

Employing the Decoration of the Mizab of the Kaaba in An innovative Design for a Commemorative Pen

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Abstract:

This research dealt with how to take advantage of the decorative units in the Mizab of the Kaaba, in the province of Makkah Al-Mukarramah, in order to obtain multiple innovative designs for applied art with a contemporary plastic artistic vision to design a memorial pen for the guests of the Allah. In view of the Mizab of the Kaaba containing a lot of plant and engineering decoration. To reach the objectives of the research, the researchers adopted a descriptive and empirical approach to analysed the decorative units in the Mizab of the Kaaba and chose what is best suited to the design and its application. The results showed that the first, second and third designs are considered innovative designs of plant motifs for the Mizab of the Kaaba. Also it showed the first design of three pens inspired by the decorations of the Mizab of the Holy Kaaba. The researchers recommend conducting more researches in this topic by considering other aspect of Mizab of Kaaba and its plant motifs.

Keywords:

Mizab,
The Kaaba,
Mecca,
tourist souvenir pen

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Introduction:

The honorable Kaaba is the source of hearts, a symbol of faith, and the best and purest of homes. For all Muslims, it is a subject of worship and honor, and has never lost the meaning of honor and glorification throughout all ages until now. However, the researchers, who are inspired by the topic of research, have chosen an important part of the Kaaba, which is the Mizab. The Mizab is a clear part of the Holy Kaaba and has a long history and function, dating from the era of the Ottomans until now, according to the various changes that have occurred in it.

In Saudi Arabia, Allah is honored and worshiped by serving His's Holy House, and it is our duty, as the people of this country, to serve His guests in the best manner, and one of their services is to manufacture luxuries and memorial accessories for them in the smallest of various details.

The pen that simulates the decorations of the Mizab is an important souvenir, whether for women or men, and it became clear to the researchers through their research, that there were no commemorative pens in the designs of the sanctuary in the Hajj and Umrah seasons. Specialists in the Ministry of Hajj and Umrah affirm the keenness of pilgrims to acquire this type of goods and return with them to their countries as souvenirs.

Proceeding from the vision of the Kingdom 2030 to

prepare to serve the pilgrims of the Allah House, the researchers were keen to study and analyze the element of the bottom, and to provide decorative and synthetic designs for a commemorative pen inspired by ornamental motifs. The Mizab of the Kaaba and its use in designing and producing a pen for pilgrims, expresses the identity of Mecca.

Research objective:

The main aim of this research is to combine the pen and the Mizab because they glorify our life and our existence. The research seeks to present a number of approaches that examine the intellectual and philosophical premises behind the apparent shape of the decorations of the Mizab of the Kaaba so that the creative and intellectual level can be raised; designs that understand what authenticity is and how to achieve it in employing it for a tourist souvenir, as demonstrated in many studies and researches that focused on the studies of tourist souvenirs.

Research important:

The importance of the research lies in highlighting the decoration of the Mizab of the Kaaba as a factor to stimulate tourism by inserting the decoration in a commemorative pen for pilgrims, and knowing the details of the Mizab leads to a new vision in creating contemporary designs, as well as contributing and paying attention to a turning point in the Kingdom of Saudi Arabia in the "Made in

Saudi” program.

Research question:

In this research, the research question is that "To what extent is it possible to employ the aesthetic values of the decorations of the Mizab of the Kaaba on a commemorative pen in an appropriate manner?"

Research methodology:

To reach the objectives of this research, the researchers adopted a descriptive and empirical approach to analysed the decorative units in the Mizab of the Kaaba and chose what is best suited to the design and its application.

Literature review:

A study conducted by Al-Khelawi (2020), entitled "Employing the aesthetic values of the decorations of the covering of the Kaaba in the design of contemporary furniture and accessories," aimed to employ aesthetic values inspired by the Kaaba and put them on furniture and accessories, and to reveal the artistic aspects of a different nature of designs, and identify the responses and evaluations of a sample of individuals, the Society for the Executed Designs, in which the decorations of the covering of the Kaaba were employed in a contemporary way (1). A study conducted by Al-Shaibi and Maghribi (2020), entitled "Creating clothing pieces inspired by the decorations of the covering of the Kaaba to enhance the identity of the Meccan woman," aimed to create new motifs inspired by the decorations of the Kaaba's covering and employ them in clothing pieces worn on official and national occasions, thus enhancing the identity of the Meccan woman. Six different clothing designs were designed using decorative units inspired by the decorations of the covering of the Kaaba; then these designs were presented to a number of specialized arbitrators with the arbitration of a questionnaire to evaluate the designs from the aesthetic aspect, the functional and marketing aspects, and to enhance the identity of the Meccan woman (2).

A study conducted by Al-Aql and Al-Ajaji (2017), entitled "Employing written decorations in the covering of the Kaaba to make tourist souvenirs," considered the fact that the religious tourism sector is one of the most important sectors in the Kingdom because it has a distinguished religious history; they were able in their studies to employ the decorations of the Kaaba's covering in tourism production and to make souvenirs that support religious tourism(3). A study conducted by Nour El-Din and Muhammad (2021), entitled "Artistic printing and Saudi heritage through tourist souvenirs," deals with the possibility of benefiting from the elements of Saudi heritage in designing tourist souvenirs in the field

of artistic printing (4).

A study conducted by Al-Harithi (1999) entitled "The Mizab of the Kaaba," dated 1273 AH, dealt with the subject of the Mizab of the Kaaba, which Sultan Abdul Majeed I had ordered to be made in Istanbul in 1273 AH. The study dealt with a historical overview of the Mizab, the written texts executed in it, the industrial methods with the materials used for its manufacture, how to write sentences in the Mizab, and the methods of studying letter shapes, taking into account the proportions, creating a balance between words and letters, and straightening the lines, which reflects that the calligrapher who executed the text had a great knowledge of Arabic calligraphy, and from this research a historical study of the Mizab of the Kaaba, its description and elongation was carried out (5). A book by Abdulaziz (2019) entitled *Religious Ottoman Architecture in Makkah Al-Mukarramah 1517-1574 AD*, dealt with a historical and documentary study of the city of Makkah and the daily life in it and its people. Its manufacture, the most important materials, methods of implementation, and the forms of decoration were executed in it (6).

The Mizab

"A channel or pipe made of metal or anything else, through which water flows from the surfaces of the ground or heights and seeps into the ground away from its walls" (7). The first to place a Mizab for the Kaaba was Quraish. The Mizab is placed on top of the northern wall and is made of gold. It was sent by Sultan Abdul Majeed in the year 1270 AH (8).

The Mizab is rectangular in shape, on its face a piece of pure gold hanging from the front and back called the tongue. The basmalah is written on it, and the word (Ya Allah) (9) is written below. It is opened from the top and its end is attached to the roof of the Kaaba. Its front faced the Stone of Ismail, peace be upon him, and its task is to remove excess water from the surface of the Kaaba. The Mizab is 2.58 m long, 25 cm wide, 21 cm high and 58 cm inserted inside the wall (10).

The Mizab sides are made of 2 cm thick teak wood and plated with 24 carat gold (11). On the right of the Mizab, the following text have been written: "This Mizab, enlightening for the sake of Allah, the Noble Expert, Sultan of Al-Brain and Bahrain, who is proud of serving the Two Holy Mosques, Sultan Ghazi Abdul Majeed Khan," and the following was found written north of the Mizab: "His grandfather, the Supreme Sultan Ahmed Khan – may Allah have mercy on him al-Mannan" – year 1021 AH) and at the bottom of the Mizab was found inscribed "Oh Allah, my Lord Adam this Sacred House, support

the survival of the state of Islam, what the people roamed with, and protect him from all pain, for the sake of our Prophet, upon him and upon his family and prayers And peace in the year 1273 AH” (12). Among the Mizabs that worked for the Kaaba was the Mizab made by Sheikh Abu al-Qasim Ramasht, the owner of the famous ribat in Mecca, with which his servant arrived after his death in the year 537 AH, and this Mizab was decorated in the year 781 AH. Then he made a copper Mizab, then Sultan Suleiman the Magnificent made one of silver in 959 AH, and in 962 AD. A Mizab came from Egypt, made from gold that replaced a silver Mizab, in 1021 A.H. Sultan Ahmed replaced it with another silver one engraved with gold and azure enamel (13). In 1043 AH, Sultan Murad removed the Mizab that was made during the reign of Sultan Ahmed and decorated it with golden stars, and put it back again (14). In the year 1273 AH, Sultan Abdul Majeed sent a Mizab of gold (15). After that, the Mizab was renovated in 1377 AH, by the replacement of the nails made of pure silver that stand on the edges of the Mizab from the top due to its twisting over time and placing it in a way that prevented the pigeons from standing on it. The wood that was at the base of the Mizab and its belly was also replaced. In 1417 AH, during the reign of the Custodian of the Two Holy Mosques King Fahd bin Abdulaziz Al Saud – may Allah have mercy on him – royal approval was issued to restore some sites in the Noble Kaaba on distinctive architectural foundations, using the latest technologies, and implemented by engineers specializing in Islamic architecture who preserved the Islamic influence. Hence, its strength and durability increased against the factors of nature, and it was implemented by the Bin Laden Company, which is famous for its specialization in these areas. The Mizab was replaced with a new Mizab of the same size and inscriptions made of stainless steel (10); this was the last Mizab that was placed for the Kaaba after its restoration, and in the right and left part of the Mizab was written the phrase “This Mizab was renewed by the Custodian of the Two Holy Mosques King Fahd bin Abdul-Aziz Al Saud, King of the Kingdom of Saudi Arabia in 1417 AH,” and on the front of the Mizab was written: “In the name of Allah, the Most Gracious, the Most Merciful, O Allah.” As for the Mizab of the nadir, beautiful decorations written in a very small script appear on it (drawn by Ibrahim Ahmed Badr in Makkah Al-Mukarramah). Currently, research has stopped writing about rock Mizab. Due to its stability and inability to change from the era of King Fahd bin Abdul Aziz.

The Mizab element was chosen because the

researchers or artists did not deal with the various interior motifs of floral and geometric motifs, and the epigraphic motifs were not touched upon because they contain the memory of Allah’s greatness and therefore cannot be cared for or appreciated (16).

Tourist souvenirs

Tourism has become one of the most important industries contributing to the economies and budgets of countries, for the most important reasons, the most prominent of which are the increase in the rates of domestic product, the creation of job opportunities, the increase in public budget revenues, and the growth of investments (10). There are nine types of tourism, namely: shopping and purchasing tourism, medical tourism, religious tourism, conference tourism, leisure and vacation tourism, event and exhibition tourism, sports tourism, cultural tourism, and reading tourism (17).

The Kingdom of Saudi Arabia today represents one of the greatest centers of tourist attraction in the world, relatively, due to its being the gateway to the Two Holy Mosques. The Kingdom of Saudi Arabia is located in a region that has been distinguished since ancient times as a civilized center, which has allowed it to communicate with different civilizations. Visitors spend considerably during their stay to perform their religious rituals.

This was supported by Saada (2000) in his study that religious tourism is considered the best economic resource for the state; where people gather in groups. It is not seasonal tourism, but rather permanent throughout the year, which refreshes the economic status of individuals and the state – the interest of tourists being the transfer of cultural arts as souvenirs (18).

In order to impress the tourists, the gifts and souvenirs that are offered in the world of sales must be made within the framework of the country; where they are bought. One of the things that does not satisfy the tourists is discovering the souvenir was in fact made in another country (19).

Tourist souvenirs are things that the tourist or traveler acquires to remind him of the place he visited, “Souvenirs are an integral part of the tourist trip, and occupy the minds of the tourist wherever they go, and may even be one of the factors that motivate you to repeat your visit to the place” (20). Decorations in our time have become an important element in products, whether carried out manually or automatically, and have also become an important factor in the tourism media service. Tourist souvenirs are considered the silent ambassador expressing the authenticity.

However, the decorations of the Mizab of the

Kaaba were not previously employed, highlighting and benefiting from them in the field of religious tourism. As souvenir pieces that are acquired by tourists from inside and outside the Kingdom, the decorations of the Mizab of the Kaaba are the mirror that reflects the journey of every Muslim who performs the duty of Hajj or Umrah and stirs his memory and emotions towards the purest place on the face of the earth. It was distinguished by its inscriptions and vegetal decorations made of gold. It is considered a living heritage that expresses the religious, cultural and historical privacy of the Kingdom of Saudi Arabia and earns it the honor of the Kaaba. As it is one of the most beautiful souvenirs that a tourist can carry with him during his return to his country, it records his journey and circumambulation around the Sacred House of Allah and preserves his longing and nostalgia for this honest country.

Tourists on their trips look for opportunities to change the usual activities of the tourist trip by searching for the authentic life of the tourist destination community, which means access to the real life as it is or as it was in the places they visit. Tourists seek to acquire souvenir products, as they are concrete evidence that they have found what is authentic and that it is a personal and changing concept that varies with different tourists and the symbolic meanings that artisanal products bring to them (21).

Characteristics of a tourist souvenir:

- It should be easy to carry, small in size and light in weight.
- Effectively express the identity of the region and the country.
- The price should be reasonable and inexpensive.
- It should bear the decorative and artistic features and characteristics of the area.
- To be rich in many artistic techniques derived from heritage (22).

Islamic Decoration

Ornamentation includes decorating what can be carried of objects made of metal, ceramics, textiles, or other materials, regardless of the materials and methods used. It is about drawing people, and mimicking nature, and here his creativity appeared, and his genius and imagination work, his delicate body, and his original taste emerged, so one of these worlds was the world of decoration, because the beauty industry is one of the advantages of Islamic art (1), which means plant decoration is a rhythmic system whose basis depends on two main

styles, namely, securitization and tawshih. The original leg, and the function of the decoration depends on the beautification of the elements of architecture; the decoration is divided into two types, one is included in the structure of the architectural elements, and is found in columns, arches, domes, entrances, niches and windows, and the other type remains within the framework of its aesthetic mission, such as pulpits, doors and walls (23).

The appropriate means of making this beautiful is the art of decoration. Plant decoration is considered one of the most prominent elements in which the Muslim artist excelled. Plant decoration is based on the elements (the stem, its branches, fronds, and flowers), and the Muslim artist proceeded with gradual steps in the process of the development of plant motifs, where they used to draw the entire ornament, then divided it into two symmetrical halves (24).

The decorations of the Mizab of the Kaaba are characterized by being precisely defined shapes; the diversity of the shapes are decorations with vegetal shapes executed by the technique of prominent and deep engraving and made of gold with aesthetic dimensions, but are able to address the soul that pushes to contemplate the aesthetic formations that refer to the world of sense, and the pattern of decorations is repeated. The plant is connected, overlapping plant branches extending in the form of a rectangular shape, and from the front a drop-down piece that mixes the rectangular shape, the semi-circle, and semi-sharp angles on both sides – an integrated aesthetic system that achieves psychological and artistic weighing machines.

Materials and Method

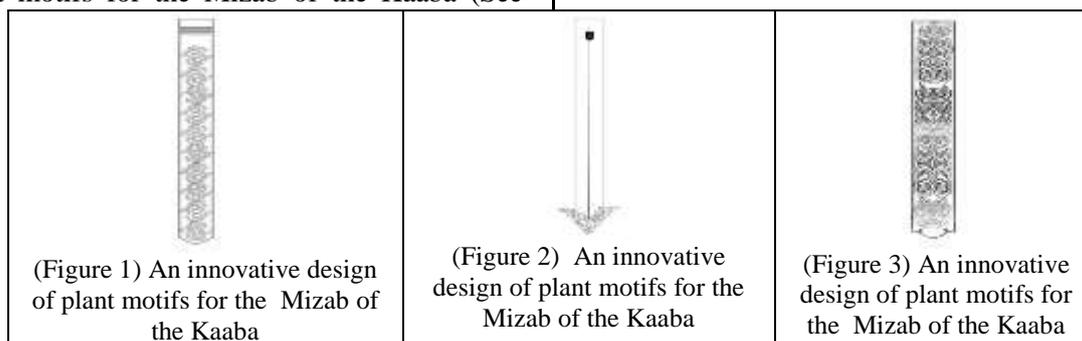
The two researchers worked on employing the decorations of the Mizab of the Kaaba to achieve a new approach to the design and construction of a commemorative pen, with the aim of designing and producing a commemorative pen for the guests of Bait Al-Rahman inspired by those decorations. The two researchers chose to highlight the Mizab of the Kaaba as a factor to stimulate tourism by inserting the decoration in a commemorative pen for pilgrims, and to give a new vision in creating contemporary designs. The researchers did not forget the importance of contributing to a turning point in the Kingdom of Saudi Arabia in the "Made in Saudi" program.

Results

The results of this research showed the first, second

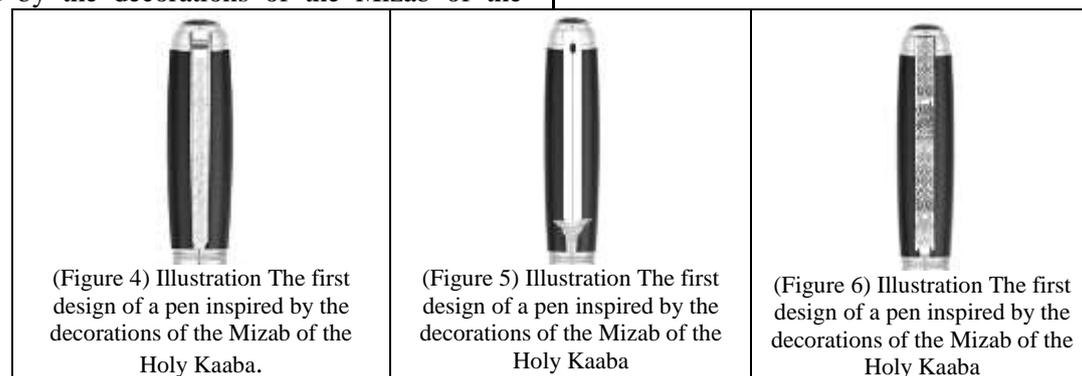
and third designs are considered innovative designs of plant motifs for the Mizab of the Kaaba (See

Figures 1, 2, and 3, respectively).



Also it showed the first design of three pens inspired by the decorations of the Mizab of the

Holy Kaaba (see Figure 4, 5, and 6 respectively).



Conclusion

Preserving the heritage is the first key to the personality of the nation and Islamic civilization, and tourist souvenirs are the distinctive identity of the region or country, where the objective of this research is to combine the pen and the Mizab because they glorify our life and our existence. The Mizab, and to clarify its function. the flow of water, as well as the use of the decoration of the Mizab of the Kaaba with creating designs inspired by it and employing them in a tourist souvenir pen, is worn on all occasions and suitable for all age groups and all cultures in order to enhance the identity of Mecca and the Kaaba. The decorative units in the Mizab of the Kaaba contain a lot of floral and geometric motifs. The researchers recommend doing of more research in this topic by considering other aspect of Mizab of Kaaba and its plant motifs.

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