

# Visitors of the Holy Mosque in Makkah: Between Influence and Impact in the Mamluk Era from 648 to 923 AH (1250 to 1517 AD)

F. M. H. Mobaraki

College of Science and Humanities, Imam Abdulrahman Bin Faisal University, Jubail, Saudi Arabia

Received: 1 Feb. 2023, Revised: 26 Feb. 2023, Accepted: 19 Mar. 2023.

Published online: 1 May 2023

**Abstract:** The Holy Mosque in Makkah is one of the most significant landmarks for Muslims around the world, attracting millions of visitors every year. This research aims to investigate the impact of the neighbors of the Holy Mosque on the general conditions of Makkah during the Mamluk era. The study focuses on the scientific and cultural impact, economic recovery, assistance provided, and support during crises of the Holy Mosque's neighbors. The research methodology involves examining historical sources that address the topic of "neighborhood" during the Mamluk era. The Mamluk era is an essential period in the history of Makkah, characterized by significant achievements in science, literature, and architecture. During this period, neighboring scholars and jurists played an active role in the revival of scientific and cultural life in Makkah. Some jobs within the holy mosque were even assigned to these knowledgeable neighbors. The findings indicate that the neighbors of the Holy Mosque had a significant impact on the scientific and cultural revival in Makkah during the Mamluk era. The positive influence of the sciences and the knowledge they provided in various fields improved the social, scientific, and cultural conditions of Makkah. This research highlights the importance of the impact of the Holy Mosque's neighbors on the general conditions of Makkah during the Mamluk era. Furthermore, the research recommends recognizing the significant impact of the Holy Mosque's neighbors on the general conditions of Makkah during the Mamluk era.

**Keywords:** Neighbors, Holy Makkah, Mamluk Era, Scientific and cultural impact Revival.

## 1. Introduction

The importance of the Grand Mosque in Makkah stems from its status as the first house built for the worship of Allah (SWT), as stated in the Quran: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds" [1]. Additionally, the Grand Mosque is considered a significant academic center due to the scientific circles that were conducted in all its aspects. It was a massive academic hub that attracted all Muslims from various regions, particularly during Ramadan and Dhul-Hijjah, when many Muslims would flock there to perform the Hajj pilgrimage and seek knowledge and nourish their Islamic sciences. The Grand Mosque also played a significant and prominent spiritual role in attracting a large number of Muslims, as many pilgrims, visitors, and students of knowledge would come to spend a period of spiritual purification in the vicinity of these sacred places, which gave rise to what is known in Islamic history as the "Majawirah" [2], [3].

Many of the seekers of the two holy mosques in Madinah prefer the Majawirah in Madinah over the Majawirah in Makkah, due to fear of committing sins, as the temptation there is not like in other countries, as the evils are multiplied, just as the good deeds are multiplied [3].

During the Mamluk era, there was a disagreement among scholars regarding residency in Makkah. While Imam Shafi'i, Hanafi imams, and Ibn Al-Qasim viewed Makkah residency as preferable, Abu Hanifa and Ibn Rashid considered it disliked due to the fear of lack of comfort or boredom. Despite this, the vicinity around the two holy shrines was primarily used for worship and seeking knowledge. Many historical sources indicate that a large number of pilgrims who visited the Holy Mosque in Makkah during this period combined worship with knowledge seeking, leading to a significant impact on Makkah society.

## 2. The Study's Objective

The primary goal of this study is to evaluate the scientific, economic, and social impact of the Makkah Mosque in the

\*Corresponding author e-mail: [fmobaraki@iau.edu.sa](mailto:fmobaraki@iau.edu.sa)

Makkah era using its neighboring context as a reference. The following sub-objectives are included:

1. Determine the impact of the mosque's scientific influence.
2. Assess the economic influence of the mosque.
3. Identify the social composition of the mosque's community.

### 3. Study Significance

The significance of researching the effect and sway of visitors to the Holy Mosque of Makkah during the Mamluk era cannot be overstated. Examining this topic sheds light on the impact that visitors to the Holy Mosque had on various aspects of life in Makkah, including culture, economics, and society. These visitors played a crucial role in promoting the dissemination of knowledge and science in the city, as well as boosting its economic activity, which in turn had far-reaching effects on all aspects of life in Makkah.

### 4. Methodology

The methodology used in a study on Visitors of the Holy Mosque in Makkah between Impact and Influence in the Mamluk era should be designed to provide a comprehensive and robust understanding of the topic. This could be achieved through the use of qualitative research, historical research, and comparative research methodologies, which can provide valuable insights and perspectives on the impact and influence of visitors during this period.

### 5. Results and Discussion

The results of the current study will be discussed by addressing the main research objectives as follows:

#### 5.1 First objective: the scientific impact of makkah pilgrims:

The pilgrimage season was a valuable opportunity for scholars and scientists from all corners of the land to meet, where they studied many different sciences that were prevalent in Makkah, particularly in the Grand Mosque, such as the Quran, interpretation, jurisprudence, and Arabic language. This led to cultural exchange among them and many of these scientists returned to their countries carrying books, sciences, and knowledge they acquired during their stay in Makkah [4].

This gave rise to what was known in Islamic history as "Al-Mujawara." Al-Mujawara was known in many dictionaries and language books as the act of staying at the mosque, and "Al-Mujawara" in Makkah and Madinah referred to the position generally, not bound by the conditions of the required stay [5].

We can say that the pilgrims were those who traveled from all corners of the land to perform pilgrimage or visit, then settled in Makkah or Madinah, mixed with its people and became part of its social structure, varying in their classes and nationalities [6].

The pilgrims played a significant role in the flourishing of the scientific movement in Makkah, which made it one of the countries that travelers flocked to in search of knowledge and to gain insights and sciences [7].

The Al-Masjid Al-Haram in Makkah has been considered one of the most important institutions in which scientific activity among the neighbors flourished. It was one of the largest universities that played a significant role in the growth of science. Thus, many of the neighbors organized numerous scientific sessions in the Al-Masjid Al-Haram, which focused on religious sciences compared to other sciences [8]. One of the most important neighbors who played a major role in spreading green science was Khalid ibn Abdulwahid, known as Ibn Al-Sabiq Al-Shafi'i (d. 631 CE) who lived and was a neighbor in Makkah until his death. He was also a teacher and a religious leader at the Al-Masjid Al-Haram [9].

As Ibrahim ibn Muhammad ibn Abd al-Rahim ibn Ibrahim al-Lakhmi al-Misri al-Amiuti al-Shafi'i (d. 790 AH) taught Hadith in Makkah at the commission of Ashraf Sha'ban, the ruler of Egypt (who ruled from 764–778 AH / 1363–1377 AM), he delivered lectures and was benefited by many people at the two holy mosques. Additionally, he was accompanied by Ibrahim ibn Ahmad al-Kurdi al-Shafi'i, who later became his successor in teaching Hadith in Makkah... Muhammed ibn Ali ibn Khalil Al-Qahiri, a reciter (d. 827 CE), was also a neighbor in Makkah. He was known for his seven recitations, and he led the Tarawih prayers during Ramadan [10]. Some of the neighbors were also known for producing numerous works and books in various sciences and arts. For example, Hassan ibn Mohammed Al-Omari, known as Abu Al-Fazail and nicknamed Al-Rasi, was a linguistic and Hanafi scholar (d. 650 CE) who wrote many books during his stay in Makkah, including "The Shu'rad in Languages" and "The Structures," among others [11].

This played a significant role in attracting neighboring countries to Makkah, such as Iraq, Egypt, Sham (Syria), Andalusia (Spain), and Yemen [9]. It is worth mentioning that most of the neighbors were Egyptians and Syrians, although there were other nationalities such as Moroccans, Yemenis, and Iraqis. Perhaps the reason for the high number of Egyptians and Syrians was because the Ayubids and Mamluks ruled Egypt and Sham at the time and before, in addition to their

control over the Hijaz at the time, which provided Egyptians and Syrians with a certain sense of security, stability, and well-being, which other nationalities did not have. As a result, the Hijaz, Egypt, and Sham became one kingdom, and it is noted that most of them were scholars, or wealthy merchants and nobles who preferred to spend their old age near the Holy Mosque in Makkah [12], [13].

What encouraged the neighbors to visit Makkah and Madinah, in addition to the primary factor, which is the religious factor, is that these two sacred cities were free from wars and political turmoil that existed in other areas, which made these neighbors spend a lot of their time praying and worshiping in the sanctity of these two sanctuaries [14].

The neighbors did not only include men, but also women, who left a significant impact on Makkah society. For example, Zainab Al-Iraqi was a neighbour of Makkah [14] he was known for her pilgrimage and left a significant impact on people in Makkah and her neighbors. One of the most prominent people who talked about her was Al-Sakhawi. [15].

As the neighbors benefited from the sciences that we learned in the Holy Mosque, they informed the people of Makkah and interacted with the scholars of the two holy mosques in a large and influential interaction, as they listened and learned from each other, many of the students of knowledge benefited during their stay in the two holy mosques [10].

They also had a role in eradicating the innovations that existed at the time, such as the Mada'ih Nabawiyyah [9]. Some of the neighbors were keen to leave a clear impact in the Makkah society during their stay, such as building schools [15] and establishing and supporting charitable organizations [10].

Some of the neighbors held various religious and educational positions in the Holy Mosque, such as imams, judges, callers to prayer, teachers, and Quranic reciters for children [9].

As a result of the neighboring people's interaction with the scholars of the Haram, they gained scientific maturity and benefited from their return to their countries, where they held high positions in their countries as a result. Neighbourhood played an important role in expanding the horizon of Ahmed bin Ali Al-Maqrizi and as a result, he held several positions in his country such as the Chief and Imam. He also wrote many works in history [10].

The neighboring people also received their share of gifts and donations from the caliphs, sultans, emirs, and merchants when they came to Makkah for the Hajj pilgrimage [16] When King Nasser made the Hajj in 732 AH/1331 AD, the gifts and donations of the neighboring people were included [17].

Thus, the neighboring people played a significant role in reviving the scientific and cultural life in Makkah during the era of Muslim rule and left a clear and obvious mark on the Makkah society as a whole [2].

In conclusion, the Makkah pilgrimage, or Hajj, has had a significant scientific impact throughout history. The pilgrimage provided a platform for the exchange of knowledge, ideas, and goods between different cultures and civilizations. Scholars, scientists, and explorers have made important discoveries in medicine, astronomy, mathematics, geography, and other fields as a result of their participation in the Hajj. The pilgrimage has also played a crucial role in the dissemination of Islamic knowledge and culture, which has influenced the development of science in many parts of the world. Today, the Hajj continues to attract millions of pilgrims from around the globe, serving as a vibrant center for cultural exchange, spiritual enlightenment, and scientific exploration. As such, the scientific impact of the Makkah pilgrimage remains an important and fascinating topic for further research and exploration.

### *5.2 The second objective is "The Economic Impact of Makkah Pilgrims".*

The neighbors played a significant role in alleviating the economic crises faced by the residents and affected their lives. They worked on their means and offered a helping hand to them. Historical sources have mentioned several neighbors who had a noticeable and tangible impact on the Hejazi community in general and the Makkah community in particular. In 728 A.H., the large number of neighbors in Makkah led to a great deal of security, comfort, increased generosity, and reduced food prices. For example, meat was sold for four dirhams and wheat for forty dirhams and barley for eight dirhams [18]. This was during the reign of Sultan al-Nasir Muhammad ibn Qalawun (1293 - 1341 AM), and the governor of Makkah at that time was Sharif Ramaitha ibn Abi Nami, also known as Asad al-Din.

This is clear evidence of the great benefits that the neighbors provided to the people of Makkah, in addition to their active role in revitalizing the economic life in Makkah, especially if we consider that a large number of neighbors were of the wealthy and merchants, contrary to the prevalent perception at the time that they were poor and came to Makkah for worship, to seek sustenance, or to receive gifts or a permanent source of income. This was due to the initiatives of the rulers, leaders, wealthy, and others in establishing associations and schools and what they spent on the neighbors and how they organized their affairs, making the life of the neighbors in Makkah and Madinah more secure and comfortable and no longer fearing the difficulties of life [19].

Many historians have mentioned the positive impact of the neighbors on the economic life of Makkah, such as [18] and [19]. However, further research is needed to fully understand the extent of their impact and to ensure its accuracy.

Many merchants of Makkah, including Mohammad bin Ahmed, known as Al-Shams Al-Musiry [10] aimed to distribute their charitable donations to the needy, the poor, and the deprived during their residency in the holy city of Makkah [3]. This indicates a clear indication of the great trust they enjoyed from rulers, emirs, elites, and traders.

One of those who played a prominent role in many charitable works and the distribution of alms and gifts to the people of the Two Holy Mosques was Prince Qatlabuk al-Husami, who was responsible for distributing the alms executed by King al-Dhaher Barquq (740-801 AH/1399-1340 AM) (Al-Fasi, 1986). His alms helped to alleviate the hardships of the people of Makkah and assist them in overcoming their crises (Al-Fasi, 1986). He also had many accomplishments in Makkah, such as the construction of the Raya Mosque and the Ain Khulais Mosque.

The neighbors did not only include men, but also women, who left a significant impact on Makkah society. For example, Zainab Al-Iraqi was a neighbor of Makkah [14].

She was known for her pilgrimage and left a significant impact on people in Makkah and her neighbors. One of the most prominent people who talked about her.

In conclusion, the Makkah pilgrimage, or Hajj, has had a significant economic impact throughout history. The influx of millions of pilgrims to Makkah each year has provided a major boost to the local, regional, and even global economies. The Hajj has stimulated trade, commerce, and investment, creating job opportunities and boosting local businesses in the host country. In addition, the Hajj has facilitated the transfer of goods, knowledge, and technologies, strengthening the economic ties between different nations and cultures. Today, the Hajj remains one of the largest gatherings of people in the world, with the potential to generate substantial economic benefits for the host country and beyond. However, there are also challenges associated with managing the huge crowds of pilgrims, ensuring their safety and well-being, and mitigating the negative environmental and social impacts of the pilgrimage. As such, the economic impact of the Makkah pilgrimage remains a complex and dynamic topic, requiring ongoing research and innovation to maximize its benefits and minimize its costs.

### 5.3 The third objective is "the social impact of makkah's pilgrimage guides"

The neighbors played a significant role in the growth of social life in Makkah during the rule era. They provided excellent services to the residents, such as maintaining the roads and taking care of them to make them wider and easier, as well as repairing the eyes and conducting water [20]. They also played a significant role in revitalizing trade in the Hejaz region in general, and in Makkah specifically, due to their long-term proximity and stay in the area. Most of them were scholars and merchants who contributed their wealth and work, for example, Azeddin Al-Wasti, who was one of the wealthy people because he was a trader in his country, and he used to buy grains, dates and distribute them to the poor and the needy, or even carried them to their homes himself.

What historical sources preserve for us is the participation of the neighbors in the economic crises of the residents of the sanctuary. For example, the residents were affected by the recession, and the neighbors worked hand in hand with the residents of Makkah to repair the sacred Makkah sanctuary and clean it of the recession that resulted in some damage and loss.

Given that Makkah was going through periods of drought and scarcity, these neighbors worked to alleviate the suffering of the residents. Some of them worked to provide water to the residents by repairing some of the eyes in Makkah, and in 726 AH, a disruption occurred in the Bazzan eye stream, and the victorious Abbasid caliph, the deputy of the Juwain state, was tasked with repairing it.

The works of Muna were performed by Dar al-Din al-Tahir (871 AH/1466 AD), as he also improved many places in 'Ayn Hanin. One of the things that historical sources have preserved for us is the participation of the neighbors of the two holy mosques in the economic crises that affected the residents of the holy cities, such as the floods that caused damage and destruction. The neighbors worked hand in hand with the people of Makkah in repairing and cleaning the holy mosque from the damage caused by the floods. This was during the reign of the governor of Makkah, Ramaita, and the ruler of Egypt at that time, Sultan Al-Nasir Muhammad Qalawun. [15].

Due to the fact that Makkah has experienced drought and famine, these neighbors worked to alleviate the burden on the locals. Some of them worked to provide water for the people by repairing some of the springs in Makkah. In the year 726 AH, there was damage to the Bazan spring, so the Abbasid Caliph al-Muntasir assigned the deputy of the Sultanate, Juban, to rebuild it. At that time, the governor of Makkah was Atifah ibn Abi Nami [9].

Finally, the neighbors were not a negative element in the Makkah society, as many people believe, but rather lived in the essence of society, influenced and were influenced by, with most of them being the elders and scholars who played an important role in spreading knowledge in Makkah and the flourishing of the scientific movement there. Some others were among the elders of merchants and dignitaries who came to spend their old age in the holy places and were a blessing and benefit to Makkah and its people, whether they were scholars or merchants. They benefited the people of the two holy

sanctuaries with their knowledge and wealth, and also lived side by side with the people of the two holy sanctuaries, participating in their social events, and were a support to them in their crises and difficulties. Despite their differences in nationality, customs, and traditions, we find that they mixed with each other, cooperated, lived, and became tolerant in their society [16].

the study aimed to examine the active role of the neighbors in the economic and scientific life in Makkah during the Mamluk era. The findings of the study revealed that the concept of neighborhood in Islamic history arose from the meeting of scholars, ascetics, and jurists during the Hajj season, leading to a significant impact on the revival of scientific and cultural life in Makkah. The external relations of the Holy City attracted a large number of its neighbors from different parts of the world, contributing to the improvement of its conditions both socially, scientifically and culturally.

The neighbors held important positions in the Holy Mosque of Makkah, serving as Imams, judges, teachers and issuing fatwas. Their presence had a positive impact on reviving the economic life of the city and alleviating the economic crises that the people faced. They enjoyed great confidence from the sultans, princes, and the wealthy, being assigned the role of distributing alms to the poor and needy.

The findings of the study highlight the positive contribution of the neighbors to Makkah society and how they influenced, were affected by, mixed with, and coexisted with its people. The study provides valuable insight into the important role of neighbors in shaping the cultural, scientific and economic life of Makkah during the Mamluk era.

In conclusion, the study adds to our understanding of the historical significance of the neighbors in Islamic history and their impact on the growth and development of Islamic cities, particularly Makkah. It provides valuable information for future research on the role of neighbors in the development of Islamic civilization.

In conclusion, the social impact of Makkah's pilgrimage guides is significant, as they play an essential role in facilitating the pilgrimage experience for millions of Muslims from around the world. These guides not only provide practical assistance with logistics and accommodations, but also offer spiritual guidance and emotional support during the physically and emotionally demanding journey. They act as cultural ambassadors, bridging the gap between diverse pilgrims from different regions, languages, and backgrounds. Additionally, the profession of pilgrimage guide provides employment opportunities for locals, contributing to the economic development of the region. Overall, the role of Makkah's pilgrimage guides in promoting social cohesion, cultural understanding, and economic growth cannot be overstated.

## 6. Conclusion

In my research on the role of neighbors in the economic and scientific life in Makkah during the Mamluk era, several important findings emerged. Firstly, the establishment of neighboring relationships in Islamic history facilitated scientific and cultural exchange between scholars and jurists during the pilgrimage season. Additionally, neighbors had a significant impact on the revival of scientific and cultural life in Makkah, offering expertise in various fields. The external relations of Makkah, particularly with regions such as Egypt, Iraq, Syria, and beyond the river, attracted a large number of neighbors to the city. Neighbors held important positions in the Makkah sanctuary, including imam, judge, teacher, and mufti. The mixing of neighbors with the people of Makkah led to improvements in the city's social, scientific, and cultural conditions. Furthermore, neighbors also played a role in revitalizing Makkah's economic life and mitigating economic crises. The great trust that neighbors enjoyed from sultans, princes, and the wealthy can be seen in their responsibility for distributing alms to the poor and needy. Overall, neighbors were not a negative element in Makkah's society as they both influenced and were influenced, mixed with its people, and lived with them.

## 7. Recommendations

Based on the findings of the study, the following recommendations can be made the above recommendations can be implemented through the following action

1. Promote the study of the role of neighbors in the development of Islamic cities: This study provides valuable information for future research in this field, and the importance of examining the role of neighbors in the growth and development of Islamic cities should be emphasized.
2. Foster cultural and scientific exchange: The positive impact of cultural and scientific exchange on the growth and development of Islamic cities should be acknowledged and encouraged.
3. Emphasize the importance of external relations: The study highlights the role of external relations in attracting a large number of neighbors to Islamic cities and its positive impact on the growth and development of these cities.
4. Encourage the preservation of historical sites: The study provides valuable information about the historical significance of the Holy Mosque of Makkah and its role in the development of the city. Efforts should be made to

preserve these historical sites and their cultural heritage.

5. Provide support to the role of neighbors: The study highlights the positive impact of the neighbors on the development of Makkah and their important role in the cultural, scientific and economic life of the city. Efforts should be made to support the role of neighbors in shaping the development of Islamic cities.

## 8. The Study Implications

The study has several implications for our understanding of the role of neighbors in the development of Islamic cities, particularly Makkah during the Mamluk era. The study highlights the positive contribution of the neighbors to the social, scientific, and cultural life of the city. The neighbors played a crucial role in shaping the cultural, scientific, and economic life of Makkah by serving as Imams, judges, teachers and issuing fatwas, and reviving the city's economy. The study also highlights the significance of external relations in attracting a large number of neighbors to the city, contributing to its growth and development. The study provides valuable information for future research on the role of neighbors in the development of Islamic civilization, emphasizing the importance of studying the historical significance of the neighbors in Islamic history. It adds to our understanding of how neighbors influenced, were affected by, mixed with, and coexisted with the people of Makkah. The study's findings can be used to promote cultural and scientific exchange and encourage the preservation of historical sites and cultural heritage. Additionally, the study highlights the importance of supporting the role of neighbors in shaping the development of Islamic cities.

## 9. Study Limitations

There are a few constraints that can be drawn, including:

1. Reliance on historical sources: The study relies solely on historical sources to determine the impact of neighbors on the conditions of Makkah during the Mamluk era. This means that the results might not show the whole truth of the situation, since historical sources aren't always 100% accurate or fair.
2. Limited time period: The study only focuses on the role of neighbors Makkah during the Mamluk era. It does not address the impact of neighbors other time periods or in other Islamic cities.
3. Lack of context: The study doesn't give enough background information on the Mamluk era, which might make it hard for the reader to understand the situation in which the study was done.
4. Limited scope: The study only focuses on the impact of neighbors the scientific and cultural life, economic recovery, and support during crises in Makkah. It does not address other aspects of life in the city that may have been affected by the presence of neighbors.

## Conflict of interest

The authors declare that there is no conflict regarding the publication of this paper.

## References

- [1] *The Holy Quran. Al-Imran*, 96
- [2] Al-Zayli, Ahmed Omar. *Makkah and its foreign relations*. (2<sup>nd</sup> ed.). Lebanon, Beirut :The Arab House for Encyclopedias. 137 (2005).
- [3] Ali, Ali Alsaied. *Cultural life in Madinah - the era of the Mamluk sultans*. Egypt: Ein for Human and Social Studies 52 (1993).
- [4] Al-Balawi, Shadia. Al-Majaroun in Makkah in the seventh and eighth centuries of Hijrah. *Journal of Human Sciences*, 3(1), 173 (2017).
- [5] Ibn Manzoor, Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din. *Arabes Tong*. (3<sup>rd</sup> ed.), Lebanon, Beirut: Dar Sader (2013).
- [6] Al-Azraqi, Muhammad bin Abdullah bin Ahmed Abu Al-Walid. *Makkah news and what came there from the effects*. (1<sup>st</sup> ed.). (Investigation: Abd al-Malik bin Abdullah bin Dahish). Lebanon, Beirut: Dar Al-Kutub Al-Ilmiyah. (2008).
- [7] Al-Jahiz, Abu Othman bin Amr bin Bahr. *Albian w Altabieen*. (1<sup>st</sup> ed). (Investigated by Abd al-Salam Haroun). Egypt, Cairo: Al-Khanji Library (1998).
- [8] Al-Balawi, Abu Al-Baqa, Khaled bin Isa bin Ahmed bin Ibrahim bin Abi Khaled. *Taj Mafrag in the desalination of scholars of the Levant*. 313 (1947).

- [9] Al-Fassi, Al-Taqi, Muhammad bin Ahmed bin Ali. *The precious decade in the history of the honest country*. (2<sup>nd</sup> ed). (Investigation: Muhammad Hamid al-Fiqi). Syria: Al-Resala Foundation (1986).
- [10] Al-Sakhawi, Shams al-Din Muhammad bin Abdul Rahman. *The Brilliant Light of the People of the Ninth Century*, Egypt, Cairo: Dar Al-Kitab Al-Islami (1934).
- [11] Al-Ahmadi, A. The role of the Mijwara in the scientific and social life in Makkah during the Mamluk era. *Al-Irshad University Journal*, 24(1), 173-194 (2017). <https://doi.org/10.42088/ijc.2017.4.4>
- [12] Al-Asnawi, Jamal Abdulrahman. *Tobqaat Al-Shafieh*, ((Investigation: Abdullah Al-Jubouri), Saudi Arabia, Riyadh: Dar Al-Ilm Lil-Tiba'ah Wal-Nashr. 213-214 (1981).
- [13] Obeikan, Tarfa Abdulaziz. *Scientific and Social Life in Makkah in the Seventh and Eighth Centuries AH*, Saudi Arabia, Riyadh: King Fahd National Library. 229-230 (1996).
- [14] Malki, Suleiman Abdul Ghani. *The country of the Hijaz, from the beginning of the era of the Ashraf until the fall of the Abbasid Caliphate in Baghdad*. Saudi Arabia, Riyadh: King Abdulaziz House (1983).
- [15] Ibn Fahd, Omar bin Fahd. *Ithaf al-Wari bi Akhbar Umm al-Qura*, (1<sup>st</sup> ed). Umm Al Qura University (1984).
- [16] Suleiman, Ali bin Hussein. *Egyptian Hijaz Relations, the time of the Mamluk sultans*, Cairo University (1973).
- [17] Al-Jaziri, Abdul Qadir bin Muhammad Al-Ansari. *Al-Dorr Al-Fareed organized in the news of the pilgrim and the way to Makkah*. (1<sup>st</sup> ed). Saudi Arabia, Riyadh: Al-Yamamah House (1983).
- [18] Al-Qassim, A. *Al-Rihla fi Talab al-Hisaba wa al-Nafa*. Beirut: Al-Maktab al-Tijari (1959).
- [19] Al-Muraqqish, H. *Al-Faqih wa Al-Mujtama fi Al-Makkah Al-Mukarramah*. Beirut: Dar Al-Gharb Al-Islami (1977).
- [20] Al-Asadi, Ahmed bin Muhammad. *Honorable news of the Grand Mosque*. (1st ed). (Edited by: Mustafa Ghulam). Egypt, Cairo: Dar Al-Sahwa for publication and distribution (1985).