham (pbuh), the father of the Muslim nation to build a holy shrine known as the Ka'aba to unite the Muslims in their worship and attributed it to Himself as the House of Allah in Makkah.

His son, Ishmael, and his children, later known as Quraish, along with the tribe of Jurham inhabited the Holy Makkah.

The very first covering over Ka'aba

Among the Himyuar Kings in Yemen, one was known as Tubba. The Himyar were an ancient race. At one time they had extended their hegemony over all Arabia. Tubba, while

passing through Madina, was approached by two rabbis and invited him to adopt the Jewish religion. They told him that Madina will be the abode of the last Prophet Muhammad (pbuh) and his birth place would be Makkah.

He stayed in Makkah for six days and went round the Ka'aba. He saw in a dream that he was putting on a cover over the Ka'aba. So he got the Ka'aba covered with a magnificent cloth. (Al-Seera Al-Nabavia Le Ibn Hisham)

Then the Quraish rebuilt the Ka'aba, as its roof and walls were deteriorated and were about to fall. It was in the time of the Prophet but a few years before his prophethood.

Many people in pre-Islamic times covered the Ka'aba. It was regarded as a religious duty. The Kiswa used to be made of straw, from striped Yemeni cloth, from silk, Iraqi pads or Coptic Egyptian cloth.

The Kiswa during the time of the Prophet Muhammad (pbuh)

The Prophet (pbuh), after conquering Makkah in the 8th Hijra year, changed the old Kiswa when it caught fire when a woman tried to

perfume it with a burning incense. The Prophet covered it with a Yemeni cloth. Later, the four righteous caliphs changed it with Coptic cloth.

Abdullah Bin Az-Zubair rebuilt the Ka'aba on the footings of Abraham and as it was desired by the Prophet (pbuh) in 65 H., and put a Kiswa of brocade silk. But Hajjaj Bin Yusuf, the barbarian, then attacked Makkah to overthrow Abdullah Bin Az-Zubair and damaged the Ka'aba and rebuilt it as it was made by the pagan Quraish.

The Ka'aba enjoyed a very high calibre of reverence in the heart of the people before and after the spread of Islam. Kings and princes have always competed to proclaim the honor of the Two Holy Cities and covering of the Ka'aba, in particular, and in serving the pilgrims.

The people, therefore, used to put one covering over the other; but when Abbasside Caliph Al-Mahdi performed Haj in 160H., he ordered only one covering and all others were removed. This became the normal practice adopted up till now.

The Caliph Mamoon used to cover the Ka'aba three times a year: with red silk brocade on Dhul Hijja 8, with white Coptic cloth on the first

of Rajab, and with silk brocade on Ramadan 29

The Caliph An-Nasir (an Abbaside) covered it with green cloth and with black cloth. From thereon, the black cloth prevailed and became the accepted cloth for covering the Ka'aba.

After the Abbaside era, the Egyptian King Adh-Ghahir Peipers, and after him the King Al-Mudhaffar changed the covering. The King of Yemen put a new covering in 659 H., then he continued to cover it alternately with the kings of Egypt.

An embellished curtain of the door of Ka'aba was first introduced in 810 H. It was discontinued between the years 816 and 818 H. But from 819 H. onward it was reintroduced.

Saudi Arabia embellished it with gold ornamental designs with a green lining together with Qur'anic inscriptions in Thulth writing.

King Al-Saleh Ismail s/o Nasser Qalwoon of Egypt donated an endowment in the form of black Kiswa once a year and a green covering for the Prophet's chamber in the Prophet's Mosque once in five years since 751 H. But since the 13th century H., Khedaiwi Muhammad Al-Basha discontinued this

endowment and the expenses of the Kiswa became the responsibility of the government. Turkey and its Sultans became responsible for the Kiswa of the Ka'aba.



The Kiswa of the Holy Ka'aba during Saudi reign

King Abdul Aziz Al-Saud had always desired that the Kiswa be prepared in the Kingdom. He ordered to build a factory in 1346 H. in Makkah for making a magnificent covering of the Ka'aba. Everything concerning this factory was procured. It produced its first Kiswa that year. It continued to work until 1357 H.

The late King Faisal decreed in 1362 H. that the factory be renewed.

However, the factory resumed its work in 1382 H. In 1397 H., the new building for the factory was inaugurated in Umm El-Jude in Holy Makkah. King Fahad ordered its renovation and it was organized on modern footings

dividing it into various departments as given below:

Dyeing department

The dyeing department is provided with the best natural silk in the shape of raw skeins of threads covered with a layer of natural gum called sarcenet. Skeins are immersed for two hours at a temperature of 90 degrees C and then washed with water several times in a machine. Then it is dyed using chemicals to retain its color in the hot sun.

Weaving department

The thread is sent to the weaving department where the silk skeins are changed into cones of thread. These cones are used in the machine to weave the covering of the Ka'aba.

Designing department

The artistry and calligraphy on the Kiswa are not fixed. They are changed from time to time. The designer studies the Islamic embellishments and patterns and records his sketching for approval.

Embroidery department

After the production of the cloth and the printing of the inscriptions, there comes the

stage of embroidering. Formulating a frame of thread protruding on the surface of the cloth, embroidering is done by hand in gold thread.

All of these departments are equipped with modern machines costing millions of Saudi riyals. Great efforts have been exerted to produce a distinguished Kiswa for the Holy Ka'aba. The covering is made of pure, natural silk dyed in black. The cloth is 14 meters high. On the top third of the cloth, there is the Kiswa belt which is 95 centimeters wide and 45 meters long. It has protruding designs that are enameled with silver threads covered with gold fiber.

A labor force of 240 workers has been engaged to work in the various departments of dyeing, weaving, designing, printing, embroidering and assembling. It is a unique factory having a combination of artistic traditions and modern technology.

In each Kiswa, 130 kilograms of pure gold and silver thread is used in protruded embroidery work. A Kiswa costs SR20 million and takes nine months to finish.

The black Kiswa contains a white lining inside to make it more durable. The internal walls which have been renovated beautifully with engraved tiles of marble with writing in Thulth,

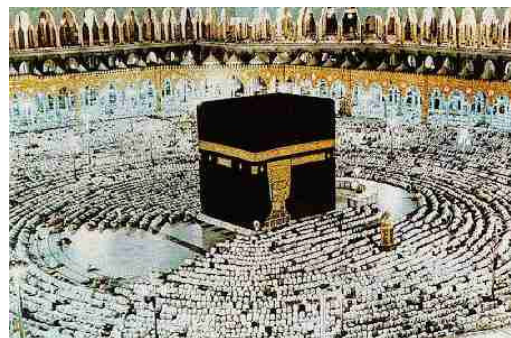
"There is no God but He", are covered with a green curtain prepared in the factory.

The Kiswa produced in this factory supercedes in beauty and design from all the coverings produced in the past history of the Ka'aba.

The services of Al-Saud dynasty and King Fahad, Custodian of the Two Holy Mosques, in particular, will always be written in golden letters in the pages of history.

Saudi Gazette,

Variety



Good Character

Imam Al-Bayhaqi

This includes suppressing one's anger, and being gentle and humble. Allah Most High has said: Surely, you are of tremendous nature, [68:4] and: Those who suppress their anger,

and forgive other people – assuredly, Allah loves those who do good. [3:134]

Bukhari and Muslim relate that `Abdallah ibn `Amr, radhiallahu `anhu, said, "The Messenger of Allah, sallallahu `alaihi wa sallam, was never immoderate or obscene. He used to say, 'Among those who are most beloved to me are those who have the finest character.'"

They also narrate that `Aa'isha, radhiallahu `anha, said, "Never was the Messenger of Allah, sallallahu `alaihi wa sallam, given the choice between two things without choosing the easier of them, as long as it entailed no sin. If it did entail sin, he was of all people the most remote from it. Never did he seek revenge for something done against himself; but when the sanctity of Allah was challenged, he would take vengeance for His sake alone."

The meaning of good character is the inclination of the soul towards gentle and praiseworthy acts. This may take place in one's personal actions for Allah Most High, or in actions which involve other people. In the former case, the slave of Allah has an open and welcoming heart for His commandments and prohibitions, and does what He has imposed on him happily and easily, and abstains from the things which He has forbidden him with full contentment, and

without the least dissatisfaction. He likes to perform optional good acts, and abstains from many permitted things for the sake of Allah Most High whenever he decides that to abstain in that way would be closer to perfect slavehood to Him. This he does with a contented heart, and without feeling any resentment or hardship. When he deals with other people, he is tolerant when claiming what is his right, and does not ask for anything which is not; but he discharges all the duties which he has towards others. When he falls ill or returns from a trip, and no-one visits him, or when he give a greeting which is not returned, or when he is a guest but is not honoured, or intercedes but is not responded to, or does a good turn for which he is not thanked, or joins a group of people who do not make room for him to sit, or speaks and is not listened to, or asks permission of a friend to enter, and is not granted it, or proposes to a woman, and is not allowed to marry her, or ask for more time to repay a debt, but is not given more time, or asks for it to be reduced, but is not permitted this, and all similar cases, he does not grow angry, or seek to punish people, or feel within himself that he has been snubbed, or ignored; neither does he try to retaliate with the same treatment when able to do so, but instead tells himself that he does not mind any of these things, and responds to each one of them with something which is better, and closer to goodness and piety, and

is more praiseworthy and pleasing. He remembers to carry out his duties to others just as he remembers their duties towards himself, so that when one of his Muslim brethren falls ill he visits him, if he is asked to intercede, he does so, if he is asked for a respite in repaying a debt he agrees, and if someone needs assistance he gives it, and if someone asks for favourable terms in a sale, he consents, all without looking to see how the other person had dealt with him in the past, and to find out how other people behave. Instead, he makes "what is better" the imam of his soul, and obeys it completely.

Good character may be something which a man is born with, or it may be acquired. However, it may only be acquired from someone who has it more firmly rooted in his nature than his own. It is well known that a man of sensible opinion can become even more sensible by keeping the company of intelligent and sensible people, and that a learned or a righteous man can learn even more by sitting with other people or learning or righteousness; therefore it cannot be denied that a man of beautiful character may acquire an even more beautiful character by being with people whose characters are superior to his own.

And Allah gives success!

Discovery about the Effect of Reading Quran & Repeating The Word ALLAH

Anas Ibn Malik reports that a Bedouin came to the Messenger of Allah and greeted him in the mosque. The Messenger of Allah asked him where did he come from. The Bedouin said: "I came from far seeking answers to some questions". Our master told him to ask his questions":

- I wish to be an intelligent man, what should I do?

Holy Prophet Replied, "**Fear Allah**".

- I wish to be a loyal servant to Allah and do what He wants me to do?

Holy Prophet Replied, "**Read the Qur'an**".

- I wish to be enlightened and have peace of heart?

Holy Prophet Replied, "**Remember Death**".

- I wish to be protected against enemies?

Holy Prophet Replied, "**Trust in Allah**".

- I wish to follow the Straight Path?

Holy Prophet Replied, "**Do good to others for Allah's sake**".

- What should I do so that Allah does not abase me?

Holy Prophet Replied, "**Do not respond to the desires of your flesh**".

- I wish to have a long life?

Holy Prophet Replied, "**Praise and thank Allah**".

- I wish for prosperity?

Holy Prophet Replied, "Be in a state of ablution at all times".

- How can I save myself from the hellfire?

Holy Prophet Replied, "Protect your eyes and your tongue and your hands and what is below your waistline against evil".

- How can I cleanse myself from my sins?

Holy Prophet Replied, "Shed tears for what you have done and repent by undoing what you have done wrong".

- I wish to be a respectable person?

Holy Prophet Replied, "Then, don't ask for anything from anybody".

- I wish to be honorable?

Holy Prophet Replied, "Then don't divulge the wrong doings of anybody".

- What should I do to protect myself from the tortures of the grave?

Holy Prophet Replied, "Recite the Surah Mulk".

- What should one do to be rich?

Holy Prophet Replied, "Read the Surah Muzammil".

- How should I calm my fear of the day of last judgment?

Holy Prophet Replied, "Remember Allah before you eat anything and before you sleep".

- What should I do to feel the presence of Allah when I make my prayers?

Holy Prophet Replied, "Give the utmost care in taking your ablutions and in being clean and pure.

This is about the latest report of a Netherlands Psychologist, Vander Hoven, REPORT: Vander Hoven, a psychologist from Netherlands, announced his new discovery about the effect of reading the Quran and repeating the word ALLAH both on patients and on normal persons.

The Dutch professor confirms his discovery with studies and research applied on many patients over a period of three years. Some of his patients were non-Muslims, others do not speak Arabic and were trained to pronounce the word "ALLAH" clearly; the result was great, particularly on those who suffer from dejection and tension. Al Watan, a Saudi daily reported that the psychologist was quoted to say that Muslims who can read Arabic and who read the Quran regularly can protect themselves from psychological diseases. The psychologist explained how each letter in the word "ALLAH" affects healing of psychological diseases. He pointed out in his research that pronouncing the first letter in the word "ALLAH" which is the letter (A), released from the respiratory system, controls breathing. He

added that pronouncing the velar consonant (L) in the Arabic way, with the tongue touching slightly the upper part of the jaw producing a short pause and then repeating the same pause constantly, relaxes the aspiration. Also, pronouncing the last letter which is the letter (H) makes a contact between the lungs and the heart and in turn this contact controls the heart beat. What is exciting in the study is that

One Who Misses The Prayer & Benefits Of The Prayer

Shaykh Husayn al-Awaishah

The Prayer - Its Effect in Increasing Eemaan and Purifying the Soul

From Nawfal ibn Mu`aawiyah, radhiallahu `anhu, that the Prophet, sallallahu `alayhi wa sallam, said: "Whoever missed the Prayer, then it is as if he had lost his family and his wealth." [Reported by Ibn Hibban in his Saheeh and it occurs in Saheehut-Targheeb (no. 576).]

How would you feel, O Muslim brother, if you were to lose your precious son? How would you feel if you lost your wife? What pain would you feel if you lost your family? What would your grief be like if you lost both your family and your wealth? Indeed it would be an

this psychologist is a non-Muslim, but interested in Islamic sciences and searching for the secrets of the Holy Quran. Allah, The Great and Glorious, says, We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that This (Quran) is the truth. (Holy Quran 42:53).

agonising blow and terrible grief that a person should lose his family and wealth. Losing his family with whom he lived with and experienced such joy. The spacious earth would seem constricted for one who lost his family. He would experience distress, grief and agony. Then how about one who in addition lost his wealth? Fresh and sweet wealth which Allaah made a support for us, how would you feel if that occurred also? Then know that one who misses the Prayer has indeed suffered a huge loss.

Summarized notes from the chapter on "The excellence of the prayer and its wiping away of sins and evil deeds":

1. Allah wipes away sins through the five daily Prayers.
2. Prayer is an expiation of what is committed between them, as long as major sins are avoided.

3. Sins destroy a person and ignite a fire for him which he must extinguish with Prayers.
4. The Muslim may reach the station of the sincere, the truthful and the martyrs through Prayer, Zakat and Fasting.
5. Prayer's excellence over other actions.
6. Allah the Most High blessed the Companion by entering him into Paradise before his brother, the martyr, and that was because he performed more prayers than him.
7. Prayer is a light which will make the way clear for the servant in this life and the Hereafter.
8. The way to achieve companionship of the Prophet, sallallahu `alayhi wa sallam, in Paradise is to increase in performance of prostration and Prayer.
9. Performance of two rak`ahs would be more beloved to a deceased person than the world and all that it contains.
10. Turning with one's heart to Allah in the Prayer fully and sincerely causes the Muslim to be as he was on the day his mother gave birth to him [i.e. free from sin].