

Ismaa'eel and his mother (peace be on them) were the first people to reside in Makkah Al-Mukarramah when Prophet Ibraaheem (peace be on him) left them in that valley in obedience and implementation of Allah's commandment (the most Dignified and the most Exalted). That was when he invoked his lord saying:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً
مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الشَّمْرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by your sacred house (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salat (prayer). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks”.

Allah responded to his prayer without more ado. When the sustenance and water of Haajar and her son Ismaa'eel (peace be on them) had exhausted she began craving for it hastening earnestly between mounts As-Safaa and Al-Marwah. Thereupon Allah sent Angel Jibreel the Trusted one (peace be upon him) to strike the earth with his wing. Zamzam water gushed out from beneath the feet of Ismaa'eel (peace be upon him). When the caravan of the tribe of Jurhum from Sham (the Northern region or Syria) passed by they saw the water and asked for permission to settle closer to the source of the water and Haajar allowed them. In so doing, the tribe of Jurhum fostered and took care of Ismaa'eel (peace be upon him). As a result, he grew up and learnt Arabic language from them. He also married from them and bore children which the historians later referred to as the Arabist Arabs (i.e. those who assimilated themselves to the Arabs and adopted their customs). This is how Makkah became a place of habitation with scattered houses on the versants of the mountains. Allah then instructed his prophet Ibraaheem (peace be upon him) to establish the Sacred House and to call upon the people to perform pilgrimage to the House. Hence those Allah the most High wished came forward and made the pilgrimage and fortunately became the first pilgrims to arrive Makkah.



Ismaa'eel (peace be upon him) took charge of the affairs of the House for sometime till he was succeeded by his children. Later on one of his descendants named Madhaadh Bin 'Amr Al-Jurhumi took charge of the House. Towards the end of the third century a generation came up who disesteemed the House and the Sacred Precincts. Allah punished them by giving power to the Yemeni tribe of Khuzaa'ah over them under the leadership of Rabee'ah Bin Al-Harith and they drove them away. This tribe then took charge of the Sacred Precincts till the death of Khuzaa'ah

when 'Amr Bin Luhaiyy took over the affairs. But 'Amr's reign was bad as he set up idols around the Ka'bah and altered the pristine religion of Ibraaheem (peace be upon him).



In some narrations it is stated that King As'ad Al-Himyari planned to come to Makkah in order to destroy the Sacred House and expropriate its wealth and treasures but he saw some of the signs of Allah that made him to alter his decision. Hence, he arrived at Makkah glorifying and honoring the house. He stayed there for ten days feeding its people and the pilgrims. This greatly encouraged numerous tribes to move to Makkah and settle next to the tribe of Khuzaa'ah.

The Period of Quraish:

The tribe of Khuzaa'ah continued to rule Makkah for a period of time until when Kahlil Bin Habashiyyah Al-Khuzaa'ey took over the power. When he was about to die he appointed Qusaiy Bin Kilaab Al-Qurahsi who was his son in law (his daughter's husband) and his children to take charge of the affairs of the Sacred House. The tribe of Khuzaa'ah was not pleased with the judgement and as a result stood in its opposition. This led to a series of controversies between them and the tribe of Quraish. They sued one another to Ya'mur Bin'awn to adjudicate and he passed a judgment that *hijaabatul-bait* (office of the gate keeping of the sacred house) and the governorship of makkah should be given to Qusaiy Bin Kilaab who is the fourth ancestor of the holy prophet (may the blessings and peace of Allah be upon him). This was during the middle of the fifth century C.E. Qusaiy's administration was very sound as he built the *Darun-Nadwah* and created administrative offices which he distributed among the Quraish phratries. This he did in order to preserve its unity and solidarity. He further organized and coordinated the affairs of Makkah by making bore holes and permitting people to build in the holy premises of the ka'bah after he had planned and marked out a portion of it that is parallel to the place where the *Tawaaf* (circumambulation of the Ka'bah) is done. There was peace and general welfare all over the place. Delegation of the tribes that come to Makkah every year to perform pilgrimage and to do business were also on the increase.

The governorship of Makkah remained under Qusaiy's children till when the prophet's grandfather Abdul-Muttalib took over the power from them. Abdul-Muttalib's administration was also a good and fair one. He summoned the tribes to engage in *Al-Fudhoul* confederacy in order to suppress violence, administer justice and equity and to vindicate the rights of the poor and destitute. He also re-excavated the well of ZamZam whose milestones had effaced and gotten obliterated with time and age .

It was also during his reign in (571 AD) that Makkah witnessed two great events. The first being the defeat of Abrahah the king of Abyssinia who had wanted to demolish the holy Ka'bah and the second event was the holy birth of the prophet (May the blessings and peace of Allah be upon him).

Immense changes started taking place in Makkah with the commissioning of Prophet Muhammad (May the blessings and peace of Allah be upon him) as a messenger of Allah. He invited them to the worship of Allah and to leave of the worship of idols but instead they belied him and persecuted those that believed in him from among the poor and destitute. He then permitted them to migrate to Abyssinia which they did twice.

The persecution of the polytheists against him and his twin tribes Banu Hashim and Banu Abdul-Muttalib became more ruthless as they even had to excommunicate them. They laid an economic siege on them for a period of three years in the mountain pass of Abu Talib where they were made to suffer severely to the extent that they ate the leaves of trees. It was during this siege that the prophet's wife Khadijah Bint Khuwailid and his uncle Abu Talib who were in deed the most sincere and vigorous supporters of his mission passed away. The prophet's sorrow and distress aggravated and the persecution he and his followers were suffering from the Quraish tribe increased.

The Prophet (May the blessings and peace of Allah be upon him) tried to secure a place for his mission outside Makkah and decided to move to Taif. On reaching there he invited them to Islam but they did not respond to his call. Rather, they stirred up their youth and instigated their slaves against him. As a result of the great harm and oppression he suffered from them he decided to return to Makkah.

That notwithstanding, the prophet persisted in presenting the message of Islam to the tribes that make pilgrimage to Makkah every year until he achieved the acceptance and embracement of a few members from Yathrib (the ancient name given to Madinah) in (621 AD) who wholeheartedly believed in him. In the following year they came with more than seventy men from Yathrib. They all embraced Islam and invited the holy prophet and his companions to migrate to Madinah. The Sahaabah (companions of the prophet) started migrating to Madinah individually and in groups. In that case, the prophet (may the blessings and peace of Allah be upon him) and Abubakr arrived at Madinah to commence a new phase of the stages of Islamic guidance that passed in Makkah in full details.

Makkah after the migration

When the Muslims had migrated to Madinah the prophet (May the blessings and peace of Allah be upon him) wanted to punish the tribe of Quraish for its aggression against the emigrants by confiscating their houses and wealth. He posed treat to their business track to Sham (the northern region). The polytheists made retaliation to this attempt which the Muslims confronted in the battle that took place in the town of Badr which is (160km) from Madinah. This battle took place in the second year following the migration to Madinah (623AD) and Allah gave an invaluable victory to the Muslims against their enemies. Hence their position among the other Arabs became strengthened. The tribe of Quraish felt humiliated and wanted to reinstate their dignity. As such they led two military expeditions to Madinah to extirpate the Muslims therein. The first expedition was in the third year after migration (624AD) and is known as the battle of Uhud. The other was in the fifth year after migration (626AD) and is popularly marked as the battle of Al-Khandaq (battle of the Ditch). However, none of the two expeditions could achieve its aims. In (627AD) which is the sixth year following the migrations to Madinah, the messenger of Allah (may the blessings and peace of Allah be upon him) marched out with a group of his companions who numbered one thousand and four to perform Umrah (the lesser pilgrimage). On reaching a place called Al-Hudaibiyah he sent delegates to the chiefs of the tribe of Quraish for peaceful negotiation before they drafted a non-aggression peace treaty with the prophet and those that supported any of the two parties. It was among the stipulations of the treaty that the prophet (May the blessings and peace of Allah be upon him) should return with his followers among the Muslims to Madinah and that they could come the following year to perform Umrah. The Muslims went back to Madinah and the prophet (may the blessing and peace of Allah be upon him) made up for the Umrah the following year (628AD) after he had adhered strictly to the articles of the non-aggression agreement which he signed with the Quraish during the Al-Hudaibiyah reconciliation treaty.

The Period of prophetic

Quraish did not abide by the peace treaty they contracted with the Muslims for a long time. A year and half later they breached the treaty and gave support to the tribe of Bakr in its aggression against the tribe of Khuzaa'ah who were the allies of the prophet (May the blessing and peace of Allah be upon him). In view of that, the prophet (may the blessings and peace of Allah be upon him) made up his mind to conquer and capture Makkah. In the 8th year after the migration (629AD) he set out for Makkah with a force that Quraish could not hold out. The Quraish people were compelled to surrender and the prophet (May the blessings and peace of Allah be upon him) entered Makkah without any fight. He set free the captives and purified Tamim Bin Asad al-khuzaa'ey (may allah be pleased with him) to refurbish the landmarks that indicate the geographical boundary of the Haram (the holy precinct). He also appointed 'Etaab bin usaid (may allah be pleased with him)to govern it. Later on, the prophet (May the blessings and peace of Allah be upon him) departed for Hunain. After the battle he assumed the state of Ihraam (intention for Hajj or Umrah) from a place called Al-Ji'eraanah and performed Umrah (lesser pilgrimage). Subsequently, the prophet (May the blessings and peace of Allah be upon him) returned to Al-Madinah Al-Munawwarah leaving Mu'aaz Bin Jabal and Abu Musa Al-Ashariy (May Allah be pleased with both of them) behind in Makkah to reach people the Holy Qu'raan and the Islamic Jurisprudence and doctrines.

In the 9th year after migration (630 AD) the prophet (may the blessings and peace of Allah be upon him) sent Abubakr as- Siddeeqe (May Allah be pleased with him) to lead people in Hajj. He also sent Ali (May Allah be pleased with him) after him to promulgate to the people the renunciation of the polytheists and their prohibition to perform Hajj to the Sacred house of Allah after that year.

In the 10th year after migration (631 AD) the prophet (May the blessings and peace of Allah be upon him) set out for Makkah to lead the people in Hajj. In that journey he taught them the Manaasik (ceremonies and rights of Hajj) as well as abrogated the issues of Jaahilliyyah (pre-Islamic period of Ignorance). He prohibited Ribaa (Usury) and safeguarded the blood. He admonished and recommended the good and fair treatment of women. As he bade farewell to the Ummah he said:" I may not meet with you after this year of mine." Shortly after the holy prophet had returned to Madinah was his transition to the most Exalted companion in the year (11ah). That is the prophetic stage in which Makkah was purified of the filth of idolatry and transformed into the first Qiblah (prayer direction) of the Muslims.

Period of the orthodox caliphate

After the death of the messenger of Allah (May the blessings and peace of Allah be upon him) Abubakr (May Allah be pleased with him) assumed the office of the Muslims leadership (Caliphate). There was turbulence in the Arabian peninsula. Some tribes renounced Islam and reverted back to disbelief. Some other groups from among the inhabitants of Makkah also attempted to break out from the religion of Islam but Suhail Bin 'Amr (May Allah be pleased with him) addressed them in a sermon in which he said:"o you folks of Quraish! Do not be the last people to embrace Islam and the first to turn apostate. By Allah! This religion will expand in the manner of the sun and the Moon right from when they rise till when they set".

Makkah again regained its peace and its people remained in Islam. They partook in the wars against the apostates and participated in the Islamic openings that extended to Iraq and Sham (Syria or the northern region).

During the period of Al-Faarouque Umar Bin Al-Khattaab (May Allah be pleased with him), the Islamic openings expanded and extended to Sham(the northern region) and perisa. A lot of money accrued to the capital city of the Islamic caliphate. This betterment had good reflection on Makkah as its economic improved for the better. Moreover, there was general peace and prosperity.

During the period of Dhu Noorain Uthman Bin'Affan (may Allah be pleased with him) the Islamic openings increased and the Muslims also enjoyed a state of abundant Wealth. A good number of lofty palaces were constructed. Gardens were made on its environs and the seaport of Makkah was transferred from As-Sha'biyyah to Jeddah.

During the years of the Orthodox Caliphate, Makkah lived in tranquility, well being and great boom. It was distanced from the turmoil that occurred towards the end of this century between the companions of the prophet (may Allah be pleased with all of them).

The Period of Umayyad

In the year (41 AH) Al-Hasan Bin Ali stepped down from the seat of leadership for Mu'aawiyah (May Allah be pleased with him). This year was called the year of congregation because the whole Islamic nation (Ummah) became united under one Caliphate. All affairs and troubles subsided and the souls were composed. The Islamic openings recommenced and Makkah began to witness the return of the senior companions of the prophet. Mu'aawiyah paid good attention to the affairs of Makkah and the welfare of its people. He effectuated the springs and spent money magnanimously in attempt to win their love and support . when Mu'aawiyah died in (60AH) and his son took over the office of the caliphate he sent some persons to the people of Madinah to get their pledge of allegiance. Abdullah Bin Az-Zubair refused to pay homage to him and left instantly that night to Makkah. Though he did not invite others to gather around him as the caliphate. In the year (64AH) Yazeed Bin Mu'aawiyah sent Al-hussain Bin Numair with an army to fight Ibn Az-zubair. On reaching there he besieged Makkah and stroke it with Mangonel. Later on when he was informed of the death of Yazeed the returned with his army to Sham (the northern region).



After the death of Yazeed, Abdullah Bin Az-Zubair summoned people to give their pledge of allegiance to him as the new caliphate. In the year (64AH) he was given the pledge as the new caliphate. The people of Hijaz, Yemen, Iraq and Khuraasaan surrendered to this rule and obeyed him. As the power of caliphate became firmly established he rebuilt the Ka'bah and established it on the foundations of Ibraahim Al-Khalil (peace be upon him).the reign of Makkah remained under him for a period of time till when Abdul Malik Bin Marwan sent armed forces with strength of forty thousand men under the leadership of Al-Hajjaaj Bin Yusuf At-Thaqafi to fight Ibn Az-Zubair. On reaching there Al-Hajjaaj laid siege on Makkah for months until the year (73AH) when he gained victory over him and slain him by crucifixion. Afterward, he rebuilt the Ka'bah just as it used to be during the era of Allah'a apostle(may the blessing and peace of Allah be upon him). This is how the power and authority of the caliphate became orderly and stable for the Umayyads. Consequently, stability and tranquility again found their way back to Makkah.

The umayyads made a lot of renovations including the construction of new roads and giving special attention to the development of religious and intellectual affairs.

The Period of Abbasid

In the year (132 AH/749 AD) the Abbasids assumed the office of the caliphate. They ruled till the down fall of Baghdad in the hands of At-Tataar in the year (656AH/1258AD). The history of Makkah Al-Mukarramah during the Abbasid period is divided into three stages:

First stage: The Stage of engagement with the Abbasids:

This stage extends from (132AH-358AH). At this time Makkah Al-Mukarramah passed through consecutive periods of peace, tranquility and political uprisings. It witnessed a series of revolutions carried out by the Alawiyyeen (self-acclaimed lovers of Ali) but they all ended in fiasco. This instability led to straitened circumstances high cost of living and the dispersal of to bring some solace to the people of Makkah particularly when one of the pilgrims is an Abbasid Caliph. This is due to the fact that they used to spend and bestow money liberally upon the people of Makah when they come for Hajj. They also made a lot of extensive amendments like the opening of wellsprings the most prominent of which was the well spring of Zubaidh. The Abbasids encouraged study circles and the attendance of lectures organized by learned scholars. They gave much importance to the construction and expansion of the Sacred Mosque. Some of the most prominent of their expansions are those of Abu Ja'far Al-Mansur and Al-Mahdi.

During Hajj season in (317Ah/930AD) the Karmathians who are the charlatans of the fatimids in the eastern part of the Arabian peninsula gained power over Makkah Al-Mukarramah. They carried away the black stone which was later on brought back in the year (330AH).

In the year (331 AH) the Abbasid caliph commissioned the Ikhshediyyoon that were in Egypt to govern Makkah Al-Mukarramah which they did till the year 357AH. At this period Makkah suffered a lot of hardships and disclosures as a result of the crisis that broke up between the Ikhshediyyoon and Banu Raa'eq. This also gave way to obstructing the performance of pilgrimage to Makkah for six good years starting from 332AH to 338 AH.

Second Stage: The Stage of engagement with the Fatimids:(358AH-546AH).

Subsequent to the decline of the Ikhshediyyian state in Egypt and its collapse of the Ashraaf in Makkah Ja'far Bin Muhammad announced his taking over the governorship of Makkah. He established the Ashraaf government in Makkah and declared his subordination to the Fatimids in Egypt. His reign continued under incessant chaos for two centuries which would turn for the better sometimes and for the worse at other times. Although in most cases his subordination to the Fatimids did not exceed the normal official show of loyalty by praying for them at the sermon platforms and accepting gifts and offers from them. Throughout this period Makkah suffered a lot of hardship and high level of prices. Taxes were built. Intellectual activity was weak as soon as its prominent leading authorities became dispersed in the cities.

Third Stage: The Stage of engagement with the Az-Zankiyyoon and Al-Ayyubiyyoon (546-652 Ah/1151-1254 AD).

Makkah Al-Mukarramah lived most of this period in serenity and profusion. Sultan Nuruddeen Zanki took care of the roads leading to Hajj. He sent abundant funds to Makkah to make a good number of reformation.

He was succeeded by Salaahuddeen Al-Ayyubi who also dispatched great funds to be spent on the affairs of Makkah in lieu of withdrawing the taxes that were imposed on the pilgrims to the Sacred house of Allah. He further sent money to the tribes in order to protect the caravans and the pilgrims on their way to Makkah. Hence forth, the roads became safe and business movement flourished.

The Priod of Mameluke

The allegiance and loyalty of the Ashraaf in Makkah shifted to the Mamelukes in Egypt as soon as they took over the power from the Ayyubiyyoon starting from (654-923AH/1254-1517AD). During this period Makkah lived in peace and serenity. The Mameluke Sultans paid very good attention to Makkah. When Ad-dhahir Baibars performed the pilgrimage to Makkah in (667Ah), he generously distributed gifts to its people. He fixed annual entitlements for

various families. He settled the standing controversy among the Ashraaf. Hence, the pilgrims caravans became safe. He also gave his orders to nullify the taxes that were imposed on the pilgrims. Moreover, he granted the revenues that accrued from the endowments of the sacred precincts of Makkah that were in Egypt and Sham (Syria) to the representatives of the governor of Makkah. This helped to improve upon the living of people. In the year (882AH) Sultan Qaitabaiy gave instructions to establish a school that will teach the four orthodox schools of thought to the Muslims. He also ordered to build a warehouse for books and a nexus for orphan care.

The Period of Ottoman

In (923AH/1517AD) the news of the victories of the ottoman leader in Egypt Saleem the first and his triumph over the Mameluke Sultan reached to Hijaz. As a result, a delegation from Hijaz went to welcome him and swear the oath of allegiance and subordination. Following that, Sultan Saleem passed a decree appointing Shareef Barakaat as the governor of Makkah and its environs. He generously granted them wealth and funds in abundance.

In the period between (1041AH-1099AH) conflicts over the governorship of Makkah erupted among the Ashraaf themselves which precipitated the intervention of the Ottomans. The outcome was the appointment of As-Shareef Ahmad Bin Ghaalib as the governor of Makkah.

In the year (1186 AH/1772 AD) As-Shareef Suroor assumed the governorship of Makkah. His period was distinguished by peace, security, justice and privileged circumstances. One of his most prominent achievements is the construction of the Ajyaad fortress.



This atmosphere has helped to extend the movement that started in Najd as a result of the cooperation between Sheikh Muhammad Bin Abdul Wahhaab and the Saudi Ruling family. Some individuals and tribes got themselves involved in the Islamic call. When Shareef Ghaalib of Makkah clashed with the prominent men of the first Saudi state and stood in opposition and antagonism to the call and religious reform of Sheikh Muhammad Bin Abdul Wahhaab, impeding the subjects of the Saudi state from performing Hajj, they all marched to Makkah under the leadership of Amir Saud Bin Abdul Aziz Bin Muhammad Aal Sa'ud in the year 1218 Ah and took over the power without any fights. This brought the first stage of the Ottoman period to an end in 1220AH/1805 AD which is also the year in which the first Saudi period began its rule.

The first period of Saudi

For good seven years Makkah lived under the leadership of the first Saudi state in peace and tranquility. In 1226AH Prince Sa'ud made his eighth pilgrimage to Makkah and provided clothing for the Ka'bah. In the same year Muhammad Ali Baasha prepared an army under the leadership of his son Tusoon to take over Makkah but the movement was not fruitful. He again sent another military force under the leadership of his son Ibraahim Baasha who entered Makkah in the year 1228AH bringing an end to the first Saudi state in Makkah Al-Mukarramah.

The Period of Muhammad Ali Baasha (1228-1256Ah/1813-1840AD).

Makkah Al-Mukarramah began a new period under the leadership of Muhammad Ali Baasha in Egypt. His two sons Tusoon and Ibraahim alternated its governorship. Administrative offices in Makkah were distributed among a group of its eminent men. This gave rise to the outbreak of controversies and conflicts among the Ashraaf while trying to distribute the official authorities among themselves, Makkah lived a period of hardship during the military assaults of Muhammad Ali Baasha on the Saudis in Najd. When the business routes were once more opened for businessmen, prosperity and well-being again found their way into Makkah. The salaries which were given to the indigent people of Makkah were also reinstated.

In the year 1256 AH/1840 AD Muhammad Ali Baasha relinquished the governorship of Makkah to the Ottomon State.

The Second Period of Ottoman

In this period Makkah lived a state of stability more than ever before. This is due to the fact that those Ottomans who usually compete for the governorship of Makkah had all submitted to the organization of the Ottomans with regards to the coordination of administration. Hence the inhabitants of Makkah enjoyed a state of peace and well-being under the reception of gardens and palaces.

In 1326 AH during the period of Sultan Abdul Hameed, a railway track was established between Damascus and Al-Madinah Al-Munawwarah initially with the hope of extending it to Makkah and Jeddah in the future. This helped to reduce the stress of journey on the pilgrims and business movements became animated. This lasted for several years.

In 1326 AH/1908 AD As-Shareef Husain Bin Ali assumed the office of the governor of Makkah. He had aspirations to become the king of the Arabs. In view of this ambition he formed an alliance with British forces to kick out the Ottomans from the Arabian countries. He carried out the great Arabian revolution against the state of Caliphate and he succeeded with his allies among the state of Caliphate and he succeeded with his allies among the Britons in conquering the Ottomans. In this way he took over Makkah and Hijaz.

The period of Hashemite

As-Shareef Husain could not accomplish what he had aspired for in becoming the king of the Arabs and he did not achieve what his allies had promised him. Hence he remained the governor of Makkah and Hijaz and reorganized their administration. However, he also got some aids and provisions from the allies. In 1343AH/1924AD there was a severe warfare between the Hashemites and the Saudis. The two forces collided and those of As-Shareef Husain were defeated. Consequently, he relinquished the governorship of Hijaz and retreated towards Al-Aqabah

Finally its come to rule of Saudi

King Abdul Aziz Bin Abdur Rahman Aal Sa'ud entered into Makkah in 8/5/1343 AH which corresponds with 5/12/1924AD. The honour of caring and serving the two Sacred Mosques reverted to the Saudi State and it assumed the responsibility in the best possible manner. It employed all the facilities of the new state to spread peace and administer justice. It established and imposed law and order on all the nooks and crannies of the country making the guarantee of securing the roads leading to pilgrimage and the protection of the pilgrims his foremost and top priority. He stroked the licentious people very hard and got rid of plundering and robbery activities. The pilgrims of the

Sacred House of Allah enjoyed the utmost peace and security. The transition stage was also followed by outstanding development in other aspects of life. Political crises and instability were put to an end. There was improvement and advancement in all economic, social and intellectual perspectives.



The Makkans attention became directed towards the reorganization and development of their life in all fields.

During the first decade of the fifteenth century of the Islamic calendar, Makkah Al-Mukarramah witnessed a gigantic architectural weldment whose expansion still continue till date. This weldment manifested in the expansion of the Sacred Mosque and the reconstruction and modernization of the surroundings areas become great business and residential complexes that can accommodate hundreds of thousands of visitors who are given the most standardized services.

In the present Saudi period Makkah Al-Mukarramah has leaped very high and wide in terms of development and otherwise under the care and good attention of the kings and governors that have undertaken its administration and supervised its development, modernization and execution of projects and activities.