Makkahology

Introduction to the Science of Makkah Studies

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Abstract- Makkah is a sacred town for Muslims around the globe. It is an old city drowned in history, whose founding dates back thousands of years. Over the centuries, it has been a home for significant occurrences related to the history of the world in general and Islam in particular. The holiness of Makkah, its tremendous significance, and its old history make it essential to apply principles for new knowledge or science that specializes in everything affiliated with this holy city. Therefore, Makkahology is the science that explores everything associated with Makkah, including spiritual, historical, doctrinal, economic, cultural, civilizational, metropolitan, geographical, topographical, and other elements. Given the city of Makkah's position and sanctity from a religious perspective, this area retains its importance and priority. Also, the Makkahologist would be the scholar conducting this study related to Makkah.

Index Terms- Islam, Makkah, the Prophet Muhammad, Muslims, History, Religion.

I. Introduction

Makkah is the holy city for millions of Muslims around the world, to which they turn in their daily prayers. It is an ancient city steeped in history, as its founding dates back thousands of years. Over the centuries, it has been a place for important events linked to the history of the world in general and the history of Islam and Muslims in particular.

According to Encyclopedia Britanica, Mecca is a city in western Saudi Arabia situated in the Ṣirāt Mountains, inland from the Red Ocean coast. It is the holiest of Muslim urban communities. Muhammad, the messenger of Islam, was brought into the world in Mecca, and it is toward this strict focus that Muslims turn multiple times every day in supplication. All faithful and capable Muslims endeavor a hajj (journey) to Mecca, something like once. [1]

However, the Holy Qur'an mentions Makkah several times, and interpretation and history books mention several of its names according to what Muslim narrators and interpreters agreed upon. However, most foreign references differed in translating its name, and most wrote it down as "Mecca," which contradicts the actual name of Mecca mentioned in The Holy Qur'an, although the Latin translation wrote it as "Makkah." More than two decades ago, the local and Arab media covered the issue of the name "Mecca," which some foreign countries still describe as "Mecca," and Muslims worked at the time to correct that name, whose pronunciation differs from "Mecca" in Arabic, by opening the meem. It is pronounced "Mika" while the correct one is written as in the original Latin translation "Makkah." [2]

In the early 1980s, the issue of translating "Makkah Al-Mukarramah" into English was raised and debated among Muslims. King Fahd bin Abdulaziz, the Custodian of the Two Holy Mosques, when he was Crown Prince and Deputy Prime Minister, issued a decision in 1401 AH approving the translation of "Makkah Al-Mukarramah" into "Makkah" in all languages, and in all correspondence with government and private sectors in the Kingdom, and informing the companies and institutions that deal with them of the using of that name. As part of the Kingdom's efforts, the Muslim World League, through its offices and preachers in various countries of the world, paid attention to the issue of translating Makkah correctly and informed many

[1] Abdo, Assad Sulaiman and Glubb, John Bagot. "Mecca". Encyclopedia Britannica, 12 Jun. 2024, https://www.britannica.com/place/Mecca. Accessed 13 June 2024.

[2] "This is the correct translation for Makka," an article from https://www.alarabiya.net/saudi-today/2016/09/02/-Makkah-%D9%87%D9%8A-%D8%A7%D9%84%D8%AA%D8%B1%D8%AC%D9%85%D8%A9-%D8%A7%D9%84%D8%B5%D8%AD%D9%8A%D8%AD%D8%A9-%D9%84%D9%85%D9%83%D8%A9-%D8%A7%D9%84%D9%85%D9%83%D8%B1%D9%85%D8%A9

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countries of the importance of adopting the correct translation, "Makkah." [3]

The holiness of Makkah, its extraordinary importance, and its ancient history make it necessary to begin laying down principles and foundations for a new science that specializes in everything related to this holy city. Therefore, Makkahology is the science that studies everything related to Makkah, including religious, historical, doctrinal, economic, cultural, civilizational, urban, geographical, topographical, and other aspects. Given the city of Makkah's status and sanctity from a religious standpoint, this area maintains its prestige and priority over the rest. Also, Makkahologist, the scholar conducting this study, is related to Makkah.

II. Topography of Makkah:

Mecca, according to Encyclopedia Britanica, is arranged at a height of 909 feet (277 meters) above ocean level in the dry beds of the Watercourse Ibrāhīm and a few of its short feeders. The Ṣirāt Mountains encircle it, the pinnacles of which incorporate Mount (Jabal) Ajyad, which ascends to 1,332 feet, and Mount Abū Qubays, which accomplishes 1,220 feet, toward the east and Mount Quʿayqʿān, which arrives at 1,401 feet, toward the west. Mount Hirāʾ ascends to 2,080 feet on the upper east and contains a cavern wherein Muhammad looked for separation and dreams before becoming a prophet. Additionally, in this cavern, he got the primary stanza (āyah) of the blessed Qur'an. South of the city, Mount Thawr (2,490 feet) contains the cavern where the prophet emitted himself from his Meccan adversaries during the Hijrah to Medina. This occasion denotes the start of the Muslim schedule. Access to the city is acquired through four holes in the encompassing mountains. The passes lead from the upper east to Minā, ʿArafāt, and Al-Ṭāʾif; from the northwest to Medina; from the west to Jeddah; and from the south to Yemen. The holes have likewise characterized the heading of the contemporary extension of the city. [4]

The sanctuary is a sacred space, and its boundaries are not arbitrary. They are defined by specific points and distances, which we will explore in detail. The most important boundaries that surround the Sanctuary are as follows, with the circumference of the Sanctuary's borders in contemporary standard units reaching (127 km) and its area (550 km), and its prominent and fixed boundaries: Let us start with the al-Tan'im Flags. These are located at 6.150 km from the wall of the Grand Mosque. To put it in perspective, that is roughly the distance of a leisurely walk from the Grand Mosque. Flags of Al-Hudaybiyyah: It is twenty-two (22 km) away from the wall of the Grand Mosque Kilometers. Al-Jiranah Flags: It is eighteen (18 km) from the Grand Mosque Kilometers wall. Flags on Taif Road, Najd, Iraq: far from the wall of the Grand Mosque (805 and 12) twelve kilometers and eight hundred and five meters. Urnah flags: It is fifteen kilometers and four hundred meters away from the wall of the Grand Mosque (15,400 km). Flags of Taif Road, Al Hada Al Jadid, passing near Qarn Al-'Abidiyah: far from a wall (The Grand Mosque (15.5 km) is fifteen and a half kilometers. [5]

Makkah Al-Mukarramah (39.52 east - 25-21 north) is unique in its topographically distinct environment and the desert climate that prevails throughout the year. The urban mass is increasing in the area surrounding the Grand Mosque from all sides, known as the central area, located within a 1.5 radius. Its center is the Holy Kaaba and its surroundings are the Second Ring Road. During the Hajj and Umrah seasons each year, severe crowding increases in the central region in particular because of the urban density in the area, the increase in the number of visitors to the Grand Mosque (residents and pilgrims in the region), and the increase in the various activities accompanying that, which constitutes a burden on the air environment in the Grand Mosque area.[6]

[3] "This is the correct translation for Makka," an article from https://www.alarabiya.net/saudi-today/2016/09/02/-Makkah-%D9%87%D9%8A-%D8%A7%D9%84%D8%AA%D8%B1%D8%AC%D9%85%D8%A9-%D8%A7%D9%84%D8%B5%D8%AD%D9%8A%D8%AD%D8%A9-%D9%84%D9%85%D9%83%D8%A9-%D8%A7%D9%84%D9%85%D9%83%D8%B1%D9%85%D8%A9

[4] Abdo, Assad Sulaiman and Glubb, John Bagot. "Mecca". Encyclopedia Britannica, 12 Jun. 2024, https://www.britannica.com/place/Mecca. Accessed 13 June 2024.

[5] Prof. Dr. Abdul Rahman bin Abdulaziz Al Sudais, Maqasid al-Islam wamasalih al-'Anam fi hal ahirat al-Ziham bialmasjid al-Haram Dirasat Shareiat Tasiliat Maqasidia (Eng. The Objectives of Islam and the Interests of People in Resolving the Problem of Crowding in the Haram Mosque: A legal, Authentic, and Purposeful Study), Al-Haramain al-Sharifian Journal No. 1., Jumada al-Aula, 1435, pp. 45 – 48.

[6] Essam Abdel Halim Morsi, Turki bin Muhammad Habibullah Atef Mohamed Fathi, Naw'eiat al-Hawa' bi Makkah al-Mukarramah walmasha'eir al-Muqadasa khilal mawsim hajj 1433 (Eng. Air Quality in Makka and the Holy Sites during the Hajj Season), Al-Haramain al-Sharifian Journal No. 1., Jumada al-Aula, 1435 A.H., p. 378. The article is available from

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The downtown areas of the Ḥaram Mosque are likewise called the Incomparable Mosque, where the Kaaba and the consecrated well of Zamzam are arranged. The reduced developed region around the mosque involves the old city, which stretches toward the north and southwest but is restricted on the east and west by the nearby mountains. The principal roads are al-Muddaʿah and Sūq al-Layl toward the north of the mosque and al-Sūq al-Ṣaghīr toward the south. The Ḥaram Mosque is grand in its size and design. It has been decorated and developed various events as the centuries progressed, most as of late in a progression of enormous extensions. [7]

The science we discuss in this article sets the rules for an accurate scientific study of Mecca from all religious, historical, economic, social, cultural, and global aspects. A town of the size and importance of Mecca deserves to have a special science that gathers all efforts in one crucible to deepen understanding and study of it. This study stems from the characteristics of Mecca itself. This is the holy city to which Muslims from all over the world turn to pray every day.

Muhammad al-Habib al-Haila, the researcher specializing in the history of Makkah, surprises us, when he discusses the characteristics of Islamic historical schools. He mentions that each school has a specific methodology. Still, he notes that the Makkahn school does not exist among the Arab historical schools despite the availability of research and letters that dealt with Makkahn history in a considerable way. [8]

Al-Haila indicates that he searched for the Makkahn historical school among what he read. Still, he did not find any trace of it in that, nor did it exist among other Arab historical schools, despite the availability of research and letters that dealt with issues of Makkahn history. Umm al-Qura remained without its historical school receiving any attention from scholars until some opinions emerged from our generation saying that Makkah, its history, and its historians were always subordinate to other centers of civilization, such as the Egyptian School and the Old School. Such opinions motivated him to continue tracking Meccan historical production, reading it, and identifying its methods and characteristics, but he discovered something more important than he expected. So, in the first stage, he began identifying and collecting. After two years, he gathered a long list of Makkahn historians, and an even longer list of the titles of their works. Hence, his opinion settled on moving to the second stage, which consisted of a brief introduction to these historians and what he could identify from their writings in all areas of history. And what they wrote in other arts related to history and civilization. [9]

Therefore, Makkahology aims to explore the characteristics of the Makkahn school and make it a major reference in the study of Umm al-Qura, the holy city, given that it is more knowledgeable than others about the place's nature, history, and geography.

This article does not aim to investigate everything related to Mecca from the religious, historical, jurisprudential, social, cultural, global, and other aspects. This is difficult for a single researcher. Instead, the article aims to lay the rules and foundations for a new science about the holy city.

III. Makkah in the Qur'an:

The Qur'an refers to Makkah (The Qur'an, 48: 24), and Bakkah (The Qur'an, 3: 96). The sources of the Qur'an's interpretation explain the difference between them. Al-Wahdi points out that according to al-Ḍaḥḥāq and Mujahid, Makkah and Bakka are the same. Makkah was named due to its lack of water, planting, and food. Others said: (Makkah) is the name of the entire city, and (Bakkah) is the place of the House and the destination. It was called Bakkah because of the crowding of people there; they cried over each other, meaning they pushed and prayed in front of each other and passed in front of each other. This is only appropriate there. [10]

The name of Makkah is mentioned in the Qur'an (48: 24). Al-Kalbi said: This was the day of Al-Hudaybiyyah. Some people of Makkah fought the Messenger of God, peace be upon him. Then, God defeated them while they were in the middle of Makkah, and

https://gph.gov.sa/index.php/ar/allcategories-ar-aa/68-scientific-research-center/releases/256-release-1

[7] Abdo, Assad Sulaiman and Glubb, John Bagot. "Mecca." Encyclopedia Britannica, 12 Jun. 2024, https://www.britannica.com/place/Mecca. Accessed 13 June 2024.

[8] Muhammad al-Habib al-Hayla, al-Taarikh wal-Muarikhun bi Makka min al-Qarn al-thaalith al-hijri ilaa al-qarn althaalith 'Ashar, Jam' wa 'Ard wa Talif (Eng. Muhammad Al-Habib Al-Haila, History and Historians in Makka from the Third Century AH to the Thirteenth Century, collected, presented and written) first edition (Mu'ssasat al-Furqan lilturath al-Islami, Fari' Mawuswat Makkah al-Mukarramah, 1994), p. 10.

[9] Ibid., p. 10.

[10] Abu Al-Hasan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Naysaburi, Al-Shafi'i (d. 468 AH): "Al-Tafsir al-Ba□i□," (Eng. The Big Interpretation), the editing was being accomplished in (15) doctoral dissertations at the University of Imam Muhammad bin Saud, then a scientific committee from the university compiled and coordinated it, first edition (the publisher: Deanship of Scientific Research - Imam Muhammad bin Saud Islamic University, 1430 AH.), Vol. 5, pp. 438 – 440.

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they were overpowered until Muslims entered it. Then, God kept them away from each other. [11]

The Qur'an mentions that the Prophet Ibrahim and his son, Prophet Ismaiel, increased the foundations of the Kaaba. The Qur'an says: "127. And (recall) when Ibrahim and Isma'il were increasing the foundations of the Ka'bah at Makkah, (saying), "Our Lord! Accept (this usefulness) from us. Verily! You are the All-Hearer, the All-Knower." According to the Qur'an, the Prophet Ibrahim and the Prophet Ismail were saying, while they were doing that work: "128. Our Rabb (Lord)! And drive us submissive unto You and of our descendants a nation (an Ummah) submissive unto You, and guide us our Manasik (all the rituals of pilgrimage -Hajj and 'Umrah, etc.), and accept our tawbah (repentance). Indeed, You are the One Who accepts tawbah repentance, the Most Merciful." The Qur'an adds that the Prophet Ibrahim and Prophet Ismail were supplicating God for the following: 129. "Our Rabb (Lord!) Send to them a Messenger of their selves (and certainly Allah responded to their devotion by sending the Prophet Muhammad, Peace be upon him), who shall read (recite) unto them Your Ayat (Verses) and guide them to the Book (the Qur'an) and Al-Hikmah (full facts of Islamic laws and jurisprudence or Prophethood or wisdom, etc.), and bless them. Verily! You are the All-Mighty, the All-Wise." (The Qur'an, 2: 127 – 129). [12]

However, Ibn al-Jawzi mentioned that the Qur'an refer to four names, Makkah, Bakka, Al-Balad and Um al-Qura. According to Ibn al-Jawzi, the scholars agreed that Makkah is the name of the entire town, but they disagreed in four ways. One of them is that it is the name of the spot in which the Kaaba is located, as said by Ibn Abbas. The second is what is around the House and Makkah and beyond that, said 'Ikrimah. Third: It is the mosque and the house, and Makkah is the name of the entire sanctuary, said Al-Zuhri. Fourth: That Bakkah is Makkah, said Al-Dahhak. [13]

Also, Makkah is related to the Hajj, which is one of the five pillars of Islam. The Qur'an says: "Hajj is the most well-known month" when He mentioned Hajj and Umrah, Glory be to Him, in His saying: "And complete Hajj and Umrah" (The Qur'an, 2: 196) explaining their difference in time, for the entire year is a time for entering into ihram for Umrah and the time for Umrah. As for Hajj, it occurs once a year, and it does not happen during these months. There was a difference of opinion regarding the known months. Ibn Masoud, Ibn Omar, 'Ata', Al-Rabi', Mujahid, and Al-Zuhri said: The months of Hajj are Shawwal, Dhu'l-Uqdah, and Dhu'l-Hijjah. Ibn Abbas, Al-Suddi, Al-Sha'bi, and Al-Nakha'i said: It is Shawwal, Dhul-Qi'dah, and ten days of Dhul-Ḥijjah. It was narrated on the authority of Ibn Masoud, and Ibn Al-Zubayr noted it, and the two opinions are narrated on the authority of Malik. The latter was narrated by Ibn Habib and the first by Ibn Al-Mundhir. [14]'

Ibn Kathir points out that there is no contradiction between these hadiths indicates that God forbade Makkah on the day He created the heavens and the earth. The hadiths indicate that Ibrahim, peace be upon him, forbade it because Ibrahim conveyed from God His ruling on it and His prohibition of it and that it was still a forbidden country to God before Ibrahim, peace be upon him. Ibrahim, peace be upon him, said, "Our Lord, and send among them a Messenger from among themselves" (The Qur'an, 2: 129), and God answered his supplication. God Almighty's saying is a report about Hebron, that He said: "My Lord, make this city safe" from fear, meaning that its people will not be terrified. God has done that by law and destiny, as God Almighty says: "And whoever enters it will be safe (The Qur'an, 3: 97), and His saying: "Have they not seen that We have made a safe sanctuary and that people are being kidnapped around them," (The Qur'an, 48: 67), and other verses and hadiths have been mentioned prohibiting fighting in it. It is narrated in Sahih Muslim on the authority of Jabir; he said: I heard the Messenger of God, peace be

[11] Abu Abdullah Muhammad bin Abdullah bin Isa bin Muhammad Al-Marri, Al-Ilbiri known as Ibn Abi Zamanin Al-Maliki (d. 399 AH): "Tafsir al-Qur'an al-Aziz," (Eng. Interpretation of the Mighty Qur'an), edited by Abu Abdullah Hussein bin Okasha - Muhammad bin Mustafa Al-Kanz first edition (Cairo: Al-Farouq Al-Haditha, 1423 AH - 2002 AD), Vol. 4, p. 256. See also Abu al-Tayyib Muhammad Siddiq Khan bin Hassan bin Ali bin Lutfullah al-Husseini al-Bukhari al-Qannuji (d. 1307 AH): "Fat□ al-Bayan fi Maqasid al-Qur'an," edited by Khadim al-Ilm Abdullah bin Ibrahim al-Ansari (Beirut: Al-Asriyya Library for Printing and Publishing, 1412 AH - 1992 AD), Vol. 13, p. 109.

[12] See the Noble Qur'an translation by Dr. Muhsin Khan, from the following website: https://noblequran.com/surah-al-baqarah/

[13] Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad al-Jawzi (d. 597 AH), Muthir al- 'Azm al-Sakin 'Ilaa 'Ashraf al-Amakin (Eng. Exciting Silent Determination to the most Honorable Places), edited by Marzouq Ali Ibrahim, presented by: Hammad bin Muhammad al-Ansari, first edition (Dar Al-Raya, 1415 AH - 1995 AD), Vol. 1, p. 323.

[14] Abu Abdullah Muhammad bin Ahmad bin Abi Bakr bin Farah Al-Ansari Al-Khazraji Shams al-Din al-Qurtubi (deceased: 671 AH): 'Al-Jami' li A□k□m al-Qur'an," (Eng. The Collection of the Rules of the Qur'an"), edited by Ahmed al-Baradouni and Ibrahim Tfayesh, second edition (Cairo: Dar al-Kutub al-Misriyah - Cairo, 1384 AH - 1964.), Vol. 2, p. 405.

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upon him, saying: “It is not permissible for anyone to carry weapons in Makkah.” [15]

IV. Makkah in the Sunnah of Prophet Muhammad:

Anyone who contemplates the Prophet Muhammad’s biography will find a solid and direct relationship between him and Makkah, the Kaaba, and the Grand Mosque. How could this not be, since he was born in Makkah, lived there for forty years, received revelation from God, became a prophet, emigrated there under duress and enforcement, then returned there years later as a conqueror and a victor. Below are some hadiths and evidence that reveal this relationship from the history and Sunnah of the Prophet Muhammad.

On the authority of Abu Salamah, on the authority of Abdullah bin Adi bin Ḥamra, he said: I saw the Messenger of God, peace be upon him, standing at the party, and he said: “By God, you are “The best of God’s land, and the most beloved of God’s land to God, and had I not been expelled from you, I would not have left.” [16]

The Prophet Muhammad, peace be upon him, entered Al-Jiranah. So, he came to the mosque that was in it and kneeled in it, as God willed, [in which it is recommended for whoever wants to pray the two rak‘ahs of Ihram to pray the two rak‘ahs in the mosque that is there if there is one, then a mosque] then enter Ihram for Umrah from the Ji'ranah. It indicates the desirability of entering the Ihram from the Jinnah. Al-Waqidi mentioned that his Ihram at al-Ji'ranah was on Wednesday night for the remaining twelve nights of Dhul-Qi'dah. This occurred in his return from Taif and in “The Virtues of Makkah” by Al-Jundi on the authority of Yusuf bin Mahek, who said: Three hundred prophets performed Umrah at Al-Ja'ranah. [17]

On the authority of Abu Hurairah: When the Prophet, peace be upon him, entered Makkah, he circumambulated the Kaaba and prayed two rak‘ahs behind the Maqam on the day of the Conquest. [18]

On the authority of Ibn Umar, who said: “The Prophet, peace be upon him, washed himself with a trap on his entry into Makkah.” “This is an unpreserved hadith.” The correct thing is what Nafi‘ narrated, on the authority of Ibn Umar “He used to perform ablution to enter Makkah,” and Al-Shafi‘i says that it is recommended to perform ablution to enter Makkah. [19]

Another Hadith which was narrated by Abu Hurairah that he said: The Messenger of God, peace be upon him, came and entered Makkah, and the Messenger of God, peace be upon him, came to the stone and received it, then he circumambulated the House, then he came to Al-Safa, and he placed it where he looked at the House, so he raised his hands and began to mention God Almighty. And most of what he wanted was to mention Him and call upon Him. He said, And the Ansar were close to him. Hashim said: So, he called and thanked God and called with whatever he wanted to call. [20]

On the authority of Ibn Abbas, he said: “The Messenger of God, peace be upon him, said on the day of the conquest: “This is a land that God made sacred on the day He created the heavens and the earth. It is forbidden according to the sanctity of God until the Day of Resurrection. Its thorns will not be bitten, nor will its prey be driven away.” [21]

Al-Ḥumaidi in his musnad narrated that the Messenger of God, peace be upon him, said: “O God, Ibrahim, your servant, and friend, called you for the people of Makkah, and I, your servant and messenger, call you for the people of al-Madinah, a city like what He called you to the people of Makkah. Oh God, bless our Sa‘a for us, our Mudd for us, and our city for us.” [22]

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[15] Abu Al-Fida Ismail bin Omar bin Katheer Al-Qurashi Al-Basri and then Al-Dimashqi (died: 774 AH): “Tafsir al-Qur’an al-A□□m” (Eng. Interpretation of the Great Qur’an), edited by Muhammad Hussein Shams Al-Din first edition (Beirut: Dar Al-Kutub,1419 AH), Vol. 1, p. 300.

[16] Muhammad bin Isa bin Sura bin Musa bin Al-Dahhak, Al-Tirmidhi, Abu Issa (d. 279 AH): “Sunan Al-Tirmidhi”, edited and commented by Ahmed Muhammad Shaker (vol. 1, 2), Muhammad Fouad Abdel Baqi (vol. 3), and Ibrahim Atwa Awad, the Professor at Al-Azhar Al-Sharif (vol. 4, 5), second edition (Cairo: Mustafa Al-Babi Al-Halabi Library and Press Company, 1395 AH - 1975 AD), Vol. 5, p. 722.

[17] Shihab al-Din Abu al-Abbas Ahmad bin Hussein bin Ali bin Raslan al-Maqdisi al-Ramli al-Shafi‘i (d. 844 AH): “Sahr□ Sunan Abu Dawud,” (Eng. Explanation of Sunan Abu Dawud), edited by a number of researchers at Dar al-Falah under the supervision of Khaled al-Rabbat, first edition (Fayoum: Dar al-Falah for Scientific Research and Heritage Editing, 1437 AH - 2016 AD), Vol. 9, p. 144.

[18] Abu Dawud Suleiman bin Al-Ash‘ath Al-Azdi Al-Sijistani (202-275 AH): “Sunan Abu Dawud,” edited by Shuaib Al-Arnaout, Muhammad Kamel Qarabulli, first edition (Beirut: Dar Al-Resala International,1430 AH - 2009 AD), Vol. 3, p. 206.

[19] Al-Tirmidhi, “Sunan Al-Tirmidhi,” Vol. 5, p. 203.

[20] Abu Dawud, “Sunan Abu Dawud, Vol. 3, p. 207.

[21] Al-Tirmidhi, “Sunan Al-Tirmidhi,” Vol. 3, p.

[22] Abu Bakr Abdullah bin Al-Zubayr bin Issa bin Ubaidullah Al-Qurashi Al-Asadi Al-□umaidi Al-Makki (d. 219 AH), “Musnad Al-□umaidi,” edited by Hasan Salim Asad al-Darani, first edition (Damascus: Dar Al-Saqqa, 1996 AD), Vol. 1, 268

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V. Makkah in Islamic History Sources:

The honorable Makkah occupies an important place for every Muslim, as it is the home of revelation and the first house that was blessed for people, from which Islam began. Therefore, throughout the ages, it has received the attention of Muslim historians and writers who wrote hundreds and perhaps thousands of works on Makkah history, studying its topography and related regions and listing its virtues. Or it tells the story of its owner's journey to the holy places. The sources that dealt with Makkah history range from general sources that are comprehensive and not specific, such as general history books, biographies, classes, obituaries, historical geography or tracts and kingdoms, and private sources that were limited to studying Umm al-Qura alone or through a narrow general context. [23]

We do not know about the beginnings of writing in the history of Makkah except for a book by Imam Al-Hasan Al-Basri (d. 110 AH) entitled "Fadayil Makkah al-Mukarrama" (The Virtues of Makkah), which is a short treatise that was edited and published decades ago and translated into a few languages, followed by the book of Uthman bin Saj (d. 180 AH), which is missing. Still, he likely was one of Al-Azraqi's sources in his famous book on Makkah. The city's history movement flourished during the third century when three significant historians lived in Makkahh: Al-Azraqi (d. 244 AH), who wrote the book "Akhbar Makkah wama fiha min al-Athar" (Eng. Makkah News and the Effects Contained Therein), and Al-Zubayr bin Bakkar (256 AH), the author of (Al-Akhbar) and "Jamharat 'Ansab Quraysh wa 'Akhbaruha" (The Collection of Genealogies of Quraysh, and its News, Al-Fakihi (he was alive in 272 AH) and is the author of the popular book "Akhbar Makkah fi Qadim al-Zaman wahadithih" (Akhbar Makkah in Ancient and Modern Times), also known as "Tarikh Makkah" (The History of Makkah) and "Akhbar Makkah". [24]

The book of al-Hasan al-Basri 'The Virtues of Mecca and Living There,' started with following text: On the authority of Abu Huraira Al-Baji, he said: Al-Hasan bin Abi Al-Hasan Al-Basri, may God have mercy on him, wrote to a man of the ascetics called Abd al-Rahim or Abd al-Rahman bin Anas al-Ramadi. He lived in Makkah, which God Almighty honored, and was virtuous and religious. He mentioned that he had no work in this world except the worship of God Almighty and that he wanted to leave Makkah for Yemen. He informed Hassan of that, and they were brothers in faith, so al-Hasan al-Basri wrote a letter desiring him to reside in Makkah; may God increase it in honor. [25]

Dr. Abdul Malik bin Abdullah bin Dahish indicates that al-Azraqi singled out the Sacred Land "Makkah" in a unique writing, and no one had preceded him. Although this report that the author collected had existed before that, it was not isolated in an independent book; it was in the memories of men and worked compiling topics of religion, and everyone who came after he benefited from it, and it was a source for others in this aspect. Anyone who examines the book Makkah Statements will realize that the author combined historical, modern, jurisprudential, geographical, and political elements. In all these aspects, the author used narrative style. [26]

The Book of al-Zubair bin Bakkar titled "Jamharat Nasab Quraish Wa Akhbaruha" is one of the leading books for the Bedouins' parentages considering its documental chain for Quraish (Quite possibly of the greatest Bedouin's clan). So, it is addressed as a wellspring of History and Parentage since it had such amazing precision and documentation for the Quraishi's Parentage. So, any scientist can't expound on Quraish's Parentage except if he studies the Chain of Parentage of the book as for the way that its author was one of the noblest scholars of Portrayal during the third Hijri decade (Al-Zubair bin Bakar bin Abdullah bin Musa'ab). Consequently, his all-encompassing and logical exactness turned into the most splendid sides of his Personality. [27]

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[23] Fatima Hafez, "Sources of Meccan History," from https://islamonline.net/%D9%85%D8%B5%D8%A7%D8%AF%D8%B1-%D8%A7%D9%84%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE-%D8%A7%D9%84%D9%85%D9%83%D9%8A

[24] Fatima Hafez, "Sources of Meccan History," from https://islamonline.net/%D9%85%D8%B5%D8%A7%D8%AF%D8%B1-%D8%A7%D9%84%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE-%D8%A7%D9%84%D9%85%D9%83%D9%8A

[25] Al-Hasan bin Yasar Al-Basri, Abu Saeed (d. 110 AH): "Fadayil Makkah al-Mukarrama wal Sukna biha" (Eng. The Virtues of Mecca and Residence in It,) edited by Sami Makki Al-Ani, (Kuwait: Al-Falah Library, 1400 A.H. – 1980), p. 12.

[26] Imam Abu Al-Walid Muhammad bin Abdullah bin Ahmed Al-Azraqi, died in 250 AH, Akhbar Makka wa ma Jaa' fiha min al-Athar (Eng. Makka News and the Effects Contained Therein), edited by Prof. Dr. Abdul Malik bin Abdullah bin Dahish, 1st edition, 1424 A.H. – 2003), Vol. 1, p. 23.

[27] Maha Asa'ad Abdul-Hameed. "The Research's name: one of the most Prominent books in the Genealogy, Al-Zubair bin Bakar Through his Book (Jamharat Nasab Quraysh Wa Akhbàruhà)." College of Basic Education Research Journal, 18, 4.1, 2022, 634-657. doi: 10.33899/berj.2023.177167. For the books itself, see al-Zubair bin Bakkar al-Zubairi al-Quraishi, 'Jamharat Nasab Quraish Wa Akhbaruha,' edited by Dr. Abbas Hani al-Charrakh, first edition (Beirut: Dar al-Kutub al-Ilmiyyah, 2010).

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Another book about the history of Makkah is "Akhbar Makkah fi Qadim al-Zaman wahadithih" (Eng. Akhbar Makkah in Ancient and Modern Times). The magnitude of this book, according to Dr. Abdul Malik bin Abdullah bin Dahish, and the comprehensive approach that Al-Fakihi followed in it made him expand on the sources that he relied on in various knowledge of his time. Therefore, Al-Fakihi has great merit in preserving texts from books that are lost or considered lost. [28]

Ibn Ishaq al-Khuza'i al-Makki (d. 350 AH) wrote "Hashia 'Alaa Tarikh Makkah lil' Azraqi" (Eng. A Footnote to the History of Makkah by al-Azraqi), and there is also "Naḍm Tarikh Makkah lil'azraqi," prepared by Abd al-Malik al-Armanti in the eighth century, and summarized by Yahya bin Muhammad al-Kirmani at the beginning of the ninth century. The recording of this history ceased after the contributions of Al-Azraqi and Al-Fakihi, the Makkahn historians, whose contributions were characterized by originality because they were the result of coexistence and personal experience with the facts and events, and history was limited to what was provided by the Muslim historians who chronicled Makkah in honor of it. [29]

Makkahn historians resumed their city history in the ninth century, when the historian Taqi al-Din al-Fasi al-Makki (832 AH), the most famous historian of Makkah, appeared. He wrote writings that became among the most essential sources for the city's history, including: "Shifa' al-Gharam bi' Akhbar al-Balad al-Ḥaram" (Eng. Healing Love with the News of al-Balad al-Ḥaram), which is in forty chapters dealing with the history of the town, its geography, its schools, and its governors. He summarized it in the book "al-Zuhur al-Muqtatafat min Tarikh Makkah al-Musharrfa," (Eng. Flowers Excerpted from the History of the Honorable Makkah). The book al-'Iqd al-Thamin Min 'Akhbar al-Balad al-'Amin: Fi Tarajim 'Ahl Makkah waman Sakanaha 'aw mat biha min al-'ayan (Eng. The Precious Decade in the History of the Faithful Country: in the Biographies of the People of Makkah and the Notables who Lived there or Died There,) which he summarized in the book "Ujalat al-qira bitarikh Um al-qura" (Eng. The Rush of the Villages in the History of Umm Al-Qura). And then another scholar appeared in Makkah; Taqi Al-Din bin Fahd Al-Hashimi (d. 885 AH), and among his books (Itḥaf Al-Wara Bi Akhbar Umm Al-Qura), (Al-Durr Al-Kameen Bi Fadhayl Al-'Iqd Al-Thamin) and "M'ujam Al-Shuyoukh" (Eng. Dictionary of Al-Shuyoukh), which contains biographies of Makkahn scholars in the ninth century AH. [30]

Taqi al-Din al-Fasi al-Makki said: "When God Almighty enabled me to engage in noble knowledge, my soul longed greatly to know what happened after Imam Abu al-Walid Muhammad ibn Abdullah ibn Ahmad ibn Muhammad ibn al-Walid ibn Uqba ibn al-Azraq ibn Abi Shamar al-Ghassani al-Azraqi al-Makki, the author of the book "Akhbar Mecca," May God have mercy on him, and in the news of the construction of the Great Kaaba, and the news of its ornaments and its hangers, and what was given to it regarding the meaning of the ornament and its covering, and the news of the Black Stone, and the news of the construction of the Sacred Mosque, and the building in it of the place of the shrine of Ibrahim, peace be upon him, and the stone of the Prophet Ishmael, peace be upon him, the location of Zamzam, the watering place for Abbas bin Abdul Muttalib, and the pulpits of the Sacred Mosque, the stations, and the shrines of the imams, and the beginning of the time they were arranged to pray there, and the construction of blessed places in the honorable Mecca, which are mosques in which it was said that the Prophet, peace be upon him, prayed, and the birth of the Prophet, peace be upon him, and the birth of Ali bin Abi Talib." [31]

Taqi al-Din al-Fasi al-Makki also indicates the blessed houses in Mecca, such as the house of Abu Bakr Al-Siddiq, the house of Khadija bint Khuwaylid, and the house of Al-Arqam bin Abi Al-Arqam Al-Makhzoumi, which is the house known as the House of Bamboo, and the building of blessed mosques in the outskirts of Mecca, which is: Al-Bay'ah Mosque. The Messenger of God, peace be upon him, and the Ansar near the Aqaba of Mina, and the Al-Khaif Mosque in Mina, and other mosques in Mina, and the Mosque of the Mother of the Believers Aisha, from which she entered ihram when she performed Umrah after her Hajj at Tan'im and the building of the monuments of the borders of the Sanctuary, and the sites of Hajj and Umrah, which are: Al-Safa, Al-Marwah, Al-Mash'ar Al-Haram, and others. [32]

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[28] Abu Abdullah Muhammad bin Ishaq bin Al-Abbas Al-Fakihi Al-Makki, "Akhbar Makkah fi Qadim al-Zaman wahadithih" (Akhbar Makkah in Ancient and Modern Times), edited by Dr. Abdul Malik bin Abdullah bin Dahish, fourth edition, edition, (Beirut: Dar Khader, 1414 AH - 1994 AD), Vol. 1, p. 24.

[29] Fatima Hafez, "Sources of Meccan History," from https://islamonline.net/%D9%85%D8%B5%D8%A7%D8%AF%D8%B1-%D8%A7%D9%84%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE-%D8%A7%D9%84%D9%85%D9%83%D9%8A

[30] Fatima Hafez, "Sources of Meccan History," from https://islamonline.net/%D9%85%D8%B5%D8%A7%D8%AF%D8%B1-%D8%A7%D9%84%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE-%D8%A7%D9%84%D9%85%D9%83%D9%8A

[31] Muhammad bin Ahmed bin Ali, Taqi al-Din, Abu al-Tayyib al-Makki al-Hasani al-Fassi (d. 832 AH): "Shifa' al-Gharam bi' Akhbar al-Balad" (Eng. Healing Love with the News of al-Balad al-□aram), first edition (Beirut: Dar al-Kutub al-Ilmiyya, 1421 AH-2000 AD.), Vol. 1, p. 16.

[32] Muhammad bin Ahmed bin Ali, Taqi al-Din, Abu al-Tayyib al-Makki al-Hasani al-Fassi (d. 832 AH), "Shifa' al-Gharam bi' Akhbar al-Balad" (Eng. Healing Love with the News of al-Balad al-□aram), Vol. 1, p. 16.

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In his book al-'Iqd al-Thamin Fi Tarikh al-Balad al-'Amin: (Eng. The Precious Decade in the History of the Faithful Country), Taqi al-Din al-Fasi al-Makki points out that when God Almighty enabled him to engage in knowledge, he longed greatly to know the biographies of notable people from the people of Makkah and others who lived there for years or died there, biographies of the governors of Makkah, its judges, preachers, imams, and muezzins, from its people and others, and biographies of those who expanded or lived in the Sacred Mosque, or from the honorable places that should be visited in Makkah and its Haram, or performs good deeds that exist in Makkah and its Sacred Mosque, such as schools, pilings, watering cans, ponds, wells, springs, sanitizers, and other deeds. Knowing that is of complete benefit to those with the understanding. He searched for a book on that, but he saw no trace of it or heard any news about it. [33]

VI. Makkah in a Global Context:

F. E. Peters indicates that we can compose no set of experiences of Mecca long before Muhammad, during what the later Muslim authorizes called "The Brutality" or "The Obliviousness" (jahiliyyah). They were alluding to a shortfall of strict illumination long before God sent down the Quran. However, the portrayal is similarly valid for the historical backdrop of the Habitation of Islam. We are clear concerning specific pieces of the landmass. North, south, and East Arabia came into the perspective of educated societies who noted down their impressions and perspectives on the native social orders. Antiquarianism also has snacked at those equivalent edges, as we will see. In any case, the Generally on the western coast and good countries of Arabia, from the cutting-edge border with Jordan to that with Yemen, were obscure to outcasts and possessed during that early time by migrants and desert spring occupants whose culture was yet oral. [34]

Richard F. Burton in his book 'Personal Narrative of a Pilgrimage to El- Medinah and Meccah,' showed that the interest-only now felt in all that connects with the East would alone be adequate to guarantee to the writer of "El Medinah and Meccah" the excellent thought of the Understanding Public; however, when it is borne at the top of the priority list that since the days of William Pitts of Exeter (A.D. 1678-1688) no European explorers, except for Burck-Bavish, Hardt and Lieut. Burton, have had the option to send us back a record of their movements there; it can't be questioned, however, that the current work will be hailed as a welcome expansion as far as anyone is concerned of Muslims notion.[35]

F. E. Peters adds also, in a lot of that equivalent region, and especially around Islam's two heavenly urban communities of Mecca and Medina, the proof of paleontology is everything except nonexistent. For the early history of the urban communities where Islam was conceived, and Muhammad resided and kicked the bucket, we should depend, for the most part, on what later, at times, a lot of later Muslims tell us. Those Muslim academics were undeniably more keen on "The Obliviousness" than its portrayal would propose, and they, as a matter of fact, thought they knew an incredible arrangement about the pre-Islamic Hijaz. We are not, however, sure as they may be about that information. Presently biased, presently incredible, it is often mysterious from outside or contemporary sources but certainly protects a few genuine customs. One source is, without a doubt, modern and authentic. [36] William Muir In His Book 'The Life of Mahomet and History of Islam, to the era of the Hegira. With Introductory Chapters on the Original Sources for the Biography of Mahomet, and On the Pre-Islamite History of Arabia,' noticed that in the quick area of Mecca, the slopes are framed of quartz and gneiss; however, a little toward the east, dark layers of stone show up, and inside a couple of miles of the city, elevated and rough tops (as the Jabal Nûr or Hira,) start to shoot upwards in excellent and telling masses. The valley of Mecca is around two miles long. [37]

F. E. Peters points out that each Muslim, anyplace on the planet, is obliged to perform, no less than once in his life, the Hajj or custom journey to Mecca. Albeit the commitment is a molded one, Muslims are not supposed to play out the demonstration if it surpasses their physical or financial means it issues from God Himself, in His Heavenly Qur'an. The Hajj's timing is fixed, just like the arrangement and nature of its ceremonial demonstrations: at no other time save the eighth, 10th, and tenth days of the last month of the Muslim year, and by no different activities than those recommended is the commitment satisfied. What is more, the Hajji, as the Muslim explorer, is called toward the consummation of the custom; however, encompassed by tens or countless others playing out a similar demonstration, is the leading entertainer, the

[33] Muhammad bin Ahmed bin Ali, Taqi al-Din, Abu al-Tayyib al-Makki al-Hasani al-Fassi (d. 832 AH), al-'Iqd al-Thamin Fi Tarikh al-Balad al-'Amin: (Eng. The Precious Decade in the History of the Faithful Country), edited by Muhammad Abdul Qadir 'Atta, first edition (Beirut: Dar al-Kutub al-Ilmiyyah, 1419 A.H. – 1998), Vol. 1, p. 174.

[34] F. E. Peters, Mecca: A Literary History of the Muslim Holy Land (New Jersey: Princeton University Press, 1994), p. 3.

[35] A preface of T. L. W. to Richard F. Burton's 'Personal Narrative of a Pilgrimage to El- Medinah and Meccah' (London: Longman, Brown, Green, And Longmans, 1855), p. vii.

[36] F. E. Peters, Mecca: A Literary History of the Muslim Holy Land, p. 3.

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principal celebrant in this novel Islamic ritual. In 1900, amidst a furious discussion on the benefits of building a rail line from Damascus to Medina, the Ottoman marketing expert Muhammad Arif al-Munir composed The Book of the Expanding and Timeless Satisfaction on the side of the venture. The more significant part of his contentions was coordinated toward the advantages that would follow from the development of the rail line. [38]

H. H. The Nawab Sultan Jahan Begam G.C.I.E, Ruler of Bhopal in his 'The Story of a Pilgrimage to Hijaz,' points out that Mecca has been the focal point of famous fascination. The records of Arabia show that even before the coming of Islam, this sacred spot was a holy place to which pioneers used to rush in masse and that a similar excitement and anticipation denoted their journey as now. Without a moment's delay, a keen man will derive from this that the solid fascination of which this hallowed spot has turned into the middle is the consequence of some odd power. It shows that all battling was halted during the Hajj, an overall détente was broadcast, and individuals were empowered to participate in demonstrations of sacredness without delay. It is challenging to consider, besides the speculation that an organization mightier than man controlled the course of occasions around then, that individuals, not interested in friendly or political limitations and usually violent, ought to, during the blessed long time of the Hajj, so far get the better of their fierce impulses as to be changed over out of nowhere into a group of serene and innocuous residents. [39]
Augustus Ralli in his "Christians at Mecca," indicates that the incomparable Mosque is called the Beyt Allah (Place of God) or Haram (Sacred). Arranged, as indicated by Bedouin custom, at the focal point of the world, the ground inside its regions is essential for paradise on the planet and will get back to paradise on the last day. It comprises a vast open court stretching over eight and a quarter of land. The court is encircled by a fourfold line of thin sections, joined by pointed curves, like groups, level roofed, and conquered by white arches. Houses structure the outside walls of the groups, and it is a sought-after qualification, just within reach of the most extravagant travelers, to hold up in one of these and ignore the Sanctuary Court. There are seven minarets to the Mosque and seventeen doors. These have curves or divisions without entryways so that entrance is consistent throughout the day or night. [40]

F. E. Peters adds that within a short interval after Muhammad's death, the "Abode of Islam," as the Muslims called the lands under their sovereignty, stretched from Spain to the borders of China. Thus, pilgrims were drawn to Mecca from across an immense terrain, which has grown even more extensive in modern times. The Hajj was not simply a few days of ritual in Mecca and vicinity. It was not so much an act as an experience, and so for many, that experience began thousands of miles from the Holy City. Peters does not intend to trace pilgrims' progress from when they crossed their thresholds in Cordova or Bukhara to that moment- sometimes many years later, if at all, when they returned to their homes. Peters clarifies, the would-be Hajjis will come into focus much closer to their goal when they join the great caravans marshaled at Cairo or Damascus or Baghdad, for example, or disembark at Jidda or enter Mecca. Likewise, what impulse turned a particular Muslim to the Hajj or how the experience transformed them remains unexplored. Psychological and spiritual wellsprings are left untapped, except in those few cases where they bubble, unsummoned, to the surface. [41]

Brannon Wheeler looks at various issues connected with the early Muslim records of the recovery of this fortune. The portrayal of the fortune and its disclosure is a piece of and an illustration of the more extensive fanciful conception of the beginnings of human and Islamic civilization. Examination of different practices about the burial of items in the haven in Mecca proposes that the Muslim records of the fortune are best perceived as deliberate endeavors to depict the beginnings of Islam in wording natural from the antiquated and late old-fashioned Close to East. Segment focuses on the specific items in the fortune, particularly the steels and the reinforcement, to show how these things are utilized in Muslim sources to connect the beginnings of Islam with specific pre-Islamic lords and prophets. The brilliant gazelles, blades, and shield have explicit representative relationships. The Muslim records outline a particular origination of domain and its connection to the relics of the prophet Muhammad. [42]

VII. Conclusion:

Makkah is a holy city for Muslims today, and so it has been throughout history. Therefore, this city is of utmost importance and has an interconnected relationship with the rest of the globe. Thus, our research aimed to establish a new science related to everything connected with Mecca.

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