

A New Look to Mecca and Qoraysh from the beginning to the end of the reign of Qosai ben kelab

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ABSTRACT: In the history of Islam, The holy city of Mecca and its original inhabitants (Qoraysh) have always had a special place, because in the early rise of Islam, Mecca was regarded as the religious center of the Arabian Peninsula, and was respected by all the Arabs. So that, in the Hajj season and etc. a lot of visitors drew toward it, and this position or being the religious center, was confirmed during the Islamic period. On the other hand, the Mecca was the house of people whom were strictly respected by public. This people, who were responsible for a leading religious role, were called Quraysh. Thanks to their residence in Mecca and running the holly shrine (Kaaba), they had a special position. Certainly the history of Mecca and Qoraysh before Islam is important in studying the history of Islam, A history that has mired in a halo of legends, colorful and sometimes conflicting narratives. By analyzing different historical narratives, comparing them and making adaptability between them, we can have a new look to the dark aspects of this history especially to the field of religious affairs and trade.

Keywords: Mecca, Qoraysh, Qosay-ibn-kallab, Arab.

INTRODUCTION

Qoraysh is a tribe of Arabs that not only from years before the rise of Islam in the Arab Peninsula had honor and was respected, but also long after the rise of Islam still were respected. Since the process of magnitude and excellence and in fact the empowerment of Qoraysh, rooted in the age of ignorance (before the rise of Islam), It is Worthy that the formation of the Qoraysh power in the age of ignorance, be studied and discussed. The importance of Qoraysh, as an influential Arab nation, wasn't hidden from the view of the past and present historians and in many works even briefly, it has been discussed. They can be seen in the information contained in these works and also in this research; a summary of it is presented. Although the gradual process of Qoraysh empowerment is considered important, but its main reasons and in particular the changing importance of two factors i.e. trade and pilgrimage isn't compared as it should, during the history of Qoraysh people who lived in the age of ignorance. With this assessment in hand, the nature of empowerment of Qoraysh and the way it developed will be somewhat obvious. This study is to present a summary of the Qoraysh Empowerment, its importance and the weaknesses of the political system of Qoraysh, in order to analyze the hidden aspects of the importance of two factors i.e. trade and pilgrimage.

Mecca and its Inhabitants before Qosay

Mecca is a residential area built in a valley without cultivation, there are dry mountains on both sides of this valley and sometimes when it rains sharply, and it takes flood. Mecca is located in the Hejaz region which is placed in the western part of the Arab peninsula and is drawn between the Red sea and the mountains of Srah from north to south up to the Yemen border. The distance between Mecca and the port of Jeddah alongside the Red Sea is about seventy kilometers. (zaryab, 1991)

As it turns out, Mecca has been residence long before the emersion of Islam (jacobi, 1992) and since human gatherings in past ages were usually formed near water, this question arises that what have attracted people to this dry valley? Two features can be considered for Mecca that had counted important and caused some people to be

willing for living there. First, Mecca was a station on the commercial road of Southern governments of Arabia with the north of Arabian Peninsula (zargari nejad, 1999) and second, this region has special Holiness and that the heavenly stone (Alasvad stone) is its symbol (zaryab, 1991) The beginning of Mecca's holiness mired in the halo of legends and traditions, some traditions date back the creation of the holy shrine (Kaaba) to the creation of man found. And attribute the building (or rebuilding the Kaaba) to Abraham and Ishmael (tabari, 1996) By examining some reflections, it can be assumed that even if the Kaaba was built by Abraham, the holiness of Mecca has a more longstanding history. To achieve such a result, we have to ask some questions: What have caused Abraham to bring part of his family to Mecca? The narratives consider it as God's command. We consider Abraham conditions: a missionary man who advertises for a new religion and spared no efforts in this way. Probably he spends most of his time in traveling; meanwhile, he has a family problem and is forced to keep his two wives apart. (Masoudi, 1996) He needs to find a new place for his second wife and son rather than the main family residence and probably, because of taking a lot of trips he will not be able to care about them. And since this small family is far away from the main family of Abraham, he will always have safety concerns about them. Abraham finds the solution of his problem in choosing an area that has heard about, from Southern dealers of Arabia, a valley that is called safe shrine because of its holiness, where there is no oppression and aggression. According to such a theory, it can be assumed that the history of Mecca as a shrine dates back to the period before Abraham and Abraham's actions has just made this holiness more prominent. Probably in Abraham's view, settling the family in Mecca, had other advantages too. Abraham was a missionary man and followed a great purpose, the presence of his family as the most trusted members, could be an attempt to promote advertising. Because his family could advertise instead of him - as he could not be there more than a short period. By this, Abraham did two at a time. First, he had solved family problems and found a new place for his second wife and was sure about their safety. And second, he made a missionary center in one of holy places of Arabia. And probably these are reasons that Abraham brought his wife Hagar and her son Ishmael to Mecca and settled them there. By the way, the Ishmael grew into adolescence ages in Mecca and Abraham several times came to visit him and his mother, and in one of these visits the father and son built or rebuilt the Kaaba house and used the holy stone in it. About the religion that Abraham was intended to advertise there is no coherent information except some fled data, But if we want to think about it according to the evidences and historical affinities, we get the possibility that it is close to other branches of Abrahamic religious. Among the Abrahamic religions, the Jewish religion can be closer to the religious of Abraham because they have time proximity, but it can be closer to the Muslim rituals because the heir of the part of Abraham's religion worship is in Mecca. According to traditions those who first settled in Mecca after Ishmael and Hagar were Amalek (for a short time) or Jrhmyan. Jrhmyan's staying in Mecca lasted a long time, On the other hand, after the death of Ishmael his sons got to increase after getting the management of Kaaba, and later they formed one of the largest branches of the Arabs or Mostarabeh or Ishmaelite or Adnanyan. Gradually, many of the descendants of Ishmael, who found Mecca a small place for living, migrated from there and dispersed in the Arabian Peninsula, but some of them remained in Mecca and worked in the Kaaba under President of Jrhmyans. Narratives say that the people who were arriving in Mecca should give one tenth of their property to Jrhmyan. (ibn-hisham, 1968) Because of the religious and trading importance of Mecca, the entrants in Mecca can considered in of these two groups, But paying attention to this type of taxing, that is quiet similar to the tax of customs and dealer, leads us to the conclusion that the importance of Mecca at that time, was because of its commercial position. Other traditions say that at this time the descendants of Ishmael i.e. Jrhmyan cared about the sanctity of God's house to avoid war and violence. (ibn-hisham, 1968) Over the period of Jrhmyan living in Mecca, the tribe of Khzah migrated from Yemen to Mecca and lived there for a long time under the chairmanship of Jrhmyan, but eventually they disagreed them, and after defeating Jrhmyan expelled them from Mecca and took the Affairs by themselves. (zargari nejad, 1999) It worth mentioning that they fought for a dry valley while others in Arab peninsula fought for pasture, this again prove the importance of Mecca. one of the changes that happened in Mecca during the Khzah dominance, was that idolatry was introduced and the Ishmaelite in Mecca, after leaving a minor effect on the religious rituals on the Arabs, were finally beaten by the dominant culture of the peninsula. Although this process was started at the time of Jrhmyan, but completed in the Khzah ages. (zaryab, 1991)

The number of Ismael's descendant was increasing and they leaved Mecca in groups and finally among Ishmailitis the Qoraysh remained in Mecca. The traditions disagree in the meaning of Qoraysh and the person named Qoraysh, some of them say that Qoraysh means chaste or wealthy and dealer or marine. (jacobi, 1963) Some of them know Nazr Ibn Kanan as Qoraysh while others consider Fahr Ibn Malik ibn Nazr, her grandson as Qoraysh. (jacobi, 1963) But what is certain is that all branches of the Qoraysh come together in Fahr Ibn Malik. (zaryab, 1991) The Qoraysh under the chairmanship of Khzah managed procedural matters of Kaaba and some of the Qoraysh lived outside of Mecca and oath other tribes. For example, Sameh Ben Levi was settled in omman and became the halfa of Azd of omman. Harith ben Levi went to Yamam and remained among the Bani Ibn Hazan Ibn Nazeh Ibn

Asad Ibn Rabyh. Khozeimeh Ibn alevy were in the island with Bani Harith ibn Hammam ibn Moreh Zahl bin zahl Ibn Sheibani and Saad Ibn Levi Ben Levy and Bano Ouf joined Ghatfan. (jawad ali, 1980) Finally the Qoraysh, who lived in Mecca, attacked Khzah that was ruled by Ben-Qosai Qryshyan and got the leadership of Mecca.

Qosai- Ben-kellab

Although news and traditions are again interwoven with legends, but it is more clear than the period before it because of being closer to the rise of Islam, and therefore there's more information about it. But again due to a severe lack of information, we have to speculate and provide theories to get a more complete perception of this historical period. Kelab ibn Moreh was a man from Qoraysh who named Zohre and Zeyd. When he died, his wife married a man from Bani Azre Qzah and went to the land of that man i.e. Srah from Sham areas. During their stay in Mecca Zohre was an adult and stayed in Mecca, But because zeyd was a child his maother took him with herself and since he was far from his ancestral land, he was called Qosay (recluse). There, became a young man and then a man from Bani Azre told him to join his own tribe because he wasn't a member of them. Qosay asked his mother from which tribe he is, his mother said: you and your father descendent are greater than that man because you are the son of kellab Ibn Mareh and your tribe is close to God and live near his shrine. From the statements of Qoasy's mother, it can be understood that, Qoraysh, as the inhabitants of holy shrine were respected and this again confirms the religious significance of Mecca. Now If the inhabitants of the holy shrine are respected from many years before Islam, how the children and descendants of Ismail, group by group, immigrated from Mecca and lost this honor and respect without any struggle between resident, for inhabitation in holy shrine? It is normal that the descendants of Ishmael have migrated from Mecca because the situation got tight. But if the shrine and its inhabitants at that time were respected, why there was not any conflict between the descendants of Ishmael for living in the shrine, except in some partial traditions, and why many of them have been migrated by willingly? There are two possible answers to this question: First, those who have migrated wish to find a better place than Mecca for living, second, although Mecca has long been the shrine but probably until recently staying in Mecca, was not considered a major honor. Due to evidences, the second answer is closer to reality. As mentioned, the significance of Mecca during the Jrhmyan was because of commercial position, But the Quraysh ruling in Mecca_as will be discussed_ it can be seen that religious aspects become more dominant than the commercial aspect. These changes can be due to two reasons, first the weakened trade of Yemenis and second the increase of religious significance of Mecca. Why the religious significance of Mecca does from Jrhmyan ages to Qoraysh gives growing? In other words, between Jrhmyan and Qoraysh ruling, what has changed in Mecca? This change is, promoting idolatry in Mecca. In fact, the importance of Kaaba increases when the rituals of the tribes in peninsula, be recognized. The Kaaba that has a deep-rooted holiness becomes more important for Arabs and many pilgrims travel there when accepts idolatry and allow idols in. And probably this is the main reason for the increase of the religious significance of Mecca and consequently the increase of the reliability of the residents and keepers of the Kaaba from Jrhmyan ages to Qoraysh.

Now if we want to show the leading point of the increase of the Mecca's religious significance and the reliability of its residents, we should pay attention to the time when the residents of shrine got a special name: "Qoraysh". Qusai decided to join his own tribe, so he went to Mecca with khzah pilgrims and settled down there. (jacobi,1963)However, Qosay became a qualified and competent man in Mecca, and married to Haby, the daughter of Halil Ibn Habshy the President of Khzah and thus his dignity increased. At this time, the state of Mecca and Hejaabat (sentry) of the Kaaba was under leadership of Khzah. On the transferring the leadership to Qosay and his heading in Mecca, There are two reports. First before Halyl died, he decided to give the heading of Kaaba to his daughter, so, called Qosay and gave him the keys Kaaba to deliver them to his daughter. After the death of President Halyl Khzayan, the presidency of Qosay wasn't accepted and people struggled with him. (zargari nejad, 1999)Although this report may be true, but according to the spirit of Arabs at that time, it seems a little strange. Since it is unlikely that the head of an Arab tribe, that emphasize on paternal relatives, abandon his tribe against the Arab values and traditions and choose his groom as his successor.

The second report says that Aboghshan Khzaei that was successor of Halyl, sold heading of Mecca to Qosay, and instead recieved a camel and a bottle of wine. (zargari nejad, 1999) Because his people were asked to pay taxes but disobeyed his orders, and caused him to get discouraged. This report has also been questioned, because no one accepts to change the honor of being the head of Mecca, with a camel and a bottle of wine. Such an honor was so valuable for Arab people at that time and even if someone wanted to sell it requested more valuable things than just a camel and a bottle of wine.

The accuracy of both reports, lead us to this conclusion that they consider the heading of Qoasy completely legal and legitimate, and want to say that in the war that for the heading of Mecca, Khzah was guilty. So it is possible that these reports are written to show the Qosay's heading legitimate and to show he had been innocent in in that war. First step of Qosay to get the heading of Mecca was taking the Sufeh tribe out of office. The detailed description is

as follow: a woman of Jrhmyan didn't get pregnant; she vowed that if she got a son gift him as servant to Kaaba to work there for all his life. After this vow, Ghous was born. (Some sources know Ghous as Tamim's nephew of the Ismaili Arabs. Ahmad Ibn Abi Jacob) And when he grew up, he attempted to be a servant in Kaaba. Then, he managed the movements of pilgrims came from Arafa. After his death his sons took over the job. The number of his children increased and they were called Sufeh and took people from Arafat to Mahshr and Mena, and when the pilgrims wanted to travel from Mena, they should allow them to leave and, pilgrims could not migrate from there without permission. So in the last day of stopping in Mena, people wanted to go out for the, but they had to waited until one of the Sufeh people came and start the Remy Pebbles. So the people who were rushing to leave Mena came to Sufeh and said them to start the Remy Pebbles sooner so they could do it too. Sufeh In response to People said that nothing will be done until noon, and people gathered around them till noon. Also After the Remy Pebbles as people wanted to pass through the valley of Aqaba and came back to Mecca, Sufeh men would came forward And said that until all the people of the Sufeh tribe weren't out of Mena, no one is allowed to pass and when all the Sufeh people were out they allowed people to pass.(ibn-hisham , 1968)

Qosay, gathered Fahr ibn Bani Malik i.e. his tribe and when the Hajj season arrived, said Sufeh that his tribe deserves this work so there were a war between them and Sufeh was defeated. Khzah and his ally, abnabkr, soon heard from Kanan that Qosay will restrict them from Mecca and having the key of Kaaba, so they were ready to face Qosay, and the Qusay with the help of Khzah that was send by his uncle, went to face them, a hard battle formed in Abtah and many people of both sides were killed, as a result they stopped fighting and decided to judge. The vote of judgment was this: all the state of Mecca was given to Quasy and his opponents should pay blood money for the killed people of Qoraysh. (jacobi, 1963)

Some traditions just have mentioned to the vote for Qosay ruling of Mecca. Anyway, the result of judgment shows the superiority of Quraysh position and after that this position even got stronger. Qosay achieved Mecca and the Kaaba ruling and was the leader of Qoraysh. He settled Quraysh who lived in valleys and surrounding mountains of Mecca in the valley of Mecca (Abtah), who wryer later famous as Quraysh abtah. But Bnumy ibn Amer, Bani Aladrm Tim, Benno Bnualhars stayed outside of Mecca and didn't came with Qusay to leave in Abtah, these were called Qoraish Al-Zawahiri. (ibn-saad, 1960)Or Qosay did not allow them to be called Qoraysh abtah because they did not know them similar to each other. As Qosay gathered the Qoraysh in Mecca, it was called convention and it was because of the Quasy that Qoraysh was called Qoraysh because before that they were called Bani Nazr, and some traditions hold that Qosay was called Qoraysh and Qoraysh took its name from him. Another story stated that when Qosay got the shrine, he did great things, and then was called Qorashy. (ibn-saad, 1960)

Perhaps some kind of adaptation be found among these narratives and the Qoraysh name to that is related to Nazr or Fahr, in the way that probably the Qoraysh from the Nazr and Fahr ages called themselves Qoraysh, But others still called them the Nazr, but because they achieved Mecca, got well known among the Arabs and were called Qoraysh. If the name of Qoraysh was created in the Qosai ages, because there isn't much interval between them, traditions had less differences in the meaning of Qoraysh, differences for the meaning of this word can reflect its historical antiquity. However, Qosay divided different parts of Mecca between the Qoraysh people and started building houses there. Traditions hold that before it, there were no houses in Mecca and people lived in tents. (jawad ali, 1980)

Qoraysh who wanted to cut the trees to build houses was feared, because they thought it wasn't correct in a holy area, and this was a barrier for building houses. To eliminate this fear, Qosay started cutting down trees with his hands and others followed him. (jacobi, 1963)

Another action that Qosay did, was the establishment of Daralndoh, Nodoh means community and Daralndoh means home of community or home of populace, this house had members. Sons of Qusay were all among members but some people from other tribes of Qoraysh who were over forty, were also members. On of the Responsibilities of the community was to determine the age of puberty and marriage of girls and girls who reached this age must be declared by the community and a special dress was made for them. Male circumcision was done in Daralndoh as well as marriage. The exit and entry of seafarers and political issues such as declaration the war was the responsibility of this House, Daralndoh's doors was opened across the Kaaba. (zaryab, 1991) But Tabari about the extent of the duties of this council has spent moderation and cited it as a council to resolve matters of Qoraysh. (tabari, 1967)

Another action of Qosay was taking taxes, he received one tenth of the property of the passengers. Although analysts believe that this tax was taken from pilgrims. (zaryab, 1991)But the style of this tax, was like a trading tax. Later, what the Qoraysh got from pilgrims as Qoraysh rights was not one tenth of their property, because the Pilgrim might not have any property to give one tenth of it. And probably the trading of Yemenis with Sham has been active until Qosay.

From the same period of Khzah authority, Kaaba has also some the positions, after domination of Qosay some of them that did not have much importance remained in the control of their owners, such as these tribes: Safwan,

Adowan, Nasa and Moreh ibn Ouf, because Qusay thought them as rituals that must not change. (ibn-hisham, 1968) But he himself established some positions, One of them was monitoring and maintenance of the Kaaba that he said Hejabt. Saqayt was giving water to the pilgrims in leather pools. Rafdat was feeding the poor pilgrims was by the money that was gathered from Quraysh,. Leva was Closing the Flag during the war and Ghiyadat was probably being commander of war and guiding the pilgrims or taking care of camels. (zargari nejad, 1999)

With such actions, Qosay was the real founder of Qoraysh greatness and Qoraysh had to follow the orders of Qosay as a religion. (ibn-saad, 1960) Some even know the trade of Qoraysh from Qosay ages and some, attribute it to the ages of prophet "Hood", which refers to the antiquity of Qoraysh trade. (jawad ali, 1980) But the business of Qoraysh did not exceed from Mecca, the Qoraysh bought things from entrants and sold them to other entrants or wandering around there, and again this is a proof of travelling the dealers to Mecca.

But with the great influence that he had on Mecca, Qosay cannot be counted as a king. Since, the Arabs of that time, had a freedom-loving soul and couldn't accept unquestioning obedience, the Daralndoh establishment that was a council of tribal sheikhs for making important decisions, is itself a proof of this claim. Perhaps, the Qoraysh's most respect and obedience of the rules and traditions that Qosay founded is after his death, when Like any other hero he became a myth after his death. And the Arab willingness for following his rules, and the traditions he, made the Qosay's traditions to acceptable rules. Qosay had four children named Farnd Abdmanaf, Abdalzy, Abdqsy and Abdaldar. Resources about Qosay-ibn-kelaab testamentary and his delegation of Mecca's job to his children have been presented in two different reports, First, Qusai divided the position between his children that there are differences in sources about it, Second, by observing the weaknesses of abdaldar, his oldest son, Qosay tried to increase the reputation of Abdaldar, and gave all positions he had to Abdaldar. (zargari nejad, 1999)

RESULTS AND DISCUSSION

Results

Despite what is often said that one of the basic dignity of the Qoraysh among Arabs, was their attribution to Ismail, but such a view cannot be acceptable, Because about half of Arabs, have always claimed attribution to Ishmael and how this can lead to greatness of Qoraysh while over half of them are common in his honor. It can be argued that the respect of the Qoraysh have been influenced by secular and religious factors. But the religious reverence of Qoraysh is entirely due to their residences and maintaining the holy shrine of Kaaba. As mentioned the holiness of Mecca might cause the selection of it by Abraham, and the narratives that date back Kaaba to the manmade creation (even if it is not correct history) itself confirm that it has antiquity before Abraham age. In fact, long before the advent of the Qoraysh, Mecca had been respected and Qoraysh sanctity was due to the sanctity of Kaaba and Mecca. But the sanctity of Kaaba was a process that can be divided into two periods: the first period when the Kaaba, still hadn't accepted the idolatry of Arabian peninsula. In these ages that started from uncertain times and its end point are Khzah ages, Mecca and the Kaaba have ancient and traditional sanctity. But the second period is a period that gradually Kaaba becomes a house for idols and its traditional significance increases in Arab's view. Although probably this process had started during Jrhmyan ages but its turning point was during the Khzah period and at this time it completed. But the second pillar of Qoraysh's dignity, is the worldly sanctity, and again is owed to Mecca. We know that in the view of the Arabs of ignorance age, wealth had been counted as one of the most important indicators of respect and reputation. In such conditions, Mecca was located on the commercial road, and the trading of Mecca was probably before the age of Abraham. The relationship of Qoraysh and the trading role of Mecca can be divided into three periods. The first period is the period of Qoraysh's trade beginning, and is the time when Qoraysh bought staff from the traders that passed Mecca, and sold them to pilgrims, or the Arabs around Mecca. This limited purchase and sale of Qoraysh didn't make them rich, but probably it had been the most important way to spend their lives in the dry valley of Mecca. At this age the customs revenues of Mecca was accrued to the dominant tribe in Mecca i.e. Jrhmyan and then Khzah. But in the second period that started by the ruling of Qosay in Mecca, is the time, When Qoraysh in addition to their limited trading, were also likely to obtain the customs revenues And this leads to significant empowerment of Qoraysh. So, generally it can be said that the Qoraysh has its properties from Mecca. by comparative studying of both secular and religious aspects of Qoraysh nobility it can be said that Qoraysh, from the beginning of advent which was coincided with the second period, and the high reverence of shrine among the Arabs, had religious sanctity And this sanctity increased dramatically by winning the Mecca and becoming the servants of Kaaba.

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