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THE SOCIAL, ECONOMIC AND RELIGIOUS LIFE OF THE CITY OF MECCA BEFORE ISLAM

Key words: *Islam, Mecca, Jurkhum, Huza'a, Al-Qa'aba, Kusai ibn Kilab, Dar al-Nadwa, Amr ibn Luhai Idam, Exile.*

Mecca, which has been the religious, political, social, and economic center of the Arabian Peninsula for millennia, was ruled by the Jurhum and Khuza'a tribes for many years, and was later ruled by Kusay ibn Kilab, the ancestor of Muhammad (peace be upon him). Kusai stationed his Quraish tribe in various parts of Mecca, and then founded Dor un-Nadwa, which was the first parliament of the city. He also introduced a number of duties regarding the pilgrimage to the Kaaba in Mecca, the holy city of the Arabian Peninsula, and reformed a number of functions of the city administration and distributed it among the tribes.

After his death, the two sons (Abdudar and Abdulmanof) did not agree with the rule of Mecca and Kaaba, and the Quraysh were divided. This division was further exacerbated by the creation of the Hilf ul-Fizul Society, which had a significant impact on the political, economic and religious administration of Mecca. These pre-Islamic differences were also reflected in the connection of tribes in Quraysh with the religion of Islam.

Studying the history of the Arabian Peninsula, including Mecca, is necessary for a deeper understanding and study of Islamic teachings, the Qur'an and Hadith. It also provides an important basis for studying the socio-economic, religious and demographic history of the pre-Islamic city of Mecca, as well as a careful study of the life and work of Muhammad (peace be upon him), who was a native of Mecca with his ancestors.

The word "Arab" means desert, infertile land, land without water. The same name has always been the name of the Arabian Peninsula and the people who lived in this area [1].

Historians divided Arabs into three parts according to the Arab dynasties:

First: عرب باعدة - Arabs of Bida (extinct). These are the ancient Arabs of Od, Tamud, Tasm, Jadis, Imlak, Umayim, Djurkhum, Khadur, Wabor, Abel, Djosim, Hazramavt and others who disappeared and there is no enough information about their history.

Second: عرب عاربة – Oriba (pure) Arabs. They are descendants of Yashjub ibn Yakub ibn Kakhtan and are called Kakhtans [2]. Currently, they are divided into two groups – hereditary (khimyar) and nomadic (kahlan) [3].

Third: عرب مستعربة – Mustaraba Arabs. These Arabs, who are descendants of Ishmael, are called Adnanians.

It is believed that Mecca was also founded by the Adnonians. The history of this city is contained in written sources.

According to a linguistic encyclopedic dictionary published in Russia, the first information about the city is presented as a "Makorab" [4] in the work of the Greek historian Claudius Ptolemy (100-170). Some even claimed that the city he described was Mecca [5]. But Ahadjon Hasanov, a well-known expert on the history of Islam, believes that the history of the city is much older [6].

Some historians believe that this city is even mentioned in the Old Testament, the sacred source of Judaism[1].

There are several references to the city in the Qur'an in the form of "Bakka" and "Mecca". In particular, Surah Al-Imran [7/ 3:96] states: "**Of course, the first house built for people is the sacred Kaaba in Bakka**" and a guide to the worlds " and Surah Fath [7/ 24:48] refers to the city as Mecca.

Historical sources also call this city Tyhoma and Faran or Paran. Paran is the name of the desert mentioned in the Old Testament[8]. According to Arabic, especially Islamic sources, Paran is actually Tyhoma, the usual place where the Prophet Ishmael lived. Jews interpret Paran as Palestine, but as the famous Syrian geographer and 12th-century historian Yakut al-Hamawi notes, Faran is one of the Hebrew names for the city Mecca mentioned in the Torah[9].

Undoubtedly, the history and greatness of Mecca is inextricably linked with the Kaaba. The ancient Greek historian Diodorus wrote in his "Greek mythology" of the first century BC that "on the Arabian Peninsula there is a special place and a shrine that is sacred to all Arabs" [10].

The story of Abraham, his wife, Hagar and his son Ishmael, who made their first trip to Mecca, is well known. The Old Testament also contains information on the arrival of Abraham and his family on the Arabian

[1] Old Testament, in Psalms 84:5,6,10. // 5 – Blessed is the man whose strength is in thee; in whose heart are the ways of them. // 6 - Who passing through the valley of **Baca** make it a well the rain also filled pools. // 10 - for a day in thy courts is better than a thousand (elsewhere). There is no valley on the Earth called **Baca** that contains a house of worship and a spring of water. But, according to judaist interpreters the meaning of "Baca" is crying.

Peninsula[2]. In the Qur'an and Hadith it is reported that Abraham and his son built the Kaaba in Mecca under divine command. In particular, the Surat al-Bakar states: "Abraham and Ishmael raised the walls of the House, saying: "**Our Lord, receive from us; You are the Listener and the Knower**" [7 / 2:127]. Hadith al-Sharif also explains the events in more detail. In a hadith narrated by Ibn Abbas, he said: "Then he roamed far away, as Allah desired, and after that came." Ishmael sharpening arrows near a huge tree near the Zamzam well. When he saw him, he stood up. They treated each other like the father and the child. Then he said: "Oh Ishmael, Allah commanded me to do something." He said, "Do as your Lord commanded." "Will you help me?", he said. "I will help you," he said. He pointed to a high sand dune and said: "God told me to build a house there." Then they raised the walls of the house. Ishmael brought stones, and Abraham built a building. Finally, when the building was raised, Ishmael brought this stone and set it for him. And Abraham kept on building standing on it. Ishmael gave him stones. They both said: "**Our Lord! Take from us! You are Omniscient**". They began to build the house in a circle. They both said: "**Our Lord! Accept from us, because you are the Most High, the Omniscient**" [11].

This information was reported by medieval Arab historians with small variations[3], almost identical, and can be seen in modern works[4].

Arab historians report that the first tribe to live in Mecca was the Banu Jurhum. This tribe is one of the tribes such as Khuzoa, Iyod, Libyan that occupy a special place in the history of the West Arabian Peninsula [12 / –P. 385-390]. According to sources, they emigrated from the Persian Gulf, the main reason is that the Sassanids were getting stronger. The fate of Ishmael (as) and his mother, Hajar, who settled in Mecca, were inextricably linked with the Jurhum tribe. The earliest written source named Jurhum is the "Ethnic"[5] Dictionary of Byzantine Emperor Justin I, compiled by the Byzantine Byzantium Stephen who lived in VI century. Studies show that when the Jurkhum tribe settled in Mecca, they considered the Kaaba as sacred which was built by Ishmael and his father, Ibrahim (as). Ishmael married a woman named Rala Ishte, daughter of Mudad ibn Amr ibn Jurhum, the then leader of the tribe[13].

After the death of Ishmael, Mudad bin Amr Jurkhumi, the father-in-law of Ishmael, took control of Mecca [1 / –Б. 22.]. The descendants of the Ismailis were awarded the respect of their ancestors, who were the founders of the Baitollah, but they practically had no position in authority. The Jurhumites lived around the cities of Mecca and Ka'ba for about thousand years until the Khuza'ah tribe drove them out of the city [6 / –Б. 136.].

The tribe of Bani Khuza'ah is one of the ancestors Arabs of the Arabian Peninsula. They also lived for a long time in Mecca as the dominant tribe in the city and its environs. Historians have collected various information about the origin of this tribe. Some report this tribe belonging to the Kakhtan tribe, while others report it to the Adnan tribe. Below we will analyze and compare the data of both sides.

Former supporters of the group consider the Huza'a tribe to be descendants of Amr b Luhay. The historian Ibn Asir al-Jazari (d. 1233) also states the following: "They are called Huza'a because Iram (a tributary of the Marib dam) left Yemen during the flood".

The first side consider the Huza'a tribe to be descendants of Amr ibn Robia, which is one of the tribes of Khakhtanis[14]. The historian Ibn Asir al-Jazari (d. 1233) also states the following: "They are called Huza'a because Iram (a tributary of the Marib dam) left Yemen during the flood"[15]. Among them were the Arab geographer Yakut Hamawi [16] (d. 1225) and al-Kalkashandi [17] (1355-1418). Ibn Abd al-Barr (978-1071), relying on Hisham ibn al-Kalbi[6] (737-819), author of the book "Jamharat al-Ansab", reports that Amr ibn Luhai is actually Robiya ibn Harisa ibn Amr and his ancestors relates back to Ma 'al-Sam'ya ibn Xorisa ibn Amr Imro' al-Qais ibn Salaba ibn Mazin ibn al-Azd ibn Gavs ibn al-Nabit ibn Malik ibn Zayd ibn Kakhlan ibn Sabaa ibn Yashjab ibn Yarab in Khakhtan[18]. The strongest argument in favor of supporters of this point of view is that Khuzo people said: "We are the descendants of Amr ibn Rabia from Yemen" [19] Moreover, according to Arabic linguists, the root of the word "Huzoa" comes from the phrase "خَزَعَ عَنْ أَصْحَابِهِ"- «lagging behind its companions» [20].

[2] And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. Genesis: 21:21.

[3] Look: Ibn Ishaq. "Kitab al-Maghazi"// Muhammad ibn Umar al-Waqidi. "The Book At-History and Al-Maghazi// Ibn Jarir at-Tabari. "History of Umam and al-Muluk" // Ibn Atheer. "Al Kameel fit-tarih" // Ibn Kathir. "Al-bidoya van nihoya" // Abdul Malik ibn Hisham. "Al-sirat al-nabawiyah"

[4] Sheikh Muhammad Sodiq Muhammad Yusuf. «Tafsiri Hilol» // Professor Ahadjon Hasanov. "Ignorance. Islamic History "// Robert C. Gregg. shared stories, Rival telling: early encounters of Jews, Christians and Muslims. Oxford University Press Scholarship Online, 2015. ISBN-13: 9780190231491

[5] Look: Cambridge Medieval history, The Byzantine Empire, part II (1967). // Stephanus of Byzantium (London, 1968), -P.276

[6] Yisham b. al-Kalbiy. Arabian historic, he lived from 737 untill 819. According "al-Fihrith" he wrote more than 140 works. He firstly, researched genetic way from Ishmael until the Muhammad ibn Abdullah (s.a.v.).

According to the following group, the Huzoa tribe belonged to the Adnanis[21]. According to the famous Arab historian Ibn Ishaq (704-768), the Huza'a tribe is considered to be the descendants of Amr ibn Luhai ibn Kama bin Ilyas bin Mudar bin Nazar bin Mad bin Adnan. The historians Al-Musab al-Zubairi [22] (773-851) and Ibn Hazm [23] (994-1064) also support Ibn Ishaq. This group of historians gives some examples to prove their view. According to the hadith narrated by Abu Hurairah (ra), the Messenger of Allah (peace be upon him) said: "Amr ibn Luhay ibn Kama ibn Hindif is the father of the Huza'a tribe. They also cite three more hadiths as evidence [13 / – Б. 578.].

The Huza'a tribe, with the help of the Adnani tribe of Bakr ibn Abdumanaf bin Kinona, expelled the Jurhum tribe from Mecca, which dates back to the beginning of the first and second century BC and their ruling in Mecca lasted for about three hundred years[1]. During this time, Adnani Arabs spread to Naj, Iraq and Bahrain. Qurays were scattered across Mecca. At the same time, Mecca, previously known only as a religious center as a result of important internal and external factors, was becoming the largest trade and political centre in the Arabian Peninsula[6].

Historians acknowledge that changes in the path of progress in Mecca are due to the Quraish tribe and its leader Kusai ibn Kiloba [24].

When Kusai ibn Kilab grew up, Huza'a tribe ruled Mecca under the command of Hulail ibn Habshiyya. According to legends, he did not have a son. As for Kusai, he married his daughter Hubba Binti Hulail, and over time his children and wealth increased, and he became famous among people. After the death of Hulail, a dispute arose between Kusai's followers and the Huza'a tribe, and a fight broke out between them. The battle ends with Huza'a leaving the city, and with Quraish tribe leaded by Kusai being the governing tribe in the city. These events took place within 440 years. Since Kusai united the Quraish tribe, he was called al-Mujammi, which means "gatherer". During the conquest of Mecca, the Quraish consisted of 16 tribes, six of which settled in Mecca, and later became known as Quraysh al-Bithah. Tribes that are outside the city are called Quraish al-Zawahir [25].

Kusai, the leader of the Quraysh, after he settled in Mecca, reformed and introduced a number of innovations in management. First of all, he built a building in the north of the Kaaba, a place where people gathered and consulted, and people called it "Darun Nadva" [6 / – Б. 139.]. Over time, the building became a meeting place for Quraysh. In accordance with the established procedure, any person of any age of the Kusai's tribe had the right to participate in meetings, with the exception of the other Quraysh tribes being allowed only to be at least forty years of age.

If war broke out, the Quraysh flag will be set on that building, and caravans would depart from and return there. Then he assumed the following duties and was honored.

- Riyosa – the state of being chairman, that is Dorun – ruling of Nadva;
- Livo - sewing the flag, that is, on every military march, Kusai sewed the flag with his hand;
- Kiyadat - any caravan belonging to the Quraysh will be headed by his children;
- Hijabat - he was responsible for the doorway of al-Qaaba, and he was personally responsible for opening the doors of the temple ;
- Sikoyat - he was responsible for providing water to the pilgrims who visited Mecca;
- Rifodat - one of Kusai's services - providing food to hajis.

Undoubtedly, the works mentioned above were considered a great honour at that time, and after the death of Kusai they passed to his eldest son Abduddar. Kusai, in addition to Abduddar, had two sons, Abdumanaf and Abduluzzo. Both sons did not argue with their brother because of the respect of his father. However, when Abdumanof died, his sons quarreled with the children of his uncle Abdudar. They even battled the war, then they signed truce eventually, and the noble deeds of the grandfather were distributed among grandchildren. Kiyadat, sikoyat and rifodat were passed on to the descendants of Abdumanaf. Dorun - Nadva, Livo, and Hijabat were given to Abdudar.

Bani Abdumanof sorted who gets what deeds and Hosim ibn Abdumanaf was responsible for sikoyat and rifodat. For the rest of his life, Hashim did these two things with honour. After that, his brother Muttalib ibn Abdumanaf followed by Abdulmuttalib ibn Hashim, and then the sons of Abdulmuttalib were responsible for sikoyat and rifodat. Abbas ibn Abdul Muttalib was responsible for it during the emergence of Islam.

In addition, there were other positions in internal and external issues, over each of which tribes had power.

Mashvara - advisory court, authority of the Assad tribe;

Ainna - cavalry exercise under the rule of Bani Mahzum;

Isar - the possession of idols, under the rule of Bani Jumah;

Tahjir ul-amwal - the responsibility for the sacrifices and offerings made for idols, as well as for resolving issues and complaints with Bani Sahm in charge;

Shuro - organize and conduct consultations with Bani Asad in charge;

Ashnak - regulation of bloody money and fines with Bani Taym in charge;

Ukab - raising the national flag on the battlefield with Bani Umayi in charge;

Kubba - military discipline and the supply of weapons under the control of the Bani Mahzum;

Imora - to control the behavior in the Kaaba,

Siforot - being ambassador with Bani Aydi in charge

Thus, a special form of urban governance was established in Mecca. Here, not having absolute power, almost all tribes had their own position, whether internal or external, commercial or public order. The result was a spirit of interdependence that prevented another tribe from gaining an extraordinary privilege, position or reputation. Amr ibn Hisham, a descendant of Bani Mahzum, on the issue of Abu Jahl's refusal to accept Islam: "Bani Hashim and Bani Umaya were equal in honour. If they donated to the hajis, we would do the same. But what if they say that the prophet came from us? I will never recognize him (Muhammad ibn Abdullah) as a prophet. "

His grandson, Hashim ibn Abdumanaf ibn Kusai, became the most prominent person in the history of Mecca after Kusai. During his reign, caravans were sent to Syria, Mesopotamia in the north and to Yemen and Abyssinia in the south [6 / – Б. 146.]. At this time, the emergence of such large markets as Ukoz, Majanna and Zu Majoz in Mecca is important. Over time, Quraysh established themselves firmly on the trade route connecting north and south. This was one of the topics mentioned in the Qur'an[28]. Trade was the main source of trade for Quraysh. As a result, the city was very friendly to traders, and their rights were protected. This is evidenced by the fact that in Mecca there is an alliance called Hilf al-Fuzul, which protects every merchant entering the city. Of course, other tribes would have to guard the Quraysh caravan passing through their land as well.

The Quraish did not have enough military power to influence the surrounding tribes. They achieved all their positions due to their good neighborhood. Sources say that Quraysh could not collect more than one and a half thousand troops on their own. The battle of Badr is cited as evidence. However, with the help of the allied tribes, such as Kenona, Husayma, Huza'a, they managed to gather about 3,000 troops. An example of this is the gathering an army of 10,000 in the war between Mecca and Medina. However, it should be noted that Abraha, the ruler of negroes in Yemen, and his unexpected defeat in Mecca raised the glory of the Quraysh among all Arabs as guardians of the holy house. As a result, on the emergence of Islam, no one dared to fight them.

The city was not under the absolute authority of one person, but the leaders of the tribes, "malos", constantly met in Doru-Nadwa, solving the problems of urban life. The situation in Mecca was not completely at the level of a political government, and its rulers dominated people, relying more on their personal qualities and abilities. It is a kind of governing method resembling a parliamentary government. However, its foundations were weak, and it was difficult to withstand difficult times, and this was evident during the Negros invasion.

When it comes to the religious beliefs of the people of Mecca, it is true that ordinary people think that they worshipped idols and that they follow different religious beliefs and customs. In fact, the Arabs accepted the calls of Ishmael who invited people to the religion of Abraham. A vivid proof of this is that the Kaaba, built by Abraham and Ishmael, is considered the sacred house for all Arabs and is considered the house of Allah. It is believed that idolatry in Mecca was introduced by Amr ibn Luhai, the leader of the Hadhai tribes, after his visit to Damascus. It is said that he first brought the idol named Khubal to Mecca and installed it in the Kaaba and invited his people to worship him, and then other tribes followed. He is also mentioned as the first person to introduce concepts such as "bahiyra", "soiba", "vasiyla" and "khomiy", which are widely used among Arabs. The Qur'an's statement in Surat al-Ma'ida that "Allah has ordered neither bahiyra, soiba, vasiyla or khomiy ... " indicates that these things were later introduced. For this reason, Amr ibn Luhai was condemned in Islamic sources as a man who distracted Arabs from monotheism. In particular, Ibn Qasir interprets Surat al-An'am's 144th line in the Qur'an:

"Are there worse ones than the one who fabricates lies against Allah to mislead people without knowledge?" as that the people described in it related to Amr ibn Luhai, because he was one of them to part ways from the prophet's path.

As time passed, number of the idols the Arabs worshipped grew. Monot was another idol of the Quraysh, Lot- an idol of the inhabitants of Taif, Uzza was an idol of the people of the Nakhla valley. Books also include idols such as "Wadd", "Suvo", "Yagus", "Yauk" and "Nasr". Ibn al-Kalbi's book, "Kitab al-Asnam", dedicated to Arabs worship, contains detailed information about different idols belonging to different tribes.

As for the other religions that spread among the Arabs, the vast majority of Arabs did not follow any of these religions. In particular, the influence of these

religions in Mecca was not great. The splendor of the Kaaba has always left them in the shadows.

Before Islam, studying the history of the city of Mecca is of particular importance. This is due to the fact that the resistance or warm reception of the new Islamic religion is determined by the social status of the population. In the V-VI centuries BC, the majority of the population of Mecca were Quraysh. However, unlike other cities, the city had a significant number of outsiders. Their main source was the pilgrims and merchants who came to go around the Holy House. A man who had been in the city for a long time passed under the protection of a certain Quraish tribe, which would protect him as a relative until he voluntarily left the city. This protected person was often called "Mawlo." Some mawlos could live in the city for life. In some cases, mawlos who engaged in trades also owned large real estate. On the emergence of Islam, experts noted that a significant part of the city's population consisted of mawlos. Another part of the population was slaves. Some people had dozens of slaves, and in all spheres of Quraish life, the Byzantine slaves worked on the repair of the Kaaba. The role of the family in public relations also matters. Among the Arabs, the man was the head of the family. He received unlimited power over his wife. Relationship outside marriage was not strongly condemned. According to Aisha, before Islam, in order to continue his family tree, a man sent his wife to an authoritative man and he remained on the sidelines until she became pregnant. When a woman had a child, he made his daughters his own wives. This was called "istiboz" by the Arabs and it was not considered a bad deed. The position of the slaves in society was worse than that as they were the property of their owner, and the owner used them in any way possible. It is noteworthy that in various wars, girls and women of the defeated side were taken into slavery. In other words, no woman is guaranteed from such a disaster in the future. This is also true for children. While some showed additional affection for their children, others did not hesitate to kill their own children, and they did not consider it as guilt.

But it would be unfair to say that there were only flaws. As we have already mentioned, the Arabs had strong fraternal and blood ties. The slogan "Take your brother's side , even if he is cruel or oppressor" has always been in their language. Apparently, this also applied to Quraysh. Arabs also possessed such qualities as commitment to their intentions and strong protection of their dignity, while this nature was unique to other people, it was inherent in the Arabs.

In conclusion, the history of Mecca is confirmed by religious and secular sources. There lived Arab tribes that had not undergone external influences and but had not been isolated from outside as well. The importance of the Kaaba in Mecca was very significant. The people of Mecca, although accustomed to various immoralities, did not give up other inhuman qualities.

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