

## Trade in Hajj in the Umayyad State 41-132H / 661-750M

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### Abstract

There is no doubt that a great rite in Islam such as pilgrimage must be accompanied by many economic activities. In Hajj, people come together from different races and sects. Each pilgrim comes with what he produces and makes in his own country and then exchanges, buying and selling. In this research I will highlight the commercial activity in Hajj In the Umayyad period 41-132 AH / 661-750 AD.

Thousands of pilgrims came to perform Hajj every year, and the markets were diversified. Some markets were distinguished as seasonal markets such as the Ka'az, the Mujahideen and the Mejazi. They were held during the Hajj season and were intended to trade and exchange goods and commodities, whether locally or imported. These markets were frequented by those who wanted to buy or sell any of the goods offered and traded. Hence, these markets were called the markets of the seasons for the meeting of the people where the sale and purchase.

The grain trade, such as wheat, barley, wheat, and food<sup>1</sup>, was a popular trade during the Hajj seasons<sup>2</sup>, because there were thousands of pilgrims every year in poor Makkah with their natural and food resources,<sup>3</sup> which led to the scarcity of foodstuffs available to the people of Makkah The Iraqi convoys from Iraq were rich and loaded with luggage and goods. Iraqi merchants transported large amounts of grain, such as wheat and barley, to the Hijaz for sale during the Hajj seasons. Wadi Al Qora was an old commercial road<sup>4</sup>. It passes By pilgrims after Islam station receiving Iraqi goods, including the transfer to Mecca.

The grain trade in the ports of Hejaz, such as Jeddah and Al-Jarar, which became great markets especially for the pilgrims who lived there before they moved to Mecca, flourished. Some Egyptian pilgrims brought with them some of their goods and grains to sell in Jeddah. Then they bought what they needed before moving to (Mecca)<sup>5</sup>, and sources point to the importance of Jeddah Port as a station to receive ships loaded with grain, these ships come loaded with wheat to Jeddah in the seasons of Hajj (6), and then traders to transfer these grains to Mecca and to sell and earn them, Al-Fakhi narrated about an eyewitness saying: "I saw a merchant who came from And I saw a fisherman who gave the whales of the husks, and he sold every whale of drham<sup>7</sup>. "In Makkah, the merchants used to buy and sell foodstuffs and other goods, and they lived next to the Holy Mosque during (Hajj) days<sup>8</sup>, where demand for food is increasing.

There is no doubt that the large commercial trading in grain in the port of Jeddah resulted in the prosperity and recovery of the economic life of this port and therefore it was earning great profits from this trade and others<sup>9</sup>. The grain and food trade was not limited to traders. Some of the Umayyads participated in it. Ibn Abi Sufyan is a square in Mecca called between the two suburbs where the convoys coming from Taif and Sarat, loaded with grain, margarine and honey, were loaded in between the two houses and sold in it<sup>10</sup>.

The arrival of convoys and ships loaded with grain and food commodities to the Hijaz to increase the demand for them, especially during the Hajj, where thousands flock to Mecca, which depends on the food on the neighboring regions and Islamic regions, and show the situation suffered by Mecca during one of the seasons of Hajj. In the Hajj of 72 AH / 691 CE, Mecca was subjected to the economic siege that was inflicted on it with the aim of ending the movement of Abdullah ibn al-Zubayr, when the Hajjaj bin Yusuf al-Thaqafi Abdullah bin al-Zubair and prevented him and his companions access to food and grain (11), Has been arranged On the lack of access to supplies and food supplies to Mecca that the prices have risen and rose sharply, and confirms Fakihi that tells an eyewitness said: "I saw the chicken ten dirhams, and I bought a range of corn for twenty dirhams, and the houses of Ibn al-Zubair may Allah be pleased with them bombing Tamra and barley and corn and wheat, But it

<sup>1</sup> "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.

<sup>2</sup> Kharboutli, Ali Husni, History of Iraq under the Umayyad Political, Social and Economic Rule, Dar Al Ma'arif, Cairo 1959

<sup>3</sup> Atwan, Hussein, The Poets of the Oases in the Umayyad Period, Dar Al Ma'arif, Cairo, 1970, p. 105

<sup>4</sup> Wadi al-Qura was named because the valley from the first to the last villages of the system, and was one of the work of the country and the effects of the villages to date phenomenon. Al-Hamwi, Dictionary of Countries, vol. 4, p. 338.

<sup>5</sup> Ibn al-Jawzi, Abd al-Rahman ibn Muhammad ibn Ali (d. 597 AH / 1201 AD) The recipe of the elite, I 4, C 4, the realization of Mahmoud Fakhouri, Dar al-Maarifa Beirut 1986 pp. 324-325.

<sup>6</sup> Ibn Asaker, The History of Damascus, C6, pp. 273-274.

<sup>7</sup> Al-Faqihi, Muhammad ibn Ishaq ibn al-Abbas (d. 275 AH / 888 AD) Makkah News in Old and Modern, II, 2C, Investigation by Abdul Malik Abdulla Deheish, Dar Khader, Beirut 1994 pg 346

<sup>8</sup> Al-Asfahani, Ali bin al-Hussein (356 AH / 967 AD) Songs, I 1, C 9,, House of Revival of Arab Heritage, Beirut, 1995 p. 329

<sup>9</sup> Al-Maqdisi, The Best of the Book, p. 79

<sup>10</sup> Al-Azraqi, Muhammad bin Abdullah bin Ahmed (250 H / 865 AD)

<sup>11</sup> Al-Baladari, Ahmad ibn Yahya bin Jabir (d. 279 AH / 892 AD), Anasab Al-Ashraf, A 5, Al-Muthanna Library, Baghdad 1981, pp. 357-368.

was excused<sup>1</sup>. "People in this siege also suffered a severe famine. They agreed to buy food at the price set by the merchants. It seems that there was a monopoly in this famine. The commodity was subject to the control of traders, Because of the lack of alternative goods, so that a trader introduced from Jeddah He sold the platter of grain at the price he sees, and one fisherman sold one fish with a dirham<sup>2</sup>.

In this siege, the caravans contributed to securing the owners of the pilgrims Bin Yusuf. They were food-fed as they came to them from the Levant and were laden with food and drink from Suwaiq, Ka'ak and Zayek<sup>3</sup>. This is one of the pilgrims in 72 AH / 691 AD, describing the owners of Hajjaj ibn Yusuf as saying: , And we have deviated from each other like a cactus, so that we are able to reach the cliff and the three of us<sup>4</sup>. "

The role of commercial caravans in the supply of foodstuffs during the Hajj seasons was effective and influential, and contributed greatly to compensate for the shortage of food supplies in Makkah. It is noted here that the Islamic teachings related to Hajj also played a role in the pilgrims' Hajj, and stay with the holy feelings, Islam has loved the pilgrim to provide food when he intends to Hajj because it enriches the question of people and in that says: (For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct)<sup>5</sup> has contributed relatively to the increase in trade exchange Among pilgrims. It also led to the introduction of new varieties of food <sup>6</sup>and drinks, which created a variety and variety of plant and animal products offered during the Hajj seasons.

### Perfume and ALTeeb

Makkah was famous for its imported perfume from Yemen and India through the Red Sea<sup>7</sup>. The perfume was also imported from Taif, which was famous for its flowers and blossom, which are used to produce and make perfumes<sup>8</sup>. When ibn rabeaa' went to pilgrim he bough Perfume and ALTeeb for 1000 dinars<sup>9</sup>. The imported perfume from Taif was also sold to pilgrims during the Hajj seasons<sup>10</sup>. Some pilgrims brought with them to trade. Others bought them as gifts when they left for Mecca and Medina. (<sup>11</sup>), Indicating a recovery in trade Some sources have suggested that there is a market for Al-Attar in Mecca<sup>12</sup>.

It is worth mentioning that the perfume merchants were present in large numbers in the city. In the Hajj season in 63 AH / 683 AD, which coincided with Al-Hurra's event, four hundred merchants from the Darin community in Bahrain were practicing spice dealer<sup>13</sup>. It was noted here that some caliphs were spending money on the purchase of perfume and perfume, was the Caliph Muawiya ibn Abi Sufian first found the function of the Kaaba annually in the seasons of the Hajj at every prayer (<sup>14</sup>), was also Caliph Hisham bin Abdul Malik fond of perfume (Expenditure)<sup>15</sup>.

It is apparent that this is due to the large number of sacrifices and offerings as sacrifices and gifts in Mecca from camels, cattle and sheep, as the owners of the human benefit from the skins of these animals tanning and then The trade in Adam was popular in Mecca <sup>16</sup>, and this is evidenced by the existence of shops for the owners of the people were rented during the Hajj seasons in many dinars<sup>17</sup>, and Taif was known in the industry of human and leather tanning<sup>18</sup> and was exported to markets such as the market of Okaz, And the market of Okaz (<sup>19</sup>), is known for its quality, which was known among the traders of the ad It seems that the leather industries, such as the insole industry, were among the active industries in the markets of Hijaz, because of the need for pilgrims to wear their shoes when performing Hajj rituals<sup>20</sup>. It is likely that some of the pilgrims would buy the sole, And give them as

<sup>1</sup> Al - Fakhi, the news of Mecca in the old age and modern, c 2, p346

<sup>2</sup> Al-Baladari, Anasab Al-Ashraf, c 5, p. 361.

<sup>3</sup> Al-Baladari, Anasab Al-Ashraf, c 5, p. 361.

<sup>4</sup> Al-Tabari, Abu Jaafar Muhammad Ibn Jarir (310 AH / 923 CE) History of the Apostles and Kings, II, C 6, Heritage House, Beirut 1957 p175.

<sup>5</sup> Al-Baqarah, verse 197.

<sup>6</sup> Al-Tabari, Abu Jaafar Muhammad ibn Jarir (310 AH / 923 AD) Mosque of the statement in the interpretation of the Koran, I 1, C 4, investigation Ahmed Mohammed Shaker, Foundation letter, Beirut 2000 p114.

<sup>7</sup> Al-Sheikh, Noura bint Abdul Malik, The Social and Economic Life of Medina in the Origin of Islam, 1, Jeddah, 1983 p. 148

<sup>8</sup> Al-Obeidi, Abdul-Jabbar Mansi, Taif and the role of the Tha'qif Arab tribe, I 1, Dar Rifai, Riyadh 1982 pp51-52.

<sup>9</sup> Al-Mabrad, Muhammad ibn Yazid ibn Abdul-Akkir (286 AH / 899 CE) in the full language and literature, I 3, C 2, investigation Mohammed Abu Fadl Ibrahim, Dar Al-Fikr al-Arabi, Cairo 1997 p.171

<sup>10</sup> Obeidi, Taif and the role of the Tha'qif Arab tribe, pp. 51-52.

<sup>11</sup> Ibn al-Farhoun, Ibrahim bin Ali bin Muhammad (799 AH / 1397 AD) guidance of the righteous to the actions of the tract, C 2, the investigation of Muhammad Hadi Abu Ajfan, House of Wisdom, Carthage 1989, pp. 404-405.

<sup>12</sup> Ibn Abed Rabbo, Ahmed bin Mohammed (328 AH / 940 AD) Unique contract, I 1, C 8, Dar al-Kuttab al-Sulti, Beirut 1984 p.99

<sup>13</sup> Asfahani, The Songs, C 22, p.38

<sup>14</sup> Al - Fakhi, the news of Mecca in the old age and modern, c 1, p.347

<sup>15</sup> Ibn Abed Rabbo, The Unique Contract, C5, p 192.

<sup>16</sup> Ibn Manzoor, Lanson Al Arab, C2, pp. 9-10.

<sup>17</sup> Al - Fakhi, the news of Mecca in the old age and modern, C 3, p. 292.

<sup>18</sup> Obeidi, Taif and the role of the tribe of Tha'qif al-Arabiya, pp. 68-69.

<sup>19</sup> Al-Hamwi, Dictionary of Countries, C4, p. 142.

<sup>20</sup> Al - Fakhi, the news of Mecca in the old age and modern, C 3, p. 292.

gifts when they return to their country and after performing Hajj rituals<sup>1</sup>, "says one of the poets:  
*As if the pilgrims now did not come close to me ... and they did not carry swakas  
or na'la from him  
(swake is like a tooth brush, Na'la is a shoes)  
They did not come back with a blessing ... and they did not put in the palm of a  
child for us a bowl (2)*

### Conclusion

The pilgrimage was still one of the greatest Islamic rituals in which Muslims gather in one place and perform rituals and worship that are intended to maximize God and affirm Godliness to His holy face. The arrival of thousands of pilgrims every year to perform the Hajj is due to the multiplicity of markets and diversity. The grain trade was wheat, barley, wheat, Food from the popular trade in the seasons of Hajj because of the presence of thousands of pilgrims annually in Mecca, the poor in its natural and food resources, came grain from Iraq and Syria and other areas, and flourished trade of camels, sheep and cows, and increased supply for increased demand, It is not surprising that they are economic goods of benefit and required in the seasons of Hajj, and sources indicate the recovery of this trade and the multiplicity of markets in which it is exposed, and the perfume is a valuable trade in the Hajj was imported from Yemen and India through the Red Sea, as perfume was imported from Taif Which is also famous for its flowers and flowers, which are varied and extracted and make perfume.

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<sup>1</sup> Al-Abshih, Muhammad bin Ahmed bin Mansour (v. 852 AH / 1448 AD), the extremist in every radical art, I 1, World of Books, Beirut 1999 p. 19.

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