



The attacks on Maccah in ancient times from the second millennium BC to the sixth century AD^(*)

Dr. Salma bint Mohammed Bakr Hawsawi

Associate Professor- Department of History

College of Arts - King Saud University

shosawi@ksu.edu.sa

تاريخ قبوله للنشر 16/3/2022

<http://hesj.org/ojs/index.php/hesj/index>

(*) تاريخ تسليم البحث 20/2/2022

(*) موقع المجلة:

الاعتداءات على مكة المكرمة قديماً من الألف الثاني قبل الميلاد إلى القرن السادس الميلادي

د. سلمى بنت محمد بكر هوساوي

أستاذ مشارك بقسم التاريخ- كلية الآداب- جامعة الملك سعود

حظيت منطقة مكة المكرمة بمكانة استثنائية منذ العصور الموعلة في القدم حتى يومنا هذا؛ حيث ارتبط تاريخها بالبيت الحرام والكعبة المشرفة، وبالأنباء والرسل بداية من آدم، ومروراً بإبراهيم وابنه إسماعيل -عليهما السلام- ووصولاً إلى خاتم الأنبياء والمرسلين سيدنا ونبينا محمد عليه أفضل الصلاة وأتم التسليم.

ومكة المكرمة خلال تاريخها القديم تعرضت لاعتداءات عدة، وكان هدف تلك الاعتداءات السيطرة على المنطقة، واستغلال مكانتها الدينية المتميزة وموقعها الإستراتيجي لتحقيق مكاسب اقتصادية.

وفي هذه الدراسة سوف نسلط الضوء على الدوافع الدينية والسياسية والاقتصادية التي أدت إلى هذه الاعتداءات وفاق رؤية جديدة، بالاستناد إلى نظرية السلطة للعالم الفرنسي ميشيل فوكو "١٩٢٦-١٩٨٤م"، ويهدف هذا البحث إلى رصد الاعتداءات التي تعرضت لها مكة قديماً، من زمن إسماعيل -عليه السلام- إلى قبيل ظهور الإسلام، وفاق المنهج الوصفي التحليلي، بداية من عهد العماليق وانتهاكهم حرمة البيت، ونختم هذه الاعتداءات بحملة أبرهة الحبشي على مكة، والمقترة بالعام الذي ولد فيه الرسول ﷺ. وفشل هذه الحملة رفع من مكانة مكة الدينية والاقتصادية.

ومن خلال هذه الدراسة تبين بأن هناك رابطان مشتركان خلف هذه الاعتداءات، الأول: الرغبة في الحصول على المكاسب السياسية والاقتصادية والمكانة الاجتماعية،



والآخر فشل جميع محاولات الاعتداء التي تعرضت لها مكة من أقدم العصور حتى عصرنا الحاضر. وبما أن التاريخ عبارة عن حلقات وأحداث متصلة، نجد هذه الاعتداءات استمرت على اختلاف العصور التاريخية، وقد تستمر لاستمرارية أهمية الموقع الإستراتيجي والمكانة الدينية للمنطقة لعقود.

الكلمات المفتاحية: مكة - الاعتداءات - السلطة - العرب - الموقع الإستراتيجي.

The attacks on Maccah in ancient times from the second millennium BC to the sixth century AD

Dr. Salma bint Mohammed Bakr Hawsawi

Associate Professor- Department of History
College of Arts - King Saud University

Abstract:

The Makkah region is blessed with an exceptional status from the most ancient times to the present day; where its history was linked to the Sacred House and the Kaaba, and by the prophets and apostles, during the ancient history exposed to several attacks, and it was a goal that the attacks takes control of the region, and to achieve religious and economic gains from its position.

Keywords: Maccah - assaults - authority - Arabs - Arabs



Introduction

In this study we will shed light on religious political and economic motives which have led to this the assault with anew vision, based on the theory of the power of the French scientist Michel Foucault (1926-1984 AD)⁽¹⁾, where he spoke about power in the depths of society and not in the general appearance or the superficial form of society centered in the political aspect, which was intended by state policy, or in the political parties affiliated with the state, or in opposition to it. The power from the perspective of "Foucault" that monitors human and determines its behavior, this difference in behavior, whether together or complex a, as we will see in the incident Abraha, and his follower Alassad Aby karb El-Hemyari, and Hassan bin Abd Clal, and Othman bin Huwayrith.

This research aims to monitor attacks on the Mecca of old, from the time Ismail -peace be upon him- to before the advent of Islam, of the analytical descriptive approach, the beginning of the era of the Amalekites (the giants) and violating the sanctity of the home, and through the tribe Jorhom and the incident of Isaf and Nayla contemporary Ismail -Peace be upon him- and their committing immorality at the Kaaba, God Almighty turned them to two stones, they were based on Mount Safa and Marwa to take cues and the lesson from what happened to them, add to that stolen treasures of the Kaaba, which was given to her, the Jerhmeon have committed many of the attacks on the Kaaba, and as a result -as stated in the historical novels- God sent a snake. Its head resembles the head of a Capricorn, black back and white belly guarded the Kaaba for five hundred years until the time of the Quraysh rebuilding the Kaaba⁽²⁾.

Then the matter remained so until he brought the idols to the Kaaba, Amr Ibn Lohai al-Khuzai, and called for their worship. Through the invasion of Altobabah Mecca, which was in three phases. The Tababa'a used to venerate Makkah and the Kaaba, apart from three of them who went to Makkah to conquer it and demolish the Kaaba. Two of them perished, and the third retreated from his conquest of Makkah and clothed the Kaaba. and then an incident invasion Hassan Ibn Abd Kelal who came south of the Arabian Peninsula, "Yemen specifically" heading to Mecca, the desire of him in the transfer of the Black Stone to Yemen, and try the tribe Gtefan in the north of the Hijaz in the first century AD drew the attention of the Arab society for their idol "Uzza", where they built a house on their idol and made servants for him similar to the Kaaba.



We add to the above the campaign of Abraha al-Habashi to Mecca, which is associated with the year in which the Messenger -may God bless him and grant him peace- was born. The failure of this campaign raised Mecca's religious and economic standing. we conclude these attacks with the incident of Othman bin Hawerith and his attempt to control Makkah by the Ghassanid Arabs loyal to the Romans, but he perished before he reached the rule of Mecca.

Says "Foucault"; I do not see any hand -power- from the right or from the left, he could put up the question of power, on the right were not on the table only dictionary constitution and legitimacy if a judicial vocabulary, and put it on the left was the meanings of the state apparatus, and the way Which she was practicing financially with the details of her privacy, techniques and tactics, so no one was looking for her⁽³⁾.

Foucault refers here to the existing void between the Constitution and the legitimacy and state agencies on the one hand, and the power scattered and dispersed among the members of the community on the other. It is intended that the presence of power everywhere and the center has no beginning and no end, in the sense that everyone exercises power in all directions, and is not intended violence existing under the authority of the law, but it means the regular power, or psychotherapy authority, or libido authority Very strong⁽⁴⁾. The power in the family, and in hospitals, and in factories, and in schools, and in religion, and in the law and others, shall not exercise from the top down, but practiced in parallel within the community⁽⁵⁾

If we look at the attempts or individual attacks brought to Mecca from aspiring specifically persons aim was to get power and control and adapting community in Makkah on the one hand, and self-fulfillment through a sense of superiority, up especially to Makkah and the Kaaba to him of a special in the hearts of the Arab public status; So we can't separate the political situation in Makkah from the religious situation, it is basically in for a society of Makkah on the special place among the Arab society, when the thought of -for example- "Hassan Ibin Abd Kelal" in the conquest of Mecca, was focused on the religious side by taking the black stone to Yemen And to restore the importance of southern trade routes, especially after Yemen's political and economic weakness, which has been affected by the ongoing conflicts between the Hemayrieen and the Ethiopians; where it led to the commercial weakness of their influence in the region, Mecca to play the role of commercial intermediary, working on the transfer of the winter and summer trip, the Qur'an has



confirmed in Surat Quraish, the Almighty said; "For the accustomed security of the Quraysh, the winter and summer trip" and the same thing is the reason for which Abraha al-Habashi invaded Mecca.

Add to the above, Mecca benefited from existing struggle between the Byzantines and the Persians on the path of the Euphrates, the high taxes paid by the eastern traders the island from Oman and Bahrain holding the goods from the east, and this pushed them to change their destination to Mecca through Wadi al-Remmah and Wadi El-Dawaaser⁽⁶⁾. The economic activity of the Meccans was not limited to the land routes, but rather they attracted the traders of the African coast and their eastern goods through the ports bordering Mecca on the Red Sea, and from there they headed to the markets of the Levant⁽⁷⁾. Here we find the idea of "Hassan" stemming from his inner self, which wants to restore the importance of the southern Arabian Peninsula, and to obtain high social status and economic gains.

"Power is not the institution- and not structure, as it is not a definite strength, we are under that illusion, but are characterized by a state of a complex strategy in a given society"⁽⁸⁾. In this sense, we can say: that the situation of the complex strategy lies at the strategic site of Makkah and is the heart of the Arabian Peninsula, religious and economic importance, "the particular society and the" community of Mecca, and this inner desire that are related to the psychological side, made the tribes or Arab communities in that period, considering launching military campaigns in order to impose authority and control over the region, and despite the failure of all attempts, but it leads us to link the interpretation of "Foucault" between knowledge and power and the close relationship between them; where he says: "The aims of knowledge and the goals of authority can not be separated: with knowledge we control, and by control we know"⁽⁹⁾. The Arabs' knowledge of the unique status of Makkah and its society drew their attention to the region and implanted within them the desire to control and impose power over the region for decades.

Based on previous religious status data and high unique enjoyed by the Mecca region in that period of history, being the center of a religion of the heart of the Arabian Peninsula, and its uniqueness as well as the existence of the Sacred House and the Kaaba the first house of worship on the face of the earth and the oldest, along with receiving delegations of pilgrimage that used to bring material benefits to its inhabitants; All of these things have made the Arabs and Ethiopians invade it, either from jealousy stems of human self to



eliminate the position, or to obtain economic gains as we mentioned earlier.

As a result, the campaigns against Makkah continued for different periods and decades, and the attacks that Mecca was subjected to, some of which were in the form of military campaigns, some of which were tyranny, coercion and corruption, and some were merely attempts to impose control and authority over it. Because its system of government was similar to a democratic system, and the seminar was held with the status of a parliament that brings together members of the assembly or tribal representatives and their order is not approved except by unanimous vote⁽¹⁰⁾, Therefore, we find that the tribe formed the only mode of political and social organization in the Meccan society, and thus the supreme power was in the hands of the tribe's leaders⁽¹¹⁾. It was not in Mecca central government, but was a coral every people group inhabited by the clan, and was self rule within each clan, principal of the superiors who were in charge, and no member of the clan has violation or disobedience, and the heads of the tribes were known to people who have been House symposium meeting for discussion and consultation on important matters, those decisions were not binding effect only by agreement⁽¹²⁾.

Among the pictures of the attacks that the Makkah region was subjected to, based on chronology and history:

The Amalek Tribe:

Zamzam water had a great impact on the migration of some Arab tribes to settle around them, and the Jorhom tribe was the first to live in Makkah next to Ismail -peace be upon him- and his mother Hajar⁽¹³⁾, and a differ by historians about the first of Mecca residence next to Hagar and her son Ishmael, but it is likely that having Jorhom coincided with the presence of Amalek in the same period, including wars and conflicts around the house, there are those likely descent of Jorhom first, and there The giants are likely to descend⁽¹⁴⁾, or the tribe may be Jorhom is part of the Giants⁽¹⁵⁾, and this difference in confirming the narrations is due to the delay of the Arabs in writing their history to a late period, which led to the loss of a lot of information; As memory has limits, no matter how strong it is, and then forgetfulness.

One of the manifestations of their corruption is also an attack of their own "Amliq" the women of the tribe Tasm, Jadis, was a woman of Agdis complained about her husband after he divorced her and took them a Banha, ordered the King "Amliq" sell the woman



and give her five price, featuring her son to his servants, she said, in which these **verses**:

<i>I came a brother Tosem to</i>	<i>Execute a judgment in a miserable</i>
<i>judge between us</i>	<i>and unjust sentence</i>
<i>For my life, you have judged</i>	<i>You were not aware of the one who</i>
<i>badly</i>	<i>concluded the judgment</i>
<i>I regretted not and did not</i>	<i>And my husband in government</i>
<i>regret my scattering</i>	<i>became remorseful</i>

When I reached the verses to the ears of the "Amliq", ordered that the command of the tribe Agdis Bakr not married even enter them, and remained up a moment of time, even kill him "Al Aswad Ibn Abbad" and fled, and that after the verses of course, by his sister, "Ofearah Bint Abad" after had got her" Amliq⁽¹⁶⁾.

When you have gone to manifest sins a man of them said to him; "Amellouk", he said to them: "O my people the remaining yourselves have seen and heard the news of your family from the bosom of nations before you, the people of Hood and Saleh Shoaib, do not do evil"⁽¹⁷⁾.

Gorhom tribe:

And their dislocation from the ancient Yemeni Arab tribes inhabited Makkah⁽¹⁸⁾, and it was attributed to Jarhum bin Yakut bin Aber, and with Aber, Yemen and Mudar meet, because all of Mudar is the children of Falag ibn Aber, and all of Yemen are the sons of Qahtan bin Aber⁽¹⁹⁾, and said some of the people of the news that Mecca has ruled in a time Gorhom two kings: "Modad bin Amr king Gorhom", and "Asameeda" king of the Amalekites, have clashed and fought them wars, ended with the victory, "Modad Ben Omar and" the king took For himself, then he abused them then Gorhom assaulted in Mecca, and corruption abounded in it⁽²⁰⁾. In another novel that ended the war between the Giants and Jerhm the yen and the victory of the Giants became the state house to them, and then was dragged after them, and remained the rulers of the house towards such as a Osmaih years. And in another narration, five hundred and sixty years, and the last of their kings was Al-Harith Bin Madad Al-Asghar Bin Amr Bin Al-Harith Bin Madad Al-Akbar, and the first of them was Al-Harith Bin Madad Bin Amr⁽²¹⁾.

And their strength increased in building the house, and raised it higher than the construction of Abraham, peace be upon him⁽²²⁾. It was said in their time e n a man said to him: Isaf "of Qtora" met with a woman said to her: Nayla "from Gorhom" in the Kaaba and



committed adultery, God made them two stones, put next to the house; To take a lesson from them, but with the passage of time they worshiped instead of God and that was during the time of Khuza⁽²³⁾.

And manifestations of attacks by Gorhom on the sanctity of the home also, their assault on a well where the closet preserves where what is given to the house of the ornaments, and Kaaba at that time the roof of her, where a consistent five of them to steal inside, stop each and every one of them on a corner From the corners of the Kaaba, and the fifth man entered the Kaaba in order to bring what was inside it, so God punished him, then perished and the rest fled⁽²⁴⁾.

As for how they left Mecca "Fassi" in his book Healing attachment God -the Almighty- shed their animals died, most of them, leaving them out outside of Mecca, and also mentioned that after Isaf incident Naila in the Kaaba, God sent them nosebleed, bees and other verses of anger on them. Before they left Mecca under the leadership of Amr bin Al-Harith bin Mudad Al -Jarhami, Fadhad Ghazali buried Makkah and the corner stone in Zamzam, and went out on his way to Yemen while they were very sad about their departure from Makkah, so they separated between the tribes. In another narration, they went to the Juhaina tribe specifically⁽²⁵⁾.

When exaggerated the tribe dragged them to commit sins and corruption, the land of Mecca, told them Amadad ibn "Amr ibn al-Harith: "O my people Beware of the prostitute, it does not stay for his family, you may have seen from it before you, from the Amalekites underestimated the campus did not Aazmoh, and fought among themselves and disagreed so Allah urged you against them You brought them out ..."⁽²⁶⁾.

And as we mentioned as a bug of it as a result of the commission of the tribe Gorhom numerous violations of the sanctity of the Sacred House, God sent a black beard Kaaba guarded for five hundred years to the time of Quraish re building the Kaaba⁽²⁷⁾.

If we look at the violations of the sanctity of the Sacred House carried out by each of the Amalekites, and Gorhom, and Khaza'a, of disregard for the sanctity of the Sacred House, and not taking cues and lessons from previous nations, we do not find them politically motivated, religious or economic, they are the owners and their rulers region, but showed lack of awareness of the site of the. Strategy to Makka, and the importance of the Sacred House, and the reason is due to a ravenous first of Makka residence, and was in the process of upbringing that period, and It wasn't famous as a rich valley. this For tribes the "Amalekites and Gorhom", where he managed them

the vital power inherent in the body, which caused them to commit immorality and theft, the tribe Khaza'a by the leader to bring the idols to Mecca was an economic motive explicitly religious; In order to increase its religious status and attract a wider community from the north of the Arabian Peninsula, and thus the trade of Makkah extends to wider areas and increases the wealth of its inhabitants, and this gives us an indication of the beginning of the awareness of the owners of the region of its religious and economic importance.

El Tababah are the Kings of Yemen:

There were three of Tbahah tried to invade Makka, a Two of them perished, and the third survived and clothed Kaaba, the first: "Zayd ibn Amr with Alozar bin Abraha with Al - Manar" and the second: "teppan Asaad bin Klkikrb or" koly karb"bin Zaid", And the third: "Hassan Bin Taban Asad"⁽²⁸⁾, and those Altbabah three of those who tried to attack Makka and sanctity, first came to Makka and wanted to destroy the Kaaba time Khaza'a, Khaza'a went out on it and fought and forced him to return to Yemen, and the second was Khaza'a also time, and ended his attempt to fail and perished like the first, The third "Hassan bin teppan Al Asad father and anguish Hemyari"⁽²⁹⁾, or "Al-Tabib Asaad Abu Karab Al- Hemyari ", differed at the time of his arrival to Makkah, was it at the time of Gorhom or the time of Quraish⁽³⁰⁾, and it is more likely that his arrival was at the time of Quraish, based on the description of the Hozail tribe of the region and the temptation that Tobbah Yemen by invading it.

And it is the burden that Hazel incited⁽³¹⁾; When Quraysh was envious of their position in the house, he went to Mecca, and on the way he passed Yathrib, and he consulted some of the rabbis from the people of the book "from Banu Qurayza" about what he would do about demolishing the house in Makkah, so they indicated that he should cover the house and slaughter it. with him, and they said to him: "there is a prophet out of time from the Quraish, and a Guetna speech Alhabran returned and headed for a Yemen .On his way back, in the area between Usfan and Umluj specifically, he presented him with a group of the Hudhail tribe"⁽³²⁾, the son aware of bin Elias bin Mudar Bin Nizar bin contagious bin Adnan, they said to him: "O king !shall we guide you to the house of money Dather Ogfelth kings before you, in which the for pearls and aquamarine, rubies, gold, and silver? He said: Yes. they said: the house of Mecca, worshiped by his family, and pray with him"⁽³³⁾. Then he was sent to the rabbans to take their opinion on that, and they advised him not to invade Makkah, and that whoever wanted to conquer Makkah was perished⁽³⁴⁾, and what he

wanted Hudhali and n that only his destruction and the destruction of his soldiers, ordered to strike their necks - Alhzlian - and cut off their hands and feet, then went even gave the house, and he did around him, and slaughter him, and shaved his head, and stayed in Makkah for six days, then saw In a dream, he clears the house and drapes it, so he was the first to cover the house completely⁽³⁵⁾, from coldness and obedience⁽³⁶⁾, and Ibn Hisham hung Al_khasv, Alamaafr, and the appropriate alpha, methods, after returning to his people in Yemen asked them to enter into a new religion which is a join him, but they refused and asked for arbitration to fire⁽³⁷⁾.

He, may God's prayers and peace be upon him, said: [Do not insult Asad Elhomiri, for he was the first to clothe the kibbeh]⁽³⁸⁾, and a saying followed from poetry in which he refers to his action:

And we covered the house that God forbids *Appropriatenes⁽³⁹⁾ slaughtered and barnyard⁽⁴⁰⁾*

We built it from the tenth month *And we made it to his door⁽⁴¹⁾ Eqlid*

Then we circled the house seven and seven *And we prostrated at the shrine in prostration⁽⁴²⁾*

It is a saying tribe Huzael to tobah, "Hassan bin teppan Assad my anguish H Hemyari " are aware of the most important treasures of good things in the region, so it wanted to "tribe Hvel" drew a Ntbah followed by Yemen to Makka and the house and land, and draw a picture in his mind about the many funds that will receive it, if he controls the area and imposes his authority on it. The tribe Huzael Al tobah did not fight the tribe of Quraish publicly on despite the strong desire to rob Makka itself, but used the. Baltba Hassan Asad Aby Karb Hemyari to the so; In order not to win the enmity of the Arabs of the Arabian Peninsula, who have respect and appreciation for the society of Makkah and the Sacred House to which they make pilgrimages every year. Here we go back and quote the saying, "Michel Foucault" when he said: "knowledge and authority related to the objectives of each other, the knowledge stems the idea of power, has been trying to like its predecessor failed, and ended with the tribe ordered by Huzael doom tobah by Yemen. Here we find tobah by Yemen defended the tribe and religious Hvel a political a, so as to impose political power after the control of them at the Sacred House, and economist access to the bounties of Makka".So, this incitement to tobah Yemen to control Makka, hoping that the status of Quraish will be taken away and granted to it.

Abraha Bin Al-Sabah Al-Ashram⁽⁴³⁾ Abyssinians:

Is considered a campaign Abraha or "the elephant"-570 (571m) the only invasion that broke the Arabian Peninsula, and arrived in Makka, unlike previous attempts, but thanks to God's will and ability the failure of this campaign and destroy their owners.

After Abraha took control of Yemen, he undertook several reforms, including the restoration of the Ma'rib Dam, the attempt to revive the trade of the countries of Yemen after it lost its importance, and the weakening of the Makkah trade, and to this end, he built the Al-Qulis Church in Sana'a, to compete with the Kaaba and spend the Arab pilgrimage to it.

Most of the sources of Arab agreed that Abraha Ashram when he built his temple in Sana'a for the exchange of people from the Kaaba, and sent to the Nagashi a letter saying: "I built you a church was not built for one of you, I am not over until I spend the pilgrimage Arabs", when knowledge of the Arabs With that, they became angry, so one of the Arabs "from the Kenana tribe" entered the church and spoke to him, and "Abraha" was waiting for the appropriate time to launch a military campaign against Mecca, so he got angry and asked who did that. A man from the Arabs was told to him, and he swore to destroy the Kaaba; Arabs in retaliation for the humiliation of the Church and the dignity of dirt and smearing dirt, and Abraha prepared out to Makka, and took with him the elephant in the introduction to the army⁽⁴⁴⁾.

When the Arabs so heard, enlarged the matter and feared ambitions Abraha and his army, and saw that there must be repelled and stand in the face, and was the first confronted him, Yemen, tribes the spite of the control of the Ethiopians to Yemen, but the home position when Yemenis made them stand in the face of this campaign without fear, and was at the forefront of the Arab tribes that stood in the face of the Ethiopian invasion of the people of Yemen, a man said to him: "Zoo Nafar" of the kings of Yemen but was defeated and taken prisoner, so he wanted Abraha to kill him, with a group said to him: "O king do not kill me, it maybe that will be staying with you good you kill me", he took him with him and did not kill him, then passed the tribe Khath'am on the outskirts of Yemen, went out to him, "Noville Habib Ben Khathaami", and followed him of Arab tribes, but also was defeated, and taken prisoner, Nafil said: "Do not kill me, O king, for I am your guide in the Land of Arabia". He locked him up and took him with him. He continued his journey until he reached Al-Taif, which is the only tribe that supported the Abra

campaign. As a result of the competition that existed between Taif and Makkah⁽⁴⁵⁾.

Abraha has continued his career with him his guide Abu Rgal until he reached Almgams, sent a man of his men to Quraish, said to him: "Al Aswad Ibn Magsoud", and sent to Abraha funds of Quraish including Mait a camel to Abdul Muttalib bin Hashim, was the master of Quraish and the greatest in That period of history.

After that he sent Abra to Makka whoever comes to him with its master, then he sent to them "Hanata Hlhemiri" and sent a letter with him saying: "Tell him that the king did not come to your war, but came to demolish this house, and if you did not confront him with a war, then he does not need a war, if he did not. He returns my war, so he brought it to me"⁽⁴⁶⁾.

So, the Messenger went to Makka and informed the master of Quraysh of his king's message. Abdul Muttalib said to him: "God, what we want war, and what we Bmak of energy, this house, the house of God, and the house of his friend Ibrahim – blessings be upon him as he said- Allah prevents its home its campus, and cleared him so we can't protect it"⁽⁴⁷⁾.

Then Abd al-Muttalib went and asked him for the camels, and he said: "My need is for the king to return me two hundred camels that were struck by me. He told the translators that he showed him this, so he said to the translator: Tell him that you liked me when I saw you, and then I renounced her with you, when I saw you, then I abstained from you. you, and leave words in the house is your religion and the religion of your fathers, I have come to destroy him not to call me in it!" Turgoman told Abdul Muttalib so. Abdul said the demand for Turgeman: tell him I am the head of these camels, and the house of the Lord of the protected. Turgoman told Abraha this, he said: He would not have prevented him from me...!, So Abdul-Muttalib said to the translators: Tell him and that!". Abdul-Muttalib offered Abraha a third of Quraysh's money so that he would return and not demolish the house, but he refused and returned it to Abd al-Muttalib, his camel⁽⁴⁸⁾.

So all Quraysh left, fleeing from the owners of the elephants, except for Abdul Muttalib, and he said: "By God, I do not go out of the Haram and do not seek honor in others, so he sat in the yard of the house"⁽⁴⁹⁾.

Abraha entered Makka, entered the sanctuary, led by his army and his elephants, and while they are on it, offering "Neville Habib Ben Khathaami", who Abraha took him captivated as a guide him to Makka, and whispered in the ear of the elephant Mahmoud, and said



to him:" sit well, or a returned well where you came from, you are in a country of God"⁽⁵⁰⁾. So the elephant became whenever it was directed towards the side of the Kaaba, my father and his blessings, and whenever it was directed to the other side it got up and faster, and while they were on that, God -Glory be to him- sent his torment on them, which consisted of groups of birds, with each bird of which three stones, one in its beak, and two stones at his feet, do not infect anyone except perished, and when they saw the punishment of God came down on them, even if the fugitives, but did not survive one of them, and decimated God, all of us, led by their king, "Abraha", who returned to Yemen, and the organs of his body falling until he died⁽⁵¹⁾.

One of the results of Abraha al-Habashi's campaign against Makka was that its religious and economic location increased, and the elephant accident became one of the great events that caught people's attention, occupied their thoughts and seized their minds. This great event imposed itself on the history of the Arabs, but on the history of all humanity, even Arabs became dated to before Islam, where the Arabs were dated to large events and the task that was getting them, such as: Basus war, and Dahs and Ghabraa, and the day of Dhi Qar, and other famous days of Arabs, which are important in their history.

The status of the Quraishites increased among the rest of the Arabs, so they began to say in that many poems, and they mentioned in it what God made with the Ethiopians, especially the Abraha, the elephant and his soldiers, and the status of the Sacred House over all the houses of the idol that existed in that era has not yet been heard. The Elephant Incident Think about the invasion of Mecca or the demolition of its home, In addition to the fact that this incident destroyed the hopes of Thaqif, the owner of the idol (Al -Lat), to control Mecca and to inherit the position of Quraysh among the Arab tribes, so Thaqif was very disappointed when the Elephant Campaign failed, as the Thaqif tribe was the only one that stood in support of the Arab tribes. This campaign is among the rest of the Arab tribes, as mentioned earlier⁽⁵²⁾.

From the previous presentation it can be said that behind this campaign defended the economic of or the ambitions of Abyssinian to Makka, which is the most important cities of the Hijaz in the Arabian Peninsula, as it was a special economic situation in that period, and b especially that South Arab countries during the century sixth Christmas was going through a period of political turmoil that had a role in the fluctuation of its economic conditions during that period. In



order for the Ethiopians to achieve economic ambitions in the Hijaz, political ambitions had to be accompanied by political ambitions in order to impose Abyssinian control over those parts until the matter necessitated the use of military force. In speech of Abraha to Quraish: "Tell him that the king did not come to your war, but came to demolish this house, it has not suffered a war, there is no need for him to fight you", deduce ego of Abraha himself, and his desire to severe in the demolition of Kaaba; In order to get economic gains and excellent reputation among members of the Arab community ones and this a vanity stems from the same "vital power", which seized him, and did not stop until after his destruction, along with rejection of a third of Quraish funds presented by Abdul Muttalib in order to retract the demolition of Kaaba. Thus, he could not resist the authority.

Abdulmutallab's speech Abraha by saying: "I swear that we don't need war, and what we can't afford ..", gives us an indication that the army, which was spearheaded by great elephants, and that's what increased the ego Abraha himself, and his confidence ability to destroy the Kaaba. In response Abdulmutallab on the Oprah of also saying: "If the house of the Lord protected", the role of the knowledge of the power comes, relationship document between knowledge and power made Quraish the pride of the Sacred House and the Kaaba, and are all rituals related to them, and serve the pilgrims and to provide water and food for them, as well as janitorial And obesity, and no corruption occurred from the Meccan society in the sacred house. As a result of their knowledge and full knowledge of what happened to previous societies, whether from a torment that ended in their death, or leaving the Makkah region.

Othman bin Al -Hawrith⁽⁵³⁾:

Historical sources tell that Uthman ibn Huwayrith came out of Makka after he got tired of the worship of idols on his way to Caesar Byzantium, and stayed a period of time in the court of the Caesar, and then provide after he impressed Czar gave him hospitality and honor; And in order to arouse him and attract his attention, then he asked the Caesar to help him in controlling Mecca and crown him as king, and then spread Christianity there instead of worshiping idols. Caesar agreed to this and wrote a book for him to be crowned king of Makka, and Uthman took the book and went back to Makka to inform the Quraysh and all the Arabs, and when he reached Makkah he informed them of the matter and warned them -in case they

disagreed with it- to stop the Caesar from trading the Arabs in the Levant. According to the accounts of Quraish a unanimously agreed on giving them the king, but the sons of Qusay and most of the nobles of Makka refused the letter by Caesar, Osman did not find assisted in the implementation of his plan⁽⁵⁴⁾.

Another narration states that his cousin Al-Aswad Ibn al-Muttalib was the first to deny this, then Quraysh supported him⁽⁵⁵⁾, where he said: "Quraysh, Qah, do not possess or possess"⁽⁵⁶⁾. Has a called title vaccine on the independent tribe, which is not subject to the rule of the king, whether direct or consequential to the rule of the Kingdom make it abide to rules and lead her obedience; Because they are from their point of view similar kings and are not forced or obliged to pay taxes to king⁽⁵⁷⁾.

Quraish Directed blame the incident to Amr bin Gefna of Ghassani king of Arabs Sham, turned against Ibn El- Huwayrith and took a position counter to him, and ended up ordered Othman bin Huwayrith death poisoned⁽⁵⁸⁾. Before the son dies Huwayrith, told him one of those present at his death: "evil is what I have done, do not you king nor are you in your spirit"· Osman said to him: "I had to be death, because I die, and a so -called in the Kings names better than to be On the names of people of misery, impotence and curiosity..."⁽⁵⁹⁾.

It is clear from the response of Ben Huwayrith include exit Othman bin the Hoirt of his own aspiring to the king and power, and his quote when his death give us an indication of this: "Even if I die, and a so-called in the Kings names better than to be in the people of meanness, disability and curiosity names". Here, the self-authority desire emanating from within Othman bin Al -Hawereth to obtain the king of Mecca becomes clear. and the acceptance of the Byzantine Emperor to provide aid for the bin Huwayrith was to impose control and power to Mecca· and then achieve their ambitions in the region.

Add to the above, fully aware that the trade was the Mecca derives its strength from Mecca policy which is based on taking a neutral position between the Byzantine and Persian empires, peaceful and political with everyone in the Arabian Peninsula and outside her. As well as from his point of view was the view that spread Christianity among the community will lead to meet the spiritual needs.

Having lost a son Huwayrith support his clan and society in Mecca general, passed Quraish Amr bin Ghassani king of the Arabs Sham to kill him he put poison in his food; This shows the position of Quraish of the issue of his inauguration as the king of them, the complete rejection of the idea, and tactful alive may



affect the Mecca economy, they have already been threatened by depriving them of exchange traders me with the Levant under the influence of Byzantium, but his death has finished the whole case, and Stopping the Byzantine interference in the internal politics of Makka, and this attempt, although not military, failed just like previous attempts, but the difference in this attempt lies in the one who wanted to impose power over the region from the Makka society itself, and he also clarifies his knowledge and knowledge of the material gains from that, but his main goal was to get the king only "to impose political power" and that person becomes a little, which is what we achieved in the latter through this attempt, and this is what referred to "Foucault" when the link between knowledge and power as over us "goals Knowledge and the goals of authority can not be separated, with knowledge we control, and with control we know".

Also we cannot consider the incident Ibn Huwayrith one of the aspects of didn't by Makka, it was not a fight Ibn Huwayrith a commit sin, but it is an attempt to impose a political power in the region, after the elephant campaign did not dare any greedy on the invasion and it became people calling for "the people of God" Because God -the Almighty- is a protector of the Kaaba demolition, was invade only on the conquest of Makka, said peace be upon him: "Do not invaded Makka after the conquest of disbelief forever"⁽⁶⁰⁾.

5. Conclusion:

All these events that we mentioned have opened the way for Makkah to play the role of neutral commercial intermediary. As a result of the peaceful policy that Makkah pursued with all countries, and Arab tribes inside and outside the Arabian Peninsula, Makkah became an important commercial station on the line of commercial convoys, between Ma'rib in the south and Petra in the north. During the Hajj season, all the different peoples gathered inside and outside the island, in order to do trade. What added to the importance of Mecca was that it was an important religious center on the Arabian Peninsula. Because of the sacred house that was surrounded by the idols of the Arabs .

Among the necessities of venerating Makkah, its virtue, and the honor of the neighborhood is that it is the first house placed for people. The Almighty said; "Indeed, the first house was set for the people, for the one who is blessed with a blessing and a guide to the worlds"⁽⁶¹⁾. It is considered the first and oldest house of worship on earth.



Based on the historical events that we dealt with in this study, history can be interpreted within the community's intentions and goals related to power, knowledge and the body, which give us a picture of the transformations related to the nature of power, as we find from the images of some attacks that were an attempt to impose power and control by threat and to show strength and violence. Evident in the military campaigns of "Tababa, Hassan bin Abdul Kalal, and Abraha al-Habashi," and pictures of the attack were a struggle between Arab tribes⁴ in order to impose political and religious authority and reach the supremacy and elevation that distinguishes the society of Makkah from other societies in the Arabian Peninsula, as they deliberately built buildings on their idols in order to rob Mecca and the Kaaba of their status. Among these attempts also incited Al-Hudhalilin to the subordinate Asaad Abu Karb Al-Hamiri to invade Mecca, and the attempt of the Ghatfan tribe, where a building was built on its idol Al-Uzza, and the Thaqif tribe in Taif that provided assistance to Abraha Al-Habashi. In an effort to ensure that the demolition of the Kaaba would raise the status of their idol Al-Lat, in addition to that, the Thaqif tribe wanted to inherit the Quraysh's place among the Arab tribes.

And another authority is the "supervisory authority", which included many forms, including -as Foucault called it- "vital power" which is related to the body and the desire emanating from the person himself, and these practices appeared in an incident of Al-Esfa and Nayla through the attacks of corruption in the sacred house and the commission of immorality, This assault resulted from their lack of control over their bodies. Add to that the aggression of the king of the Amalekites (Amleq) against the women of the Gedis tribe. These two incidents illustrate the existence of authority in the body and the submission of the body to the desires of man.

And when the Arabs placed "Isaf and Naela" next to the house after God mutilated them into two stones after committing immorality and before worshipping them with the passage of time, it was for the sake of self-monitoring of the internal authority over the body that cannot be seen, so as soon as a person looks at them, he observes this controlling power over the body.. There is another form of "vital authority" that we find in Uthman bin Al -Hawereth's attempt to obtain the rule of Mecca, and this desire also stems from himself.

There are two common bonds behind these attacks, the first: the desire to obtain political, economic and social gain, and the other is the failure of all attempts at aggression that Mecca has been subjected



to from the earliest times until the present. Since history is a series of related episodes and events, we find these attacks continued throughout different historical eras, and may continue for the continuing importance of the strategic location and the religious position of the region for decades. In (2016/ 2017), and (2019), the Houthi militias supported by Iran launched ballistic missiles targeting Mecca, the Muslim Qibla. And the Saudi air defense forces were able to confront them.

We can also point out that the attacks that Mecca was subjected to during that period of history, there is no foreign external force that directed a military campaign against Makkah, with the exception of the attempt to impose indirect authority over Makkah by the Byzantine state, which pushed the Abyssinians to advance towards the north. In order to realize their big dream of extending their influence over the Arabian Peninsula, in order to form a strong military front supported by the Ethiopians on the one hand, and the Romans residing in Levant on the other hand, In order to stand up to the Persian Sasanian state that targets the security and areas of its commercial influence in the Red Sea and to confront it. As for the other intervention, it was indirectly by the Byzantine state when it agreed to install Othman bin Al -Hawereth as king of Mecca, and this attempt also failed.

It should be noted that most of the military campaigns that were directed at Mecca originated from the south of the Arabian Peninsula, "Yemen". In addition, most of the attempts to impose authority on Mecca were in the period close to the emergence of Islam in the time of Quraish, that is, "during the fifth and sixth centuries .." The Quraish -in addition to its attention to the internal and external ambitions of the region- took a peaceful policy with everyone, Arabs and non-Arabs, and formed alliances with them. In order to preserve the continuation of its religious, political and economic authority over the region, it even served the pilgrims and the Kaaba through the services it provided, such as watering, Rafada, Hajaba, and Sada.

Despite the terrifying end of those who tried to attack Mecca and the Kaaba, attempts to impose control over it continued to our present time. There were attacks in the Umayyad and Abbasid eras, and the thing is to mention, the incident of "Hassan bin Abd Kalal" is similar to the Carmatian attempt to divert the Hajj from Makkah To the Dar al-Hijrah Mosque, and the Black Stone was taken to their area for (22) years, where they controlled Bahrain, Qatif, Al-Ahsa and Taif, and in the modern era we find the Portuguese attempt to demolish the Kaaba

and exhume the grave of the Prophet may God bless him and grant him peace .In the era of the Ottoman Empire, despite the presence of some attacks, the region enjoyed a kind of calm and stability, while during the era of the first Saudi state there were some attacks due to the call of Sheikh Muhammad bin Abdul Wahhab, and after the establishment of the Kingdom of Saudi Arabia and during the reign of King Abdulaziz bin Abdul Rahman (1353 AH) Some of the Zaidi Yemenis tried to spoil the Hajj and tried to kill King Abdulaziz during his circumambulation, and the attempt ended in failure, and the Juhayman bin Yousef Al-Otaibi incident (1400 AH), which ended in failure, in which Muhammad bin Abdullah Al-Qahtani (the expected Mahdi) was killed as was the claim of the extremist group Juhayman, and we do not ignore the Iranian demonstrations during The Hajj seasons (1400 AH, 1401 AH), and these revolutions continued until the reign of King Fahd bin Abdulaziz Al Saud (1402-1426 AH), since (1402 and 1403 AH), and in (1404 AH), Iranian pilgrims harassed Iraqi pilgrims in order to spoil the Hajj and stir up sedition, and the revolutions continued in 1405 AH⁽⁶²⁾, and 1406 AH and these are examples of some of the attack data suffered by Mecca in various ages.

Footnotes:

- (1) Gary Cotting ‘**Michel Foucault**, translation: A Team of Wisdom, (2017 AD), p. 2.
- (2) Abu Al-Walid Muhammad bin Abdullah bin Ahmed Al-Azraqi ‘**News of Mecca and the effects that came in it** ‘ed. 10, Verification: Rushdi Al-Salih Malhas, (Makkah: The Culture Library, 1423 AH / 2002 AD) vol 1-2. P 86.
- (3) Abdulaziz Al-Ayadi ‘**Michel Foucault** ‘Knowledge and Power, 1st Edition, (Beirut: University Foundation for Studies, Publishing and Distribution, 1414 AH / 1994 AD), p 50.
- (4) **Foucault is a journalist, quotes and writings**, transmitted to Arabic by Al-Bakai Ould Abdel-Malik, ed. 1, (Lebanon :Juliet, 2012 AD), p 18; Muhammad Bahawi, The State and Society, "The State and Authority, The State Between Law and Violence, The State Between Reason and Tradition", Selected Philosophical Texts, (Morocco East Africa, 2013), vol. 12, pp 21-22.

- (5) Cotting 'Michel Foucault, pp. 13-16 'Muhammad Amin Bin Jilali, "Michel Foucault" and the Question of Power from Reduction to Fragmentation: Towards an Interpretive Phenomenology of Power and Adding the Thinker to Politics, (Foundation for Studies and Research, 2016) pp. 5-7.
- (6) Sahab, Victor 'Elaf Quraish, **The Winter and Summer Journey**,)Beirut :Compuition and the Arab Cultural Center, 1992. p 195.
- (7) Sahab 'Elaf Quraish, pp. 195-196.
- (8) Paul Rabinov 'Foucault, **A Philosophical Journey**, translated by: George Abi Saleh, (Cairo: National Development Center, 1990), p.168' Bahawi, State and Society, vol 12' p. 15
- (9) Cotting 'Michel Foucault, p. 14.
- (10) Jassim Sakban Ali, "Quraysh's commercial role in western Arabia before Islam," **Journal of the Arab Scientific Heritage**, (Baghdad: Center for the Revival of the Arab Scientific Heritage, 2011), vol. 4, p 2
- (11) Kaddouri Abdel Karim 'anthropological study of socio-political and religious transformations in the Arabian Peninsula at the beginning of the seventh century AD, Ph.D., (Algeria: University of Oran, 2011 AD' p. 78.
- (12) Attia al-Qusi 'Pre -Islamic Arabia, an encyclopedia of historical, archaeological, and civilizational culture .Islamic History, (Cairo: Arab Thought House, 2007) vol 1, p 44.
- (13) Abu al-Hasan Ali bin Abi al-Karam Muhammad bin Muhammad Abd al-Karim bin Abdul Wahid Ibn al-Atheer, (d. 555 - 630 AH 'complete in history, the verification of Abu al-Fida Abdullah al-Qadi, i, 1, (Beirut: Dar al-Kutub al-Ilmiyya) 1407 AH / 1978 AD), vol 1, pp 10-11 'Abu al-Fida 'Ismail Ibn Kathir, **The Biography of the Prophet**, (Beirut: Dar al-Maarifa, 1396 AH / 1976 CE), vol.1, p.56.

- (14) Ali bin Taj al-Din bin Taqi al-Din al -Sinjari (d. 1125 AH / 1057 CE) **‘Manaah al-Karm in the news of Mecca, the House and the Governors of the Sanctuary**, verification: Jamil Abdullah Muhammad al-Masri, who printed this book at his expense, Sharif Mansour Saleh Abu al-Rish, (d. M, d. D, dt), pp. 282--332 ‘Abd al-Rahman bin Muhammad ibn Khaldun (d. 808 AH **‘(the history of Ibn Khaldun (called Kitab al-Abra and the Divan of the Beginner and the News in the days of the Arabs, Persians and Berbers and those of their contemporaries among those with the greatest authority**, (Beirut: Jamal Foundation, 1399 AH / 1979 CE), vol 2, p. 331; Abu al-Tayyib Taqi Muhammad ibn Ahmad al-Fassi (d. 775-832 AH) **‘The Precious Decade in the History of al-Balad al-Ameen**, Tahqiq, Muhammad Hamed, (Cairo: The Egyptian House of Books, 1386 AH / 1966 CE), vol 2, p.p. 129-130; Abu al-Hasan Ali Bin Al-Hussein bin Ali Al-Masoudi (d. 346 AH / 956 AD), **The promoter of gold and the minerals of the essence, Verification by: Sheikh Qassim Al-Rifai**, i, 1, (Beirut: Dar Al-Qalam, 1408 AH / 1989 AD), vol 2, p55.
- (15) Taqi al-Din Muhammad bin Ahmed bin Ali al-Fassi **‘Healing the Love in the News of the Sacred Country (775832- AH)**, investigation: a committee of senior scholars and writers, (Beirut: Dar Al-Kutub Al-Ilmiyya, 2000 AD), vol 2, Vol. 9, p 648.
- (16) Ibn Al-Atheer, **Al -Kamil fi Al-Tarikh**, Part 1, pp. 271-273.
- (17) Al-Fassi, **Shifa al -Gharam**, Part 1, p. 657.
- (18) **Al-Munajjid fi linguistics and flags** ‘(Beirut: Dar Al-Mashriq), p. 200.
- (19) Abu Omar Ahmad bin Muhammad bin Abd Rabbo Al-Andalusi **‘The Unique Contract**, Its Explanation, Adjustment and Ranking of its Indexes, Ahmed Amin: Abraham Al-Abyari ‘Abd Al-Salam Harun, presented to him, Omar Abd Al-Salam Tadmouri, (Beirut: Dar Al-Kitab Al-Arabi), vol.3. p 406.

- (20) Abu al-Fida al-Hafiz, Imad al-Din Ismael al-Qurashi, Ibn Kathir, (d. 701-774 AH), **The Beginning and the End**, ed '1 .taken care of by Abd al-Hamid al-Hindi, (Beirut: Modern Library, 1421 AH / 2001 AD), vol 2, pp. 77 – 78; Al-Sinjari 'Manah, vol 1, pp. 338 - 339; Al-Fassi 'The Precious Decade, vol.1, p. 212; Abd al-Malik bin Husayn ibn Abd al-Malik al-Essami al-Makki, al-Nujoom al-Awali in the news of the first and successive, (Cairo: The Salafi Press, 1380 AH), Vol 1, pp 180-181; Abd al-Rahman al-Suhaili 'al-Rawd al-Anf in Explanation of the Biography of the Prophet, and with it the Prophet's Biography of Imam Ibn Hisham, Verification by: Abd al-Rahman al-Wakeel, (Riyadh: Taibah House for Publishing and Distribution), vol.1, p 354, Al-Baghdadi, Abu Hammash bin Habib bin Aufar **Al-Manqur in Quraysh News** (Beirut: Dar Al-Afaq Al-Jadeeda, dt), pp 344 - 345, 355.
- (21) Al-Fassi 'Healing the Love, vol 1, pp 662, 664.
- (22) **upholstered in language and flags**, p. 231.
- (23) Ibn Khaldun 'Tarikh Ibn Khaldun, vol 2, p 332; Al-Azraq 'Makkah News, vol 1-2, pp. 86, vol 2, pp. 60-62; Nour al-Din Ali bin Ahmad al-Masri al-Samhudi, **Wafa al -Wafa with the news of Dar al-Mustafa, edited by:** Muhammad Muhi al-Din Abd al-Hamid, (Beirut: House of Revival of Arab Heritage, 1374 AH / 1955 AD), vol 1, pp 171-172 .Abu Jaafar Muhammed bin Habib bin Umayya bin Amr al-Hashemi al-Baghdadi (245), al -Mughbar's book, novel: Abu Saeed al-Hasan bin al-Husayn al-Sukari, (Beirut: Dar al-Afaq al-Jadidah, d. DT), pp 99-100, Abu Hilal al-Hassan bin Abdullah bin Sahl Al-Askari, **Al-Awael**, 1st Edition, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1417 AH / 1997AD), pp 40-41; Abd al-Qadir Fayyad Harfoush, the **tribe of Khuza'a in Jahiliyyah and Islam**, Edition 1, (Dar Al-Bashayer, 1417 AH / 1996 AD), 54; Ahmad Muhammad Al-Hofi, The Arab Life of **Jahili Poetry**, (Beirut: Dar Al-Qalam, d. DT), p. 384.
- (24) Al-Fassi, Shifa al -Gharam, vol 1, p. 659.
- (25) Fassi 'healing gram, vol 1, -674-675, 680-683.
- (26) Fassi, **Healing Gram**, vol 1, p.659.
- (27) Al-Azraqi 'Makkah News, vol 1-2, p 86.



- (28) Ibn Katheer, **The Beginning and the End**, J1-2, 139-140 ؛ Abu Muhammad Abd al-Malik Ibn Hisham, **The Biography of the Prophet**, ed. 4, Edited by: Mustafa Al-Saqqa, Ibrahim Al-Abyari, and Abdul Hafeez Shalabi, (Beirut: Dar Al-Maarifah, 2004), vol 1-4, p. 40.
- (29) Ibn Katheer, **The Beginning and the End**, Part 1-2, pp. 139-140.
- (30) Fassi ‘**healing gram**, c 1, S356-358.
- (31) Abu al-Fida al-Hafizh Imad al-Din Ismael al-Qurashi Ibn Kathir (d. 701-774 AH) ‘**(Biography of the Prophet, Verification: Mustafa Abd al-Wahid**, (Beirut: Dar al-Maarifah, 1396 AH / 1976 CE), vol.1, 20.
- (32) Ibn Kathir, **The Beginning and the End**, part 2, 52-55 ؛Al-Azraq ‘**Makkah News**, vol 1-2, 132-134; Ibn Hisham, **The Biography of the Prophet**, Part 1 - 4, 44 - 48 ؛Nur al-Din Abu al-Hassan Ali bin MuhammadBin Saeed al-Maghribi, **The Rapture in the History of the Jahiliyyah al-Arab**, Edition 1, (Amman: Al-Aqsa Library, 1982 AD), vol 1, 350-351, 146-148.
- (33) Ibn Hisham, **The Biography of the Prophet**, part 1-4, 45.
- (34) Al-Fassi ‘**Shifa Al-Gharam**, C1, 355.
- (35) Ibn Kathir, **The Beginning and the End**, part 2, 52-55 ؛Al-Azraq ‘**News of Makkah**, c1-2, 247-249 ؛Ibn Hisham, **The Biography of the Prophet**, Part 1 - 4, 44 - 48 ؛Andalusian ‘**Rapture, Vol. 148 - 146 1 Muhammad ibn Yusuf al-Salhi al-Shami, Subil al -Huda and al-Rashad in the biography of Khair al-Ubad**, 1 st Edition, (Beirut: Dar al-Kutub al-Ilmiyya, 1414 AH / 1993 AD), vol.1, 223.
- (36) Al-Masoudi, the **promoter of gold**, C1, 71.
- (37) Ibn Hisham, **The Biography of the Prophet**, part 1-4, 45-47.
- (38) Ibn Kathir ‘**The Prophet’s Biography, vol.1**, ؛23 Al-Askari, Al-Awael, p. 35 ؛Ahmad Abd al-Ghafoor Attar, **The Kaaba and the Kiswa from four thousand years ago until today**, i, 1, (Beirut 1397 AH / 1977 CE), 123.
- (39) Mela: Zakat from fullness .See. **Al-Munajjid in Flags and Language**,.772
- (40) Coldness: As a solution that cools the eye, and it is said: (cold dress) that is, it has fluff, see **Al-Munjid in Flags and Language**,.33

- (41) Pulp: the pure chosen from everything .It is said: (So-and-so is for the door of his people, and they are for the door of their people, and it is for the door of their people) .Look **Al-Munajjid in Flags and Language**,.709
- (42) Al -**Sanjari, Manaheh, Part** ،1_p. 372 ؛Al -Azraq ،**News of Makkah**, C1-2, 247 ؛Al-Askari ،**first**,.36
- (43) Al-Fassi, Shifa al -**Gharam**, vol. 1, 358-359.
- (44) Singari ،**Mnaih**, c 1.429 ؛Shehab Al-Din Ahmed bin Abdel-Wahab Al-Nuwairi, The End of Arb in the Arts of Literature, an illustrated copy of the Dar Al-Kutub Press with the indications and indexes of the University of the Ministry of Culture and National Guidance, (Egypt: The Egyptian General Organization for Authorship, Translation, Printing and Publishing, DT), Part 1, 253 ؛Ibn Hisham, The **Biography of the Prophet, Part** ،4-1 ؛66Al-Fassi, Shifa al -**Gharam**, vol. 1, 358-359.
- (45) Suhayli ،**Rawd**, part 1, 256؛260 - Al-Sinjari ،**Manaah**, vol.1, .429
- (46) Ibn Hisham, The **Biography of the Prophet**, part 1-4, 66.
- (47) Singari ،**Mnaih**, c 1.429 ؛Al-Nuwairi, Nihayat Al-Arb ،**Part** ،1 p. 253 ؛Ibn Hisham, The **Biography of the Prophet, Part**-1 ؛66 ؛4Abu Na'im Ahmad Abdullah Al-Asbahani, Dalil al-Nabawh ،**ed.**) ،1 Beirut, Alam Al-Kutub, 1409 AH / 1988 AD, vol.1, 91-97 ؛Al -Suhaili ،**Al-Rawd**, vol.1, 256-260؛ Maarouf Al-Arna'out ،**Sayed Quraysh**, **ed.** (،1 Beirut, Dar Al-Qalam, 1391 AH / 1971 AD), c. 1-3, 220-221.
- (48) Singari ،**Mnaih**, c 1.430 ؛Ibn Hisham, The **Biography of the Prophet, Part** ،4-1 p. 67 ؛Muhammad ibn Ishaq ibn Yasar, The **Book of the Beginning or the Creator and the Maghazi, Verification:** Muhammad Hamid Allah, (Turkey: (Endowment for Charitable Services, Publishing and Distribution Administration, Konya, 1401 AH / 1981AD), 39 ؛Al -Suhaili ،**Al-Rawd**, vol.1,.261
- (49) Ahmed bin Abi Ya'qub bin Jaafar Al-Yaqoubi ،**Tarikh Al-Yaqoubi**, (Beirut: Dar Beirut, 1390 AH / 1970AD), vol.2, p. 11.
- (50) Singari ،**Mnaih**, part 1, 184, 432.
- (51) Singari ،**Mnaih**, part 1, 426 - 434 ؛Al-Nuwayri, The **End of Al-Arb** ،C1, 251-257 ؛Ibn Al-Atheer, Al -**Kamil** fi Al-Tarikh, vol.1, 342-345 ؛Ibn Hisham, The **Biography of the Prophet**, part 1-4, 61-71.

- (52) Ahmed Ibrahim Al-Sharif, **The Role of the Hijaz in Public Political Life in the First and Second Centuries of the Hijri**, ed., 2) ,Dr. M. Arab Thought House, 1977), 23 ,Anwar Al-Rifai, **The Arab Man and the Civilization**, (Dar Al-Fikr), 176
- (53) The lineage of Othman bin Al -Hawerith meets the Messenger - may God bless him and grant him peace - in the fourth grandfather Qusay bin Kalab, he is Othman bin al-Hawarith bin Asad bin Abdul-Uzzi bin Qusai bin Kalab, and he is the cousin of Waraqa bin Nawfal bin Asad bin Abdul-Uzzi, who was a contemporary of the beginnings of the Messenger May God bless him and grant him peace, and he is the cousin of Khadija bint Khuwaylid bin Asad bin Abd Al-Uzza, wife of the Messenger, may God bless him and grant him peace, and he was one of those who hated idolatry before the mission of the Messenger, and the sources indicated that he would become victorious in the pre-Islamic era, where he used to read the divine books .See, Abu Abdullah al-Musab bin Abdullah bin al-Musab al-Zubayri, (156-236 AH) ,**Book Nasab Quraish**, ed 3, edited by: Levi Professional, (Cairo: Dar al-Ma'arif, dt), vol 1, pp. 207-209.
- (54) Al-Zubairi, **Nasab Quraish**, C1, pp. 210-21 ,Al-Sinjari ,**Mawaah Al Karma** ,pp. 447-449 ,Al-Fassi ,**Healing the Love** ,Part ,2 Volume 9, p. 130 ,Al-Baghdadi, **Al -Manaliq in Quraysh News**, pp ,184-178 .Al-Baghdadi ,(**Kitab al-Muhbar**, p. 171 ,Ibn Hisham, **The Biography of the Prophet**, Part 1-4, p. 217 ,Al-Andalusi, **The Rapture**, pp. 350-351.
- (55) Andalusian ,**Rapture**, p. 350.
- (56) Al-Zubairi ,**Nasab Quraish**, p. 210.
- (57) Jamal al-Din Muhammad Ibn Makram Ibn Manzur ,**Lisan al-Arab**,4 th Edition, (Beirut: Dar Sader, 2005), Vol. 13, 220-221 ,Mohsen Muhammad Hilal Al - Azhamat ,**The Prophet, may God's prayers and peace be upon him, approach to establishing the Islamic state: A historical study (1 of the mission / 610-11 AH / 632 AD)**, an MA thesis, (Jordan: Aal al-Bayt University, 2005), 6.

- (58) Radwan Al-Sayed, "Dialectics of Reason, Transmission and the Historical Experience of the Ummah in the Arab-Islamic Political Thought," **Arab Thought Journal**, (Beirut: 1980 AD), pp. 15 '83 'Abdel Karim Kaddouri, An Anthropological Study of Socio-political and Religious Transformations in the Arabian Peninsula at the Beginning of the Seventh Century AD, PhD Thesis, (Algeria: University of Oran, 2011 AD), 184.
- (59) Andalusian 'Rapture, 351-350
- (60) Abu Abdullah Muhammad bin Ishaq Al-Fakihi 'Mecca in the Old and New Age, ed. '2 Verification: Abd al-Malik bin Abdullah bin Dahish, ed., 2, (Beirut: Dar Khader), 367.
- (61) Surat Al-Imran 'verse: 96.
- (62) Othman, Al -Jumai 'Attacks on the Two Holy Mosques, '50-45 .118-92

Appendices

A table showing assault Mecca and its results:

M	The point of attack	No assault	The motive of the assault	Punishment
1	Giants	<ul style="list-style-type: none"> Professing sins Sell water No attack on the women of the Jedis tribe by Amleq. 	Corruption in the land of Mecca.	Out of Mecca 'and famine 'and they dispersed and perished 'and illness plague.
2	Drag them	<ul style="list-style-type: none"> Spoiling in the ground The incident of Isaf and Nayla Theft of what was inside the Kaaba of treasures 	Corruption in the land of Mecca.	God sent them animals 'and nosebleed 'and bees and others 'and get out of Mecca 'and destruction 'and the metamorphosis of the two stones. And the fifth man who entered the Kaaba in order to bring what was inside, so God made the above and below it, then he perished, and the rest fled.
3	Khuza'a	<ul style="list-style-type: none"> Bring idols to Mecca and place them on the corners of the Kaaba. 	Corruption in the land of Mecca.	Allah's punishment for Amr bin Lehi 'and robbed of them the guardianship of the Sacred House.



4	The conquest of the subordinate Mecca.	<ul style="list-style-type: none"> •The first is Zaid bin Amr Dhu al -Adhaar ibn Abraha Dhi al-Manar. •And the second,"Taban Asaad bin Kalkirb 'or"Kali Karab"bin Zaid. •The third: Hassan bin Taban Asaad Abu Karb Al-Hamiri. 	Political and economic	Khuza'a came out against him and defeated him and the second as well, and all of them perished.
			Political and economic	Cover the Kaaba.
5	Hassan bin Abdul Kalal	<ul style="list-style-type: none"> •He conquered Mecca in order to take the stones of Mecca to Yemen. 	Political ,Economic ,Religious	He was captured in Mecca for three years, then he redeemed himself, and perished on his way back to Yemen.
6	Ghatfan tribe	<ul style="list-style-type: none"> •The Ghatfan tribe in the north of the Hijaz tried to divert the Arabs from intending to Mecca and pilgrimage to it, by building a house on their idol"Al-Uzza", and another idol called"Al-Uqaisar"placed near the Levant was an otter. 	Economical, religious.	The Quraysh and those with it from the Arab tribes went out against them and was able to defeat them.
7	Abraha al-Habashi	<ul style="list-style-type: none"> • Attempt to demolish the Kaaba. 	Political ,economic, religious.	God sent a bird Ababeel to them
8	Othman bin Al-Hawrith	<ul style="list-style-type: none"> •He asked Caesar of Rome to help him gain control of Mecca and crown him as king. 	We cannot consider the incident of Ibn al-Hawerith as one of the aspects of the attack that Mecca was subjected to, as there was no fighting in it, and Ibn al-Hawerith did not corrupt and commit sins, but rather it is an attempt to impose political authority on the region.	Poison killed