

The Roles of Residents of Makkah during Hajj and Their Influences on Housing Design - A State of Art Review

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Abstract

Since the Kaaba was built, Allah has given the residents of Makkah the privilege to serve Hajj pilgrims to gain spiritual benefits. The traditional role of residents of Makkah during Hajj was to provide for the needs of the pilgrims, which directly or indirectly affect their daily life, their community, and their housing design. Most previous studies on housing suggest that the roles of a person have a significant effect on his or her house design. However, only a few studies on the roles of residents of Makkah and their impacts on housing design in the holy city have been found. This article aims to identify the roles of residents of Makkah in hosting Hajj pilgrims, particularly before the major change made by the Saudi Government in handling Hajj pilgrims beginning in the 1950s. It reviews the literature on the history of settlements and housing in Makkah, focusing on residents' involvement in hosting pilgrims during Hajj seasons and other forms of visits such as the *Umrah*. The literature was also examined to relate the residents' roles with housing attributes such as location, community, house type, layout, size, etc. The review discovered several significant roles played by the residents of Makkah in serving the pilgrims, and these roles have caused functional changes in the interior and exterior spaces of the houses during Hajj seasons and other times during the year.

Keywords: Residents' role, House design, Makkah, Housing attributes, Hajj pilgrim.

Introduction

Makkah is a sacred city that contains the first House of Allah on earth, which is known as *Al-Kaaba* or the *Holy Mosque*. The importance of Makkah dates back to the time of Prophet Ibrahim (PBUH) when he announced to all humans to perform the Hajj after he rebuilt the Kaaba according to Allah's (Almighty) command. Since that time, millions of pilgrims have been performing Hajj and Umrah every year (Alsolami, Embi, & Enegbuma, 2016; Ascoura, 2013; Majrashi, 2016). Despite the importance of Makkah and its residents' roles and their housing design, no studies have been found on the role of Makkah residents in serving pilgrims and their influence on housing design.

Historically, the role of Makkah residents and their housing design were intertwined. Since the Kaaba was built, these two issues have created a great congruence between people and their built environment. Housing design is a process that responds to residents' needs, roles and values. This relationship between the residents' roles and their built environment began when the Kaaba was built and people were asked to perform Hajj to Makkah as a religious ritual. Thus, the main role of Makkah residents was to provide services and help pilgrims and visitors perform Hajj in ease and comfort (Al-sulamy, 2016a; Maddah, 2016; Saboon, 2016). Over time, six general factors have been identified to impact Makkah's urban growth and its residents' roles, which are: rapid increase in the number of pilgrims and resident population; revolution in industry and transportation; economic revenue; topography and land limitation; expansion of the Holy Mosque and political stability (Al-Shareef, 2003; Al Sebai, 1999; AlSyriani, 1986; Ascoura, 2013; Elbelkasy, AlSalafi, & Mahmoud, 2015; Majrashi, 2016; Qattan, 2011; Shehata, 2007).

The relationship between the resident roles in hosting pilgrims and their housing design can be traced in the history of Makkah's urban growth. Makkah residents' roles and their housing design can be categorised into two main stages, before the Saudi government era and during the Saudi government era, as shown in Figure 1. The first stage is divided into before Islam and during the Islamic states, while urban growth during the Saudi government represents the second stage (Edrees, 2001; Qattan, 2011).

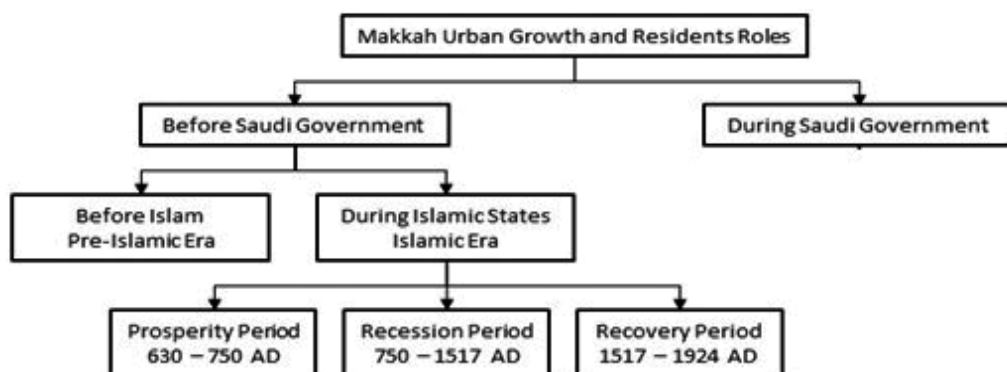


Figure 8. Makkah Urban Growth and Resident's Roles Source: (Edrees, 2001)- Authors Adaptations

Makkah before Saudi Government

The residents' roles and housing design of Makkah before the time of the Saudi Government comprises two major eras, which are the eras before and after Islam which began with the appearance of Islam and ended with the end of the Ottoman Empire (AlSyriani, 1986; Fakieh, 2010; Mirza, Dawod, Elzahrany, & Mirza, 2015). This Islamic era is divided into three major periods, which are the periods of recovery, recession, and prosperity.

Pre-Islamic Era (3rd - 7th century)

The study of the influence of the residents' roles in serving pilgrims via their housing design is difficult due to the lack of literature that describes the residents' roles and the built environment of Makkah. Historians believe that the residents' roles and housing design before the third century were primitive (Al Sharif, 1985; AlSyriani, 1986; Hurgronje, 1999; Mohamad, 2009; Shaker, 2000). The following discussion starts by identifying the residents' roles in serving pilgrims followed by the influence of these roles on their housing design.

Residents' Roles in Serving Pilgrims

Makkan residents offer several services to pilgrims. These include education and counselling (*Al-Tewaffah*), watering and feeding (*Al-Seqayah & Al-Refadah*), and leadership (*Al-Qeyadah*) (Al-Azraqi, 2003a; Al-Mowani, 2016; Al-sulamy, 2016a; Al Sebai, 1999; AlSyriani, 1986; Hariri, 1986; Mohamad, 2009; Saboon, 2016). The Quraish tribe considers these services as Arab cultural ethics and traditional values are known as *Diyafah* or hospitality. *Diyafah* is defined as an Arab culture to host a guest by providing water, food and shelter (Ali, 1993; Belk & Sobh, 2013; Mohamad, 2009; Shandy, 2007). Only elites provide these services to the pilgrims, and the design of their houses reflected this role.

Influence of Diyafah on Housing Design

Urban Makkah was formed in the fifth century. Qusai bin Kelab¹ was the first planner for Makkah, and he launched several regulations to serve and protect Makkah, its residents and pilgrims (AlSyriani, 1986; Fakieh, 2010; Qattan, 2011). He assigned a boundary around the Kaaba, and no one was allowed to build his house inside this boundary. Then, he built his house *Dar Al-Nadwah*, the

Qusai bin Kelab: the fourth-grandfather of the Prophet Muhammad (PBUH) and the leader of the *Quraish*¹ tribe, was the first person who organised and assigned specific roles for each clan of his tribe (*Qurish*) (Ali, 1993; Mohamad, 2009; Shaker, 2000).

council hall for the Quraish and the first house in Makkah, near the Kaaba, and ordered his sons to build their houses by stone and mud around Al-Kaaba instead of tents to be more durable and sustainable.

With regards to the influence of residents' roles, Qusai bin Kelab divided his tribe (Quraish) into two clans namely *Qurish Al-Betah* and *Qurish Al-Dawaher* and settled them in Makkah based on their roles (Al-Azraqi, 2003b; Al Sebai, 1999; Ali, 1993; AlSyriani, 1986; Mohamad, 2009; Shaker, 2000). The main roles of the elites of *Qurish Al-Betah* was to provide *Diyafah*. For example, the clan of Prophet Muhammad (PBUH) (*Bano-Hashim*) lived in the foothills of the eastern side of the Kaaba named *Shea'ab Bano-Hashim*. The main role of *Bano-Hashim* was to provide water and food (*Al-Seqayah & Al-Refadah*) for pilgrims. On the other hand, the term *Quraish Al Dawaher* refers to the clan of Quraish who lived in Makkah's peripheries to protect Makkah from invaders and to serve pilgrims outside of Makkah's legitimate boundary (*Haram boundary*) (Al-Azraqi, 2003a; Al Sebai, 1999; AlSyriani, 1986; Mohamad, 2009). This division of the Quraish tribe based on their roles showed a great example of the significant relationship between the residents' roles and their house locations as shoes in Figure 2.

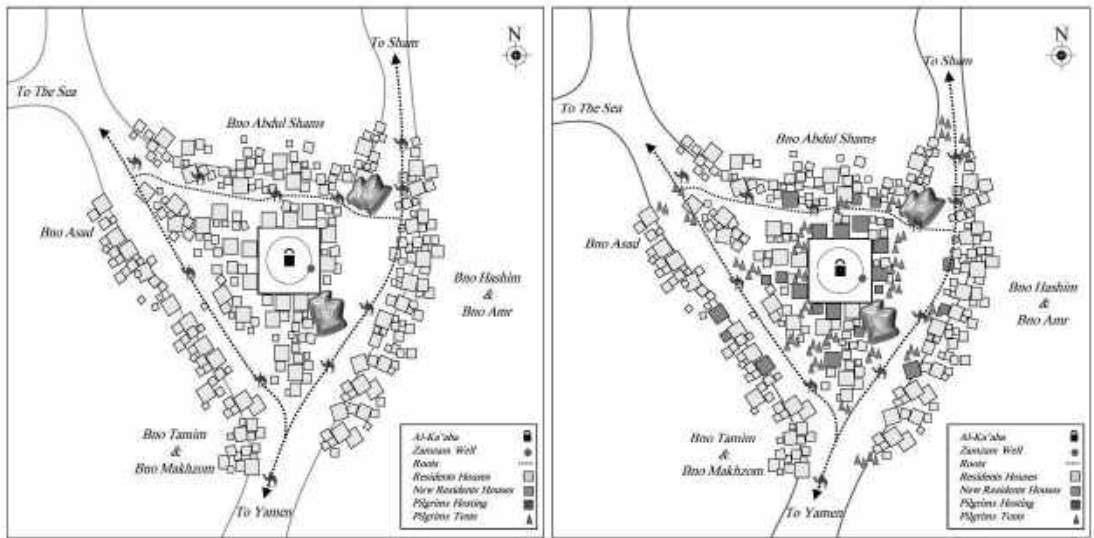


Figure 9: Makkah Before Islam, Locations of Qurish clan and elite houses Source: (AlSyriani, 1986)- Authors Adaptations

According to Al-Azraqi (2003), Al Sebai (1999), and AlSyriani (1986), the density of built-up areas increased around the Kaaba and the major arteries of Makkah. Makkah was a very small scattered settlement where each tribe or clan and their followers settled near each other, which created the

concept of community (Al Sebai, 1999; AlSyriani, 1986; Fakieh, 2010; Hamo, 2014; Hurgronje, 1999). The houses of the elites and traders of Makkah were larger than other houses and were surrounded by large open spaces. Also, these houses contained several elements such as guest rooms and storage that helped the residents perform their roles. For example, Dar Al-Nadwah, the house of Qusai bin Kelab, was the nearest house to the Kaaba, which indicates the importance of Qusai bin Kelab's role in serving pilgrims and the Holy Mosque.

However, due to the lack of evidence concerning the housing design in this era, it is difficult to illustrate a clear influence of *Diyafah* on Makkah's housing design. Despite that, it is clear that there are strong relationships between the residents' roles and their housing size, location and attributes. The examples given about the roles of Quraish Al-Betah, Qurish Al-Dawaher, Bano-Hashim and Qusai bin Kelab are strong evidence that Makkan residents had played major roles in serving pilgrims, and this influenced their housing design. This was the situation of the residents' roles and their influence on Makkah's housing design until Islam appeared in the 7th century.

Islamic States and Testaments era (7th to 20th century)

This era started in the first half of the 7th century¹. The residents' roles were influenced by numerous factors that directly and indirectly impacted Makkah's housing design. Historical studies categorised the urban growth of Makkah during this era into three different periods namely, the recovery period, the recession period, and most importantly the prosperity period (Al-Shareef, 2003; AlSyriani, 1986; Edrees, 2001; Fakieh, 2010; Qattan, 2011). In each period, the roles of Makkan residents were developed or changed, thus influencing Makkan housing design. For example, the residents' roles had been developed from *Diyafah*, followed by Islamic *Diyafah*, which developed into the concept of Religious *Tewaffah* and *Al-Kera'a*, and finally the *Al-Tewaffah* profession. The following section discusses the development of the residents' roles and their influence on the housing design in Makkah from early Islam until the end of the Ottoman Empire.

Recovery period (7th -8th Century)

Islam teaches how to regulate the relationships between people, their roles and their environment. There were significant changes in Makkan residents' roles that influenced their housing design. Islamic teaching improved the concept of Arabic *Diyafah* by giving all Makkan residents equal rights to participate in serving pilgrims (AlSyriani, 1986; Mohamad, 2009). Islamic education and

¹ According to Islamic tradition, Islam was founded before the time of the prophetic mission of Prophet Mohammad (PBUH).

counselling as a role for scholars and students also appeared. Both roles had a significant influence on Makkah's housing design.

Residents' Roles in Serving Pilgrims

The concept of *Diyafah* was converted to the concept of Islamic *Diyafah*. Islamic *Diyafah* became obligatory to all Muslims. The concept of Islamic *Diyafah* can be defined as providing food, water and shelter for a day and night for the sake of Allah. Anything beyond hosting guests more than one day and night is considered as charity (*Sadaqah*) where its worth in Makkah is more than one hundred thousand times in reward (*Thawab*) compared to other places (Othman, Aird, & Buys, 2015; Shandy, 2007). Therefore, most Makkan residents hosted pilgrims in their houses to gain reward from Allah (*Thawab*).

Influence of Islamic Diyafah on Housing Design

The concept of Islamic *Diyafah* influenced the housing attributes of Makkah. The houses were developed in order to meet the residents' needs in hosting more pilgrims, guests and students. Therefore, houses in Makkah started to contain more rooms and stories that changed the houses' size and functions. For example, the house (*Dar*¹) of Khadijah bint Khuwaylid² contained an open yard used to store her trade. After she got married to Prophet Muhammad (PBUH), the function of this yard was converted to be a room for accommodating guests. Furthermore, the house contained a prayer room for Prophet Muhammad (PBUH) (Abdul Aziz, 2016; Al-Batnoni, 1909; Al-Fakahi, 1994; Al-sulamy, 2016b). These changes in function increased the house size and influenced the open spaces around each house, where it was used before Islam to build tents. The houses of the poor residents were built in the open spaces between the previously mentioned houses (see figure 3). Thus, the houses in Makkah became closer to each other and centred around the Kaaba, which created the Islamic compact urban patterns of the Islamic city (Al-Azraqi, 2003a; Al Sebai, 1999; AlSyriani, 1986; Fakieh, 2010).

1 Dar: means a house with a yard.

2 Khadijah bint Khuwaylid: the first wife of Prophet Muhammad (PBUH)

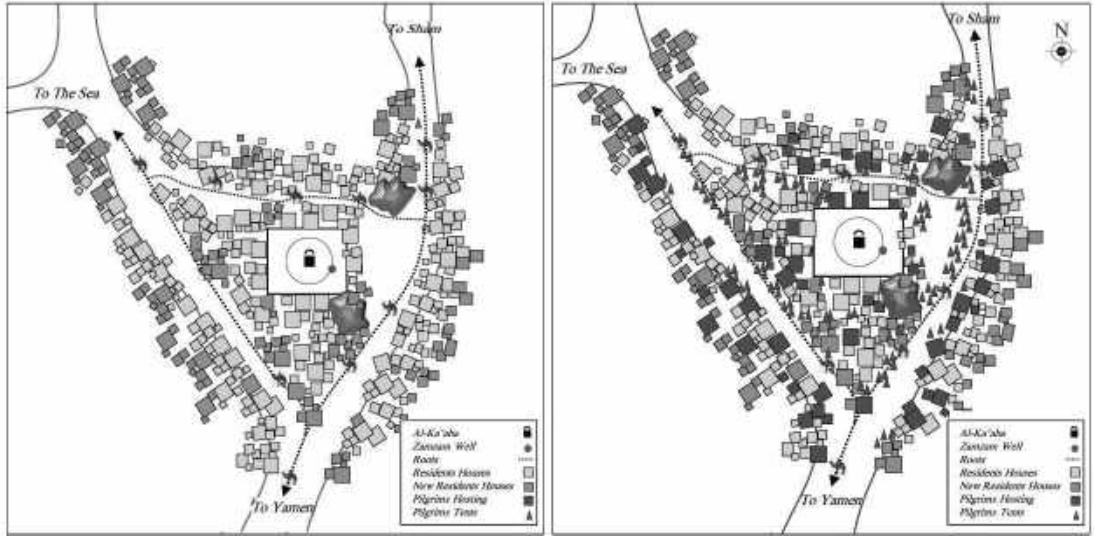


Figure10 Makkah During early Islam, Number of houses hosting pilgrims increased. Source: (AlSyriani, 1986)- Authors Adaptations

Recession Period (8th – 16th Century)

The roles of Makkah residents in serving pilgrims were reformed from previous periods. Many factors influenced this change in the residents' roles including weakness of political control and security, and deterioration of socio-economic conditions. Thus many native residents immigrated to other places. At the same time, the number of pilgrims who came and settled in Makkah increased. These changes in political, demographic, socio-economic and cultural status had impacted the Islamic *Diyafah* which led to the change in several housing attributes. Hence, the following discussion shows the major changes in residents' roles in serving pilgrims and their effect on Makkah housing design.

Residents' Roles in serving pilgrims

During the 8th century, the concept of Islamic *Diyafah* was partly converted to the concept of *Al-ker'a'a* where *Al-ker'a'a* in the Arabic language means rent. According to Al Sharif (1985), AlSyriani (1986), and Maddah (2016), the concept of *Al-Kera'a* was established by combining the concept of Islamic *Diyafah* and trading. The residents shared their houses with pilgrims as a source of income and for spiritual benefits to the hosted family. *Al-Kera'a* is similar to the concept of homestay. Makkah residents were competing to provide better hosting for pilgrims that fulfil their needs and expectations (Al-Mowani, 2016; Al Sebai, 1999; AlSyriani, 1986; Hurgronje, 1999). During this period, the role of religious *Tewaffah* was formed, which is described as a profession for religious

scholars named *Mutawif* who teach and guide non-Arabic speakers on how to perform Haj (Al-Azraqi, 2003b; Al-Mowani, 2016; Abdullatif Abdullah Bin Doheish, 2016; Edrees, 2001; Hariri, 1986). While there is no evidence to show the impact of the role of religious *Tewaffah* in serving pilgrims on the housing design of Makkah during this period, it had significant impact later. The following section shows the influence of *Al-Kera'a* on residents housing.

Influence of Al-Kera'a on Housing Design

The appearance of the concept of *Al-Kera'a* influenced the housing and urban design of the city. The governors, elites and their entourage who came out of Makkah rented many houses close to the Kaaba that were big enough to accommodate them (AlTabari, 1989). Thus, houses containing three to four stories were developed which led to the increase in the urban density of the areas located near the Holy Mosque (Aboali, 2011; Fakieh, 2010; Hariri, 1986; Majrashi, 2016). The houses were designed to be flexible to fulfil the residents and pilgrims' needs. Thus, the houses were built with new materials and techniques brought by pilgrims and immigrants from other nations and regions that in some cases simulated and reflected the houses of pilgrims in their hometown (Ashi, 1996; Fakieh, 2010; Hamo, 2014; Hariri, 1986; Makky, 1981; Qattan, 2011). This mixture of cultures between residents and pilgrims was reflected in the housing designs that developed. However, despite the deterioration of socio-economic and political conditions during this period, the influence of the residents' roles is noticeable.

Prosperity Period (16th – 20th Century)

This period is considered to be the most important period in the history of urban development in Makkah. In terms of housing design, the influence of the residents' roles in serving pilgrims created a good example of the congruence between the residents and their built environment. All the historical roles of Makkah residents were combined to create one concept of *Al-Tewaffah*. These roles are Arabic *Diyafah*, Islamic *Diyafah*, religious *Tewaffah* and *Al-Kera'a*. The majority of Makkah residents during this period played at least one of these roles in order to gain *thawab*, income and other benefits.

Residents' Roles in Serving Pilgrims

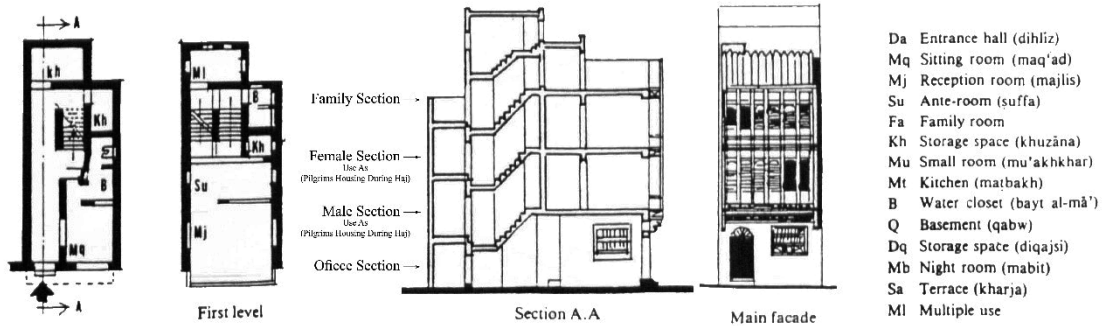
The number of non-Arab Muslims and pilgrims had been increasing rapidly. Some pilgrims needed to have guidance to help them perform the Hajj. Thus, *Al-Tewaffah* was assigned only to scholars who were knowledgeable about the Islamic teachings (Al-Azraqi, 2003b; Al-Mowani, 2016; Abdullatif

Abdullah Bin Doheish, 2016; Edrees, 2001; Hariri, 1986). Over time, the *Mutawif* started to refine the concept of *Diyafah* that was promoted during previous times. The *Mutawif* were providing these services to pilgrims to gain reward from Allah (*Thawab*) (Al-sulamy, 2016a; Saqqat, 2016). Other residents who provide *Diyafah* and *Al-Kera'a* cooperated with the *Mutawif* in order to host the increasing number of pilgrims. Over time, the *Al-Tewaffah* profession dominated the tourism industry by providing services to pilgrims from the time of arrival to the time they leave. According to Miller (2003), *Al-Tewaffah* took advantage of pilgrims as it became monopolised by people who were not scholars and *Al-Tewaffah* changed from being a religious role to an economic role (Miller, 2003). This change in *Al-Tewaffah* did not fulfil and meet the pilgrims' needs and expectations, and it also influenced the urban design of Makkah.

Influence of Al-Tewaffah on Housing Design

The *Al-Tewaffah* profession influenced Makkan residents to design their house to serve the pilgrims. Most traditional Makkan houses were extended vertical houses designed to be flexible to accommodate the growth of the family and to accommodate the seasonal guests (pilgrims). The houses consisted of four to six stories with mixed functions (Fakieh, 2010; Hariri, 1986; Majrashi, 2016; Qattan, 2011). Usually, the basement was used as storage. The first floor has a multi-functional use that represented its residents' roles such as *Mutawifs*' offices and traders' shops (Al-Naim, 2012; Edrees, 2006; Hamo, 2014). The first floor also contained male guest rooms used for hosting the guests during the year. The second floor featured female guest rooms. The third floor and above were considered accommodation for the extended families that lived in these houses. During the Hajj season, the functions of these floors changed to host pilgrims, where the residents of each house moved to the highest floor of that house. Thus, housing design was considered as mixed use, mixed income and mixed type. These variations of houses show the influence of the *Al-Tewaffah* profession on traditional housing design in Makkah.

SIMPLE-PLAN HOUSE



COMPLEX-PLAN HOUSE

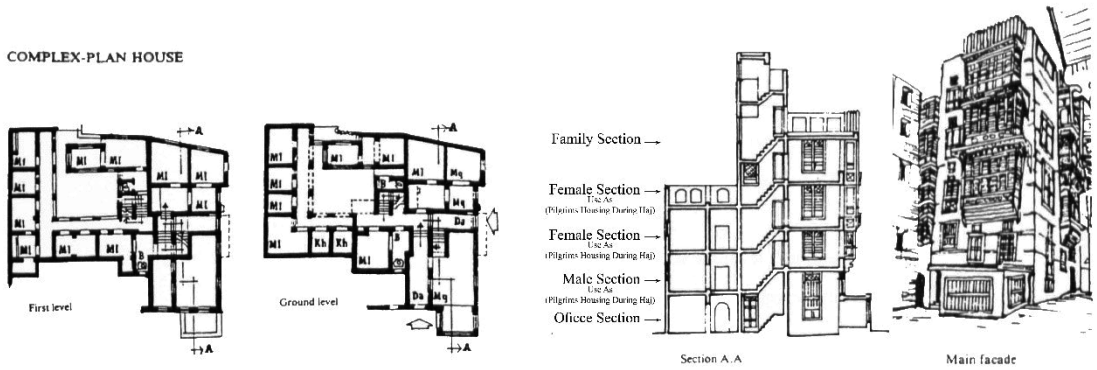


Figure 11: Makkah Traditional Houses (Used during Haj) Source: (Edrees,2001)- Authors Adaptations

The housing designs had unique urban attributes. One of these attributes is the location. All housing (*Harrah¹*) in Makkah were distributed around the central area of the Holy Mosque to maintain the proximity to the Holy Mosque as an urban growth generator. Another attribute is the compact urban pattern of the *Harrah*, which resulted from spontaneous and homogeneous multi-storey houses. These houses are in response to both the terrain of Makkah and the residents' roles in serving pilgrims. They consist of many clustered houses with centralised open space. All these houses and open spaces were connected by shaded narrow zigzagging streets that converged on the Holy Mosque (Al-Shareef, 2003; Hariri, 1986; Hurgronje, 1999; Majrashi, 2016).

Interestingly, most of these *Harrat* became large houses for their residents where each person feels a sense of belonging to his/her community and *Harrah*. The residents of each *Harrah* are considered as a large family (Edrees, 2001). The feeling of belonging is the main factor that enhances the congruence between a person and his/her environment, which, in turn, enhances urban sustainability. For example, most of these *Harrat* were created as small settlements of families, tribes or nations. So,

¹ Harrah: (*Harrat*-plural) Arabic term of traditional housing and neighbourhood

there were many *Harrat* and places named by the nation or the tribe that lived in them such as *Zogag Al-Maghrebah* and *Al-Sulaimaniyah* (AlSyriani, 1986; Ashi, 1996; Edrees, 2006; Hariri, 1986). In regard to hosting communities, usually, the hosting families were accommodating pilgrims who share the same background and social, economic and political situation. Indeed, *Harrah* schemes were reflecting the influences of pilgrims and immigrants in regards to the role of the hosted community. However, theoretically, the changing of residents' roles has had a significant impact on housing design. Due to the changing residents' roles and the deterioration of conditions of their housing, housing was replaced by new hotel buildings to host pilgrims.

Makkah during the Saudi Government

The second stage started in the 20th century. Residents' roles in serving pilgrims and housing design dramatically changed during this stage. The majority of Makkan residents' roles shifted from individual free role to employment roles to guarantee an annual income and to provide better-organised services. Several major factors had impacted the residents' roles and housing design in Makkah. These factors are rapid growth in population and place, economic boom, environment limitation, development regulations and globalisation (Aina, Al-Naser, & Garba, 2013; Alkhalidy, 2009; Ascoura, 2013; Edrees, 2006; Mirza et al., 2015; Qattan, 2011; Shehata, 2007). However, the unique concepts of *Al-Tewaffah* and *Harrah* continued to expand during the early period of the Saudi government. The institutionalised concept of *Al-Tewaffah* influenced the housing design in Makkah by creating a new housing type for pilgrims called pilgrims housing (Ashi, 1996; Hariri, 1986; Kutbi, 1989; Makky, 1981).

Residents' Roles in Hosting Pilgrims

The Saudi government regulated the *Al-Tewaffah* profession by managing selected registered families that were centrally controlled by the government to provide better services for pilgrims. Over time, *Al-Tewaffah* as an individual profession was converted to *Al-Tewaffah Establishments*. According to Al-sulamy, (2016) and Saboon, (2016), *Al-Tewaffah* is a new comprehensive term used for all services that are provided to pilgrims in order to complete their pilgrimage such as reception, education and counselling, watering and feeding, leadership, housing ...etc. (Al-sulamy, 2016a; Saboon, 2016). *Mutawifs* were cooperating with tourism agencies and hotel sectors in order to accommodate the increased number of pilgrims and to provide better services. The institutionalised systems impacted the residents' roles as employees by organising and limiting their duties.

Influence of Al-Tewaffah Establishments on Housing Design

Developing the residents' roles to an establishment and institutionalised form created a specific function for housing types that influenced the housing design in Makkah. A new housing type called pilgrims housing and hotel companies were involved in hosting pilgrims. Over time, housing and hotel companies took over the traditional *Harrah*. These projects were oriented to provide accommodation to pilgrims and visitors taking advantage of their location near the Kaaba, while locals moved to new modernised housing away from the central area (Alkhaldy, 2009; Ascoura, 2013; Edrees, 2006; Elbelkasy et al., 2015; Majrashi, 2016; Nairn, 2013). This new housing design scheme was imported from other regions, which made it unsuitable to meet the social, economic and environmental needs of the Makkah residents. For example, the residents in these new housing designs lost the traditional social bonds that existed in the traditional *Harrah*. As they are located far away from the centre of Makkah, this new housing is not suitable for pilgrims (Aboali, 2011; Al-Shareef, 2003; AlSyriani, 1986; Majrashi, 2016; Nairn, 2013) as they did not include pilgrims' serveries, nor promote pilgrims' hosting. However, demolishing the housing near the Holy sites to build pilgrims' housing and hotels became a phenomenon. Thus, the separation between the residents' roles in serving pilgrims and the housing design can be noticed in the current situation of Makkah's built environment, where Makkah's housing designs have lost their traditional social, economic and environment characteristics.

Conclusion

The purpose of this review is twofold: firstly, to identify the historical role of Makkah's residents in hosting pilgrims and secondly, to examine the influence of residents' roles on their housing design attributes. According to the findings, the major traditional role of Makkan residents was to provide security, services and hospitality for pilgrims. These roles developed over time, starting with Arabic *Diyafah*, followed by Islamic *Diyafah*, religious *Tewaffah* and *Al-Kera'a*, *Al-Tewaffah* profession and finally, *Al-Tewaffah* establishments. Despite the differences between these terms, the literature agreed that there were five major services provided to pilgrims over time. These services are hospitality, education and counselling, watering and feeding, leadership and housing.

This paper has discovered several significant roles played by the residents of Makkah in serving the pilgrims and that these roles have caused functional changes in the interior and exterior spaces of the houses during the Hajj seasons and at other times during the year. The literature revealed significant relationships between residents' roles and housing design attributes such as location, community,

house type, layout, size, etc. The changing role of Makkan residents concerning hosting pilgrims reflects the increase in the number of Muslims visiting Makkah. In part, the increases in efficiency required to accommodate a larger number of pilgrims have resulted in a shift from more traditional approaches to hosting to a more corporate/business approach. Although there is a clear commercial value to hosting, at its core remains a sense of religious duty that has been preserved. Nevertheless, it has meant that the roles of Makkan residents in hosting pilgrims and housing design (*Harrah*) such as the two original concepts that started and developed over time in Makkah have been replaced by institutionalised farms and current modern housing design. For Makkan residents, these two concepts are the spiritual heritage of Makkah, and their loss threatens the nature of hosting (i.e. in that it risks hosting being purely for economic reasons). It has resulted in the thinning of relationships and interactions between Makkah's residents and pilgrims.

Understanding the residents' roles in serving pilgrims and their relation to housing design attributes is a top priority for this paper. Few studies have investigated the impact of residents' roles in serving pilgrims on their housing design. Thus, housing design requires more concerted efforts between residents, pilgrims, organisations and developers to generate housing attributes that meet the needs of pilgrims and residents.

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