

# Mecca's Urban Structure in Transition: The Effect of Islam on Pre-Islamic Institutions and Functions.

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## **Abstract:**

Pre-Islamic Mecca was a city state with clear economic, social and political institutions. With the advent of Islam, Mecca's urban structure was transformed. This paper investigates how much change had taken place and how this change affected Mecca's position and role in the Islamic State. Thus, pre-Islamic trading activities, political and social structure of the city are analyzed. Then, the new doctrine, Islamic values and Ideals, is introduced in comparison with the Mecca ideology and institutions.

The paper ends with an analysis of the reasons for the Mecca decline as a city state and a trading and financial center, assuming its role as the religious center and the qiblah for all Muslims, while the political role was shifted to Medina.

**Key words:** Mecca, Quriah, Pre- Islamic Arabia, Islamic doctrine, Urban Institutions.

## **Introduction**

There is no doubt that Islam had changed the urban structure of the pre-Islamic Mecca; economically, socially and politically and more important ideologically. This paper attempts to investigate how much change had taken place and how this change affected the position of Mecca.

Neither Islam as an ideology and a system of life nor the pre-Islamic Mecca structure are new subjects for writers. The new in this study is that it is trying to trace the two systems and to find the effect of the new on the old one. Here, it should be pointed out that very few writers have touched upon this subject. Except Wolf and Lamens, many of these writers such as Watt and Rodinson were interested only in the development of Islam. So, with the surrender of Mecca one can find nothing about it.

To achieve our purpose, emphasis will be primarily on the pre-Islamic trading activities as well as the political and social structure of the city. Then, the new system will be introduced with a frequent reference to the old one. Finally, the position of Mecca within the Islamic state will be analyzed and reasons of its inability to carry on its trading and financing activities will be discussed.

It is out of the range of this study to be a complete survey of the subject. Areas which are not directly related to the present problem have not been touched upon. Thus, for example, the process of development of the Islamic ideology at the early stages and duties of the chief of the tribe in the pre-Islamic times and how they changed in the Islamic Era, all of these and many others have not been dealt with.

### **1. Origin and development**

Although trade has always been considered the major contributor to the development of Mecca, it is religion that maintained its life throughout the years. The sacred area had existed for centuries before the flourishing city with its trade came to existence<sup>2</sup>. When trade came to an end, with the emergence of Islam, Mecca continued to serve its main function as a religious center which Islam has retained and strengthened.

The growth of Mecca as a city is attributed to the tribe of Quraish, which took control over the area from the tribe of Khouzaa around the year 400 A.D. (Wolf, 1951, Muqbil, 2008). Little is known about Quraish before its sudden emergence in the valley of Mecca. When the Quraishites became the sole rulers of the area, many of their characteristics have been easily distinguished. An important one of these characteristics was their pattern of settlement. Some of their clans settled in ".... The center of the town, ...where the Kaba stood...this central quarter of the town was regarded as that of the aristocracy and of the oldest Kuraish families....(while some other clans who held in less consideration) were thrust towards the outskirts of Mecca, on the lower slopes or in the gorges (shib) of the hills which dominate the town...." (Lamens, 1936, p.438.)

The environment in which the city existed made its development as a trading center possible. First, it stood at the cross-roads of routes from the Yemen to Syria and from Abyssinia to Iraq. Second, its situation offered the Meccans to be in contact with different societies and civilization. This demanded an adaptability and diplomatic skill beyond the ordinary. (Lamens, 1936, Mu`nis, 1988). Third, the death of the state of Kinda in central Arabia as well as the need of the large powers at the time to the services the Meccans were offering maintained the city independence.<sup>3</sup> Fourth, the existence there of a sanctuary area of haram to which most of the surrounding tribes were related.

With these factors in mind, the Meccans knew how to use them in order to dominate the trade in western Arabia. They began with selling protection to caravans; then they moved a further step by offering ".... wares for sale along the over land routes leading through their territory..." (Wolf, 1951, p. 332). Finally, they entered the international market coming into direct trade contacts with Syria and Abyssinia and with Persia (Wolf, 1951, watt, 1953, Abdulghani, 2001).

2. The traditional Muslims refer the origin of Mecca to Abraham and his son Ishmail who they believe, built the sacred house (the Kaba) for the first time, (Al-'Azraqi, 1996, Firestone, 1992).
3. "The state of Kinda represents the first attempt of which we know to set up a more encompassing social structure in central Arabia, Around the end of the fifth century A.D....Meccan power rose after the Kindite power disintegrated..." (Wolf, 1951 p.343).

While this process was taking place Quraish was also concerned with the development of religion. Religious offices, to take care of pilgrims, have been created and assigned to the different clans; the sacred precinct, the inviolable zone, has been extended. And a special pacts with other tribal group to guarantee the inviolability of pilgrims on their journeys to the religious center have been developed. These steps were taken mainly to increase the Mecca's wealth and power and to insure the stability of social relations in their trading territory , (Wolf, 1951, Mu'nis, 1988, Muqbil, 2008).

Near the end of the sixth century, the Meccans have been able to fix the price for their services on the route between the Yemen and Syria" ..by which the West got Indian luxury goods as well as South Arabian frankencense..." (Watt, 1953, p. 3) . With accomplishing this, Mecca had practiced a monopoly over trade in the Arabian peninsula.

## **2.The pre-Islamic structure**

### **2.1 Trade and economic conditions**

Having the economy of the peninsula centralized at Mecca, this has turned it into a flourishing city, a place of crowding and a heavy movement. Within these circumstances, Mecca's economy should have been shifted from a nomadic to a mercantile and capitalist one.<sup>4</sup>

The stable and flourishing economy of the city accumulated capital which the Meccans invested carefully in the international trade market. At the time "...the principle of the open door was not admitted..."( Lamens, 1936 , p. 473) by the Greeks and Persians in their trade agreements with Quraish. Therefore innumerable restrictions were taken to limit the Meccans privilege. As a reaction to this and in order to protect itself, Mecca imposed, what Lamens called, a very intricate fiscal system on foreign merchants" ... whether they settled in Mecca or only passed through it, especially those who did not obtain the djiwar or guarantee of a local clan or notability." There were "...charges for permits to stay in the country, to travel about and to trade... There was also, a departure tax or tax on exportation". (Lamens, 1936, p. 438).

Mecca was not only a trading center but a financial center which had controlled most of the capital invested in the Arabian Peninsula. Being involved in the international trade and "...interested in any, potentialities of lucrative investment from Aden to Gaza or Damascus.... (Watt, 1953, p. 3). The Meccans should have been very skillful financiers, who are able to manipulate and handle credits easily." "...the sums of needed capital for these operations (credits and investments) were brought together through the development of credit institutions ...." in which almost every Meccan had a financial interest. (wolf, 1951, p.333).

It is by these institutions that the famous caravans to the Yemen and Syrian used to be organized and financed. These caravans were of considerable size. As an example the Badr

4- This can be clearly traced from the changing social structure as well as the new bases of individual relations.

caravan at 624 A.D. is said to have about 50,000 dinars invested in it. (wolf, 1951, p.333, Al`Azraqi, 1996). The number of camels average to nearly 1,000 camels, on occasion, this rose to 2,500 camels, (Lamens, 1936, p.440).

Articles, usually, carried by these caravans from Mecca are skins and leather; gold and silver from the mines in the Hidjaz region. From the Yemen they used to bring back the products of India, the silk of China, and slaves, ivory and gold dust .of Africa. The luxury items, the products of industry and cereal as well as oil and wine used to be brought from the north. (Lamens, 1936, p.440, wolf, 1951, p.332-333).

Money at Mecca did not reach the stage of the universal commodity mainly because of "... the lack of central political power whose imprint might have served to standardize the value of different coins in circulations." (wolf, 1951, p.335). But it had represented a considerable role in the Meccan society. On certain occasions, one can find that ransom was calculated in money terms; and for certain occupations wages were paid in money, which has also been used to buy and sell. Since the coins in use did not have a standard value, they were considered as bullion, which usually was evaluated by weighing rather than by counting. (wolf, 1951, p.334).

## **2.2. Political structure**

Mecca "...was a republic administered by an oligarchy of men over the age of forty.( Esin, 1963, p.59). This republic was a merchant one, created to increase the welfare of the Quraish families. "... It was like a great bank or a corporation in which the various stockholders might not agree with one another, but nevertheless they all were united in one desire, higher dividends..." (Bey, 1936, p, 42). To achieve this desire the Meccans felt the need for peace and solidarity internally as well as with the surrounding tribes, and for neutrality in dealing with the superpowers at the time (the Byzantine and Persian). On the first, Quraish offered the surrounding tribes the chance to share in its trade in order to ensure peace and solidarity with them. This has been through "...an allocation of shares (for their chiefs) in the Meccan joint stock companies..." (watt, 1953, p.11). And also by paying "...a chief for safe conduct through his territory, for water, and for other supplies..." (watt, 1953, p.11). On the later, the super powers, trade agreements and Quraish's ability not to show with whom their sympathy lays assured their neutrality which in turn maintained Mecca's independence. So, the power and the prestige of the Meccans was not at their military strength, but, as Watt put it, it was that of the whole surrounding tribes which " They could bring to bear on any opponent.." (Watt, 1953, p. 10).

A further step in this direction was to give the same rights as the Quraish for an Arab born in the precinct of the Kaba or its vicinity, and for any person who gets married to a Quraish woman, (wolf, 1951, p.339, Al- Sharif, 1965, p.189), which means to have the Meccan nationality. By this, Quraish laid the basis for a transition from a tribal territory concept to the establishment of a state "...in which considerations of kinship do not play a dominant part." (wolf, 1951, p.339).

Internally, a confederacy of the Quraish clans was formed. (watt, 1953, p.10). For this confederacy there should have been administrative as well as legislative bodies which run

the organization of the city. There must also have been a system of archives for keeping treaties of alliance and commerce. Except the "Mala" and some traditional offices, none of these institutions seems to have had an important role in running the affairs of Mecca, otherwise, it would have taken a place in its history. The Mala or the Senate was an assembly of the chiefs and leading men of the various clans, (watt,1953, p.8). The function of this council was to pass upon, the questions concerning the entire city, its welfare and its wealth (Bey, 1936, p. 41, Muqbil, 2008, p.405). The council also used to decide the general policy and made alliances. They are its members who made the formal trade agreements with the Byzantine, Abyssinia and Persian, (Wolf, 1951, p. 340). Despite its numerous duties, the council lacked its own executive organ, and had no direct legislative power. Its only effective decisions were the unanimous ones. (watt, 1953, p.8, wolf, 1951, p. 340). Because of this, its authority, in some cases, "...was limited to advisory, studying, looking ahead and giving to the merchant community the benefit of the experience of conscript fathers..." (Lamen, 1936, p.438). However, a great part of the strength of this council lay in the ability of its leaders. "... to form a common mind and to soft-pedal petty rivalries for the sake of the common good."(watt, 1953, p.8). Members of the Senate were neither elected nor did they get their seats by hereditary; but rather by "... the fame of services rendered, the prestige of ability and wealth..." (Lamen, 1936, p.438). The notable members of the clans, who had proved their practical skill and have had an effective leadership, were usually their representatives to the Senate meetings.(watt, 1953, pp.9-10, Al- sharif, 1965, p. 116).

The traditional offices had been originally established to serve pilgrims and the sacred area. Later on, the Mala seems to have increased their number and to have extended their functions. In taking this action, the Mala intended to widen its political base and to give a chance for the weaker tribes to share responsibilities of the city. Among the original offices are the Sidanah, the Siqayah, the Rifadah and the Liwa.<sup>5</sup> The Nasi, the Ishnaq and the Safarah are of the later Ones.<sup>6</sup> (Lamens, 1936 p. 430, Al-Sharif, 1965,p. 115 ).These seem to be".. purely honorary offices with no jurisdiction..." ( Lamens, 1936, 438).

### **2.3.The Meccan society: Its Cultural and Religious Values.**

With the Mercantile type of economy and the somehow developed political structure<sup>7</sup>, the Meccan society changed from kinship basis to a society possessed of an organized state. The original order was"... characterized by considerable homogeneity of ethnic origin."(wolf, 1951, p.334), while in the new one"... the fiction of kinship served to mask a developing division of society into classes, possessed of considerable ethnic diversity.." (wolf, 1951, p.

5-The Sidanah; the superintendence of the Kaba.

The Siqayah; the superintendence of the water supply, specially with a view to the need of Pilgrims.

The Rifadah; provisioning of Pilgrims.

The Liwa; carrying the standard in war or arranging for this.

6- The Nasi; the privilege of deciding when a month was to be intercalated into the lunar calendar to keep it in line with the solar year.

The Ishnaq; paying compensations for injury.

The Safarah; the diplomatic missions. (Ibn Mandhur, 1968).

7.If compared to the surrounding tribes, the town of Yethrib or the State of Kinda in Central Arabia, the Meccan political structure is not a rudimentary one.

334). In this new order credit, pricing and wages had been considered the basic measures to set up relationships between individuals, (Wolf, 1951, p.335). This imposed the growth of individualism in the Meccan society which in turn "... led to a decline in the tribal humanism as a vital religious force..."<sup>8</sup> (Watt, 1953, p.25).

The Meccan structure has been deeply affected by this change. The fundamental units of the society were no longer clans nor localized groups of kin, but rather differentiation of status assumed major importance in Mecca. In trying to distinguish different social classes, one could find two types of population. Independent, which composed some members of the various clans of Quraish; and the dependent population which composed the rest of Quraish and all others living in Mecca. Within the first group were the chiefs of the clans, the city leaders and the large financiers. Within the dependent population, were slaves·mercenaries and merchants who maintained the necessary personnel for the caravans. One also could distinguish in this group middle men, people who work for wages and the clients or protected persons (mawali) (Wolf, 1951, p. 335, Al-Sharif, 1965, pp. 224-230).

As the Meccan society came to be characterized by growing social classes, it tended to be more heterogeneous ethnically. Tradition talked about foreign caravan leaders and merchants; Copt carpenters; Negro idol sculptors, Christian doctors; all living in Mecca on the eve of the Hidjra. (Wolf,1951, p. 337).

The circumstances interacting in the Meccan society imposed the development of existing values to adopt the new social structure. In some cases new values emerged, such as the appearance of a sense of unity based not on tribal interests but on common material interest. "It was this rather than the fact that they all belonged to Quraysh that led the Ahlaf and Mutayyabun to compose their quarrel.." (Watt, 1953, p. 19). This phenomenon can also clearly be seen in the case of the Badar enterprise when the Meccan chiefs gave up their share of the profit in order to prepare for the revenge, while refusing to touch the modest shares of the small contributors<sup>9</sup>, (Lamens, 1936, p.444).

Another new phenomenon was that the Meccans were fairly indifferent to all the gods. Originally they seemed to have only their own idols, but in their effort to make the market more successful and to encourage pilgrimage to the mystical sanctuary, they found it necessary for them to appreciate as well as to attract other tribes' gods to be put around the Ka'bah.(Bey, 1936, p.45).

Finally, comes the question of Monotheism and if there has been such a movement in the Meccans society. The early passages of the Quran give the impression that these were addressed to people who believed in God. (The Holy Quran, Surah, 90, 93 and 96). Also, mention is made of the existence of the hanifs as seekers for a new faith. (Watt, 1953, p.28). These events as well as many others to be found in the Quran and tradition show that many

8. The tribal humanism was the effective religion of the Arabs during the fifth and sixth centuries A.D. As Watt describes it, "... it thinks of the tribe rather than the individual as the locus of these (human) values..." (1953, p.24) . See also Rodinson, 1973,p.p 90 - 91).

9. Lamens estimated the chief's share with some 25,000 dinar, ( Lamens, 1936 , p. 441).

Meccans believed in God. They used their idols only as means to reach or to be closer to God. However, the appearance of the hanifs emphasize the existence of a vacuum in the Meccan society at the end of the sixth century. It also reflects the awareness and eagerness of those people to find something to satisfy their deepest needs.

### **3.The doctrine of Islam**

Islam was born in Mecca at the beginning of the seventh century A.D. For the popular notion, it is understood as a new religion preaching against the paganism of Arabia. In reality Islam is more than that. It is "... the building on religious foundations of a political, social and economic system...." (Watt,1956 , p. 144). It is best described by Watt in the following paragraph:

Islam "is not a privatematter for individuals, touching only the periphery of their lives, but something which is both private and public, something which permeates the whole fabric of society in a way in which men are conscious. It is -- all in one -- theological dogma, forms of worship, political theory, and a detailed code of conduct, including even matters which the European would classify as hygiene or etiquette,"(watt, 1968, p. 3).

In this part, emphasis will be on changes imposed by Islam on the Meccan institutions, values and ideas; the change of Mecca's political structure due to its transfer from a state to a city within a state; and finally a glimpse will be made on the city's failure to continue its trading activities.

#### **3.1.The Emerging new values and ideas**

Islam, by insisting on the unity of God, has completed the centralization of worship in Arabia. The theme of this new ideology has been monotheism versus idolatory. Even though, the Meccans, especially their elite, did not look at it this way. They saw it as a revolution which will destroy their own traditions and will limit their growing power and expanding wealth. Things they were naturally unwilling to give up. This vision led them to go a long way in resisting the new ideology. In spite of their resistance, tradition shows that many middle men from the Meccan society regarded Islam as an alternative to Christianity and Judiasm for the Arabs. This might be attributed to their anti-foreign feeling which is also considered to be the reason for those who looked back to the hanifs as a new faith rather than joining one of the two religions before the emergence of Islam. (Watt, 1956, p. 143).

However, the Meccan resistance failed for many reasons<sup>10</sup> and Mecca finally joined the growing new state. At the time of al-fath (the submission of Mecca) the structure of this state was fairly defined. It heavily depended on the new concept of Ummah (the Islamic community) which "... was destined to transcend every other relationship of family, clan, tribe, or nation..."<sup>11</sup> (Ghorbal, 1958, p.48). The Ummah was based not on kinship nor on economic relations between individuals but rather on religion. It comprised all the state territories, embracing all who lived within it, (Wolf, 1951, p. 346, Watt, 1956, p. 241). The constitution of the new state, including Mecca, is no longer the pre- Islamic tribal values or the common interest of the merchant republic.

The Islamic state had its own constitution which represented the sources of the Islamic law

10. These reasons will be discussed under 3.2. Mecca in decline.

11. For more on the Ummah, its character and its structure, see Watt, 1956, ch. VII , watt, 1961, pp. 94, 95, and Rodinson, 1974, pp. 152, 228 .

(Sharia). These are: first, the Quran; second, the Sunnah; the prophet's legislation regarding matters on which the Quran was not explicit. After the death of the prophet came the Qiyas; reasoning through analogy, as a third source; and finally, came the Ijma', consultation and consensus of the Ummah, ( Abu Zahrah, 1996, Shaker,1972, p. 90). As how the new laws relate to Mecca, one can find that their primary concern was with the kind of problems in importance to the society at the time; such as the protection of safety, lives and property of its members. Under the sharia, these matters have been treated in a very well detailed manner which is usually carried out by the leader of the Islamic community or his representative. A system which has no room for compromise with the status of individuals or with the power of their clans, (Abu Zahrah, 1996). The Islamic state has only one supreme authority which constitute of both the spiritual and the temporal.( Rosenthal, 1965, p.22). This authority is usually delegated to the leader through the bay' ah (some kind of election) and it is maintained by him as long as he can secure the consensus of the Ummah,<sup>12</sup> ( Rosenthal, 1965, p.23). It is the leader of the state who used to choose his representatives as governors for the large cities as well as the Amsar (regions on the peripheries of the state), and Mecca fell under the same rule. (Watt, 1956, p. 238, Rodinson, 1965, p. 224).

An interesting phenomenon in the new community is the encouragement of individualism which we have already seen emerging in the pre-Islamic society. In spite of that, one should draw a distinction between the two; in the pre-Islamic society individualism was a means of change while in the Islamic community it is related to the spiritual part of the life, these are things conducted by the individual himself; but at the same time he belonged to the Ummah which keep him out of isolation and provide him with the security he needs.

Equity is one of the important values of the Islamic community. It is introduced to oppose the pagan's discrimination against non-Arabs, slaves or even members of the weaker tribes. Within the Ummah, all people are equal without reference to their origin. The best is the more faithful one. Another important value is the alms tax (Zakat) which is considered as one of the five essential religious duties for the muslims. This tax is to be paid by the wealthy people to the poor and the neediest,<sup>13</sup>(watt, 1956, pp.306-307,369-372).

Finally, it should be mentioned that Islam had retained many of the deep-rooted pagan ideas, as long as they do not contradict God's oneness, (watt,1956, p.313). Of these was belief in angels, jinn, and demons. Another and very deep-rooted one, which is in a special importance for the subject, was the idea that certain places are sacred. This had caused great social utility for these places in the pre-Islamic Arabia, (watt, 1956, p.313). By making the sacred house (the Ka'bah), an important one of these places, the soul of the religious centers for the new community, Islam has enhanced the position of Mecca and made it the main Islamic shrine for ever.

12. It is only at the early stage, before the beginning of the Umayyad dynasty, where this system of the bay'ah had been followed.

13. The system of collecting and distributing this tax has differed from one period to another. However, during the caliphate period, the state had undertaken this responsibility, ( Watt, 1956, pp. 306-307 and 369-372, See also, Rodinson, Islam and Capitalism, 1973).



### 3.2.Mecca: a city in the Islamic state

Since the fath (the submission of Mecca) the City has become the religious and the spiritual center for the Muslims.. In spite of this position, it has never been a capital for the Islamic state. Being a city within the state turned down all what Mecca had built throughout the years. The city no longer has a government. Now, it does not have to worry about its foreign relations or its treaties with the other tribes. All these responsibilities had been transferred to the level of the state.

Due to this change, many other responsibilities had also been transferred to the state government. of these, first, the guarantee of the non-Muslim's security if they were to pay the Jeziyah, <sup>14</sup> In Mecca, during the pre-Islamic times, this had been achieved through the ritual kin relation between patrons and clients, (wolf, 1951,p.350). Second, Jiwar (neighborly protection) had been shifted from the level of the tribe to the Islamic Community as a whole. The Ummah, in the name of God "... entered into positive relations with tribes in much the same way as a strong tribe did, (watt, 1956,p.244). Third, care for the poor as well as entertaining strangers had also been shifted to the responsibility of the state. This is attributed to the shift of the part of the booty which used to be paid to the chief of the tribe to the state government. (wolf, 1951,p.348).

Looking to the two political structures in the pre-Islamic Mecca and in the Islamic State, it is interesting to find that the two systems were directed almost to one aim. The Mala's main objective was to soften the differences between the various clans of Quraish as well as between Quraish and their allies, and the first aim of the Ummah was the preservation of peace between its members. (Watt, 1956, p. 301).

With the turn down of Mecca's political structure almost all of the traditional offices had been abolished. Only two of them, the Sidanah and the Siqayah were allowed to continue in service. (Al- sharif, 1956, p.118). These were purely religious ones related to the Ka'bah and the pilgrimage. A new post has been introduced under the role of Islam. This was the Governor office. The Governor of Mecca used to be appointed by the leader of the Ummah. Being a focal center for Muslims, Mecca gave its Governor a very prestigious position. So, this post had always been assigned to a member of the powerful clans of Quraish, (watt, 1956, p.238). In most of the times, this member used to be one of the Caliph's relatives, particularly, during the Umayyad and the Abassyid dynasties.

The governor is the one who used to lead the pilgrims with the absence of the head of the State. It is also he who is responsible for the service of the sacred house (the Ka'bah), the organization of the city and the performance of punishment. In sum, he has the executive power in Mecca. With the governor and the preserved two religious offices, Watt mentioned three subordinate posts in Mecca at the time of the prophet "...one man was inspector of markets, another was charged with delimiting the sacred area, and a third had some unspecified functions."( watt, 1956, p.238). However, the system should have developed during the caliphate period as well as during the Umayyad dynasty; even though there is no evidence to prove this hypothesis except by looking to other cities and regions in the State.

14. The Jeziyah is a special tax used to be imposed on the non-Muslims if they wanted to preserve their religion within the Islamic State.

(Al-Ali ,1969, pp.103-130).

### **3.3. Mecca in decline**

It is with the Hidjra and the establishment of the Islamic state in the year 622 A.D. that the Meccans had felt the decline of their city as a major trading center in Arabia. . Since then the level of trade continued to slow down until it came to an end with the opening of Iraq and Syria. The decline of Mecca as a trading and financial center is attributed to the following reasons before its surrender:

first:The growing power of the Islamic state made it easy to stop the Meccan caravans to the north.

second:The realization of the young Meccans to this power and that it is with it where their stake lies led to a continuous migration to Medina.

third:The growing opposition against the leadership in Mecca during their fighting to the new Ideology. (watt, 1956, p.197).

After becoming part of the Islamic state:

fourth:Migration of most of the Meccans to Medina to be near the center of power.

fifth: With the surrender of Mecca, the new state had no program for economic transformation. At the same time, there was the danger that if the former trade had been restored and extended, it would encourage the false religious attitude that existed in the pre-Islamic Mecca.

sixth: Having a very good knowledge of writing and accounting coupled with their international experience kept many Meccans fairly busy in the organization and the development of the new expanding state. For those who did not get involved in these activities, their reputation as members of Quraish as well as their famous "hilm" and ability to cooperate with the different Arab tribes opened the way for them to be assigned as chiefs and generals of the growing army. This army usually composed of many tribes each of which has its own dignity and would not be easily headed by a member of other similar tribe.

Finally, the opening of Iraq brought about the last blow to the economic decline of Mecca. With this the Indian trade resumed its old routes through the Persian Gulf and the Valley of the Euphrates.

### **CONCLUSION**

Islam as an economic, social and political system was an evolution of the old Meccan system. Indication of this evolution could be traced from the continued tendency towards individualism, similarity of the original aims of the two political systems (the Ummah and the Mala) and the movement to a more democratic structure in the Islamic state as well as the development of the constitution to a written and more precise one. However, for the Meccan establishment, Islam was a revolution which shifted power and allegiance of the individual from a city state (Mecca)to a state (the Ummah).

Being a city in the new state, Mecca lost its enjoying political and trading power in Arabia for ever. While for the Meccans, it became possible, within the new ideology, to resolve their social tension and, more important, they were able to accomplish an organized state power which they could never achieve without Islam.

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# تحول الوظائف الحضرية بمكة المكرمة : تأثير الإسلام على المؤسسات الحضرية القائمة

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تتبع هذه الورقة ظهور مكة المكرمة وتطورها قبل الإسلام وحلت هيكلها ومؤسساتها مثل : التجارة والحالة الاقتصادية ، والهيكل السياسي ، المجتمع المكي وخلفيته الثقافية وقيمه الدينية . ثم تنطقت لبزوغ الإسلام وظهور قيم ومبادئ جديدة ، وأوضحت كيف تحولت أو إختفت المؤسسات المكية بعد الفتح. حيث أصبحت مكة المكرمة المركز الديني وقبلة المسلمين في الدولة الإسلامية الناشئة ، بينما تحول الدور السياسي إلى المدينة المنورة ثم دمشق.